Shrimad-Bhagavatam

with the

Sarartha-darshini

commentary of

Vishvanatha Chakravarti Thakura

Translated by H.H. Bhanu Swami

DEDICATION

This book is dedicated to His Divine Grace A.C. Bhaktivedanta Svami Prabhupada,

who inspired the world to take up the path of bhakti.

I gratefully acknowledge HG Shridhar Shyam das for his assistance in editing this work.

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CANTO 11

Chapter One

The Prelude to Destruction of the Yadus

|| 11.1.1 ||

śrī-śuka uvāca

kṛtvā daitya-vadhaṁ kṛṣṇaḥ

sa-rāmo yadubhir vṛtaḥ

bhuvo 'vatārayad bhāraṁ

javiṣṭhaṁ janayan kalim

Śukadeva Gosvāmī said: Lord Kṛṣṇa, accompanied by Balarāma and surrounded by the Yadu dynasty, killed many demons. Then, producing a quarrel, he quickly relieved the earth of its burden.

I offer respects to Śrī Kṛṣṇa-caitanya. I take shelter of the Lord of Govardhana, the supporter of the earth which nourishes the cows, and to the Govardhana Mountain. Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopīs*, the controller, for service to his dear devotees.

One chapter begins to describe Kṛṣṇa's disappearance. Four chapters deal with the Navayogendras. One chapter describes the curse of the sages and the prayers of the *devatās.* Twenty-three chapters are dedicated to Kṛṣṇa's teachings to Uddhava. One chapter describes the destruction of the Yadu dynasty, and one chapter describes Kṛṣṇa's disappearance. Thus, in thirty-one chapters of the Eleventh Canto, the subject of liberation, previously mentioned, is described. In the First Chapter, thinking of how to destroy the Yadu dynasty the Lord arranged for *brāhmaṇas* to curse them and the iron ball became reeds.

In the Tenth Canto Kṛṣṇa, the tenth subject *āśraya,* Svayam Bhagavān, who satisfies and astonishes his devotees with his variegated, sweet pastimes, was described. In the Eleventh Canto, liberation, which takes shelter of lotus feet, is described, and to relate a little of the remaining pastimes, the previous pastimes are again mentioned in this verse. The augment on the verse *avatārayat* is absent as poetic license.

Javiṣṭham means “most quickly.” The quarrel refers to the dissension between the Kurus and Pāṇḍavas.

|| 11.1.2 ||

ye kopitāḥ su-bahu pāṇḍu-sutāḥ sapatnair

durdyūta-helana-kaca-grahaṇādibhis tān

kṛtvā nimittam itaretarataḥ sametān

hatvā nṛpān niraharat kṣiti-bhāram īśaḥ

The Supreme Lord made the Pāṇḍavas, enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadī's hair, the immediate cause, and then had all the assembled kings kill each other, thus relieving the earth of its burden.

This verse described the quarrel. The Lord made Arjuna and others, enraged greatly (s*ubahu*) by the unfair gambling match and other incidents, the cause, and then had the assembled kings kill each other and thus removed the burden of the earth.

|| 11.1.3 ||

bhū-bhāra-rāja-pṛtanā yadubhir nirasya

guptaiḥ sva-bāhubhir acintayad aprameyaḥ

manye 'vaner nanu gato 'py agataṁ hi bhāraṁ

yad yādavaṁ kulam aho aviṣahyam āste

After using the Yadu dynasty, which was protected by his arms, to eliminate the kings who with their armies had been the burden of this earth, the unfathomable Lord thought, "Although the earth's burden is now gone, in my opinion it is not yet gone, because there still remains the intolerable burned of Yādu dynasty itself remain."

Who were the Yadus? They were protected by the strength of Lord’s own arms. He then began to think, but because it is not possible to understand his thoughts at that time, he is described as *aprameyaḥ:* unfathomable. *Nanu* indicates a conjecture. I think that though, from the commoner’s perception, the burden is gone, the burden is not gone. Why? Though the Yādavas have the highest *dharma,* they are also a form of burden. This is explained in the First Canto (Chapter Fifteen).

|| 11.1.4 ||

naivānyataḥ paribhavo 'sya bhavet kathañcin

mat-saṁśrayasya vibhavonnahanasya nityam

antaḥ kaliṁ yadu-kulasya vidhāya veṇu-

stambasya vahnim iva śāntim upaimi dhāma

They cannot at all be censured by anyone else since they have unrestricted power, having taken constant shelter of me. Making a quarrel within the Yadu family like a fire in a bamboo grove, and thus destroying them, I will then attain my abode.

Should relieving the earth of this burden be undertaken by someone else? The answer is given. They cannot even be censured (*paribhavaḥ*) by anyone else, what to speak of being killed. They have taken shelter of me ad have unrestricted power. Arranging from them to go to Prabhāsa and having them quarrel, I will arrange for their destruction *(śāntim*), and then attain Vaikuṇṭha. I will go to Vaikuṇṭha in my portion, as my form of Nārāyaṇa (which merged into Kṛṣṇa when he appeared on earth). Just as a wind causes fire by friction of bamboos, destroys them, and then disappears, I will arrange for friction among the Yadus, destroy them, and then disappear.

|| 11.1.5 ||

evaṁ vyavasito rājan

satya-saṅkalpa īśvaraḥ

śāpa-vyājena viprāṇāṁ

sañjahre sva-kulaṁ vibhuḥ

O King! When the powerful Lord, whose desire always come true, had thus decided, he withdrew his family from the earth on the pretext of a curse spoken by an assembly of *brāhmaṇas.*

Making up his mind in this way, on the pretext of a *brāhmaṇa's* curse he withdrew his family. One purpose of this arrangement was to show the great powers of *brāhmaṇas.*

|| 11.1.6-7 ||

sva-mūrtyā loka-lāvaṇya-

nirmuktyā locanaṁ nṛṇām

gīrbhis tāḥ smaratāṁ cittaṁ

padais tān īkṣatāṁ kriyāḥ

ācchidya kīrtiṁ su-ślokāṁ

vitatya hy añjasā nu kau

tamo 'nayā tariṣyantīty

agāt svaṁ padam īśvaraḥ

Having stolen people's eyes with my form which makes them reject all other beauty, having stolen their voices and ears by my words, having stolen their minds and having stolen their movements of their bodies by the markings on my footprints, and having distributed my glories which are praised by poets, people of the future will be delivered from *samara* by these glories. Thinking in this way, the Lord made up his mind.

Having accomplished the mission of his descent on earth, he then disappeared. He stole the eyes of everyone by his form which made them give up all other beauty. When people looked at other things, their sight did not function. In this way he stole their eyes. He stole the voice of everyone by his words. By his words he stole their voices and their ears as well, since those without voices were also devoid of ears (since they had to hear his words alone). He stole the hearts of all persons who remember. Similarly he attracted the movements such as walking of those who saw the marks on his footprints. Having accomplished this, he became absorbed in his decision.

Kṛṣṇa, having appeared, having attracted the senses of all people, made them blind, deaf, mute, mad and paralyzed. Who can call him merciful? He is the greatest thief. This is a form of *vyāja-stuti*, criticism indicating praise. But actually he gave liberation to the demons after killing them, and to others he drowned them in the ocean of his beauty and gave them *prema.* No one else had such unrestricted mercy. After having spread his glories which poets praise, people who will be born on earth in the future will easily cross the ocean of *saṁsāra* (*tamaḥ*), by that glory (*anayā*), like a boat. Considering in that way, he made up his mind. This indicates his mercy to the people of the future. *Svam padam* means he became absorbed in his decision. According to *Amara-koṣa, padam* can mean decision, deliverance, place, wealth, feet, and object. "After accomplishing my purpose in a hundred and twenty-five years, now I will become invisible from the material world." He came to that decision. It is not possible for this to mean "He went to Vaikuṇṭha with all his portions." That is because in the previous Canto it was stated that Kṛṣṇa eternally performs pastimes in

Vṛṇdāvana, Mathurā and Dvārakā, and this is supported by *śruti* and *smṛti* statements. The statements of Uddhava comparing Kṛṣṇa to the sun and fire, confirm the fact that Kṛṣṇa never gives up his three abodes:

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha

kiṁ nu naḥ kuśalaṁ brūyāṁ gata-śrīṣu gṛheṣv aham

Since Kṛṣṇa has disappeared like the sun,[1] how can I describe the condition of us, his friends, devoid of splendor, whose houses have been swallowed by the snake of lamentation? SB 3.2.7

sva-śānta-rūpeṣv itaraiḥ sva-rūpair

abhyardyamāneṣv anukampitātmā

parāvareśo mahad-aṁśa-yukto

hy ajo 'pi jāto bhagavān yathāgniḥ

Being compassionate in mind, when his devotees are afflicted by the demons, Svayam Bhagavān Kṛṣṇa, though not having material birth, and who is like fire, [2] appears within this world along with all his Viṣṇu expansions, since he is the Lord of all forms of God and *devatās.* SB 3.2.15

|| 11.1.8 ||

śrī-rājovāca

brahmaṇyānāṁ vadānyānāṁ

nityaṁ vṛddhopasevinām

vipra-śāpaḥ katham abhūd

vṛṣṇīnāṁ kṛṣṇa-cetasām

King Parīkṣit said: How could the *brāhmaṇas* curse the Vṛṣṇis, who were always respectful to the *brāhmaṇas,* who were charitable, who were inclined to serve seniors and whose minds were always absorbed in Kṛṣṇa?

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[1] When Kṛṣṇa who immerses the universe in his sweet pastimes is seen to disappear from one universe along with his devotees in Gokula, Mathurā and Dvārakā, he is seen to appear in other universes performing pastimes such as birth, *rāsa* dance, killing Kaṁsa, and marrying Rukmiṇī.

[2] He is just like fire, which being eternally present as one of the five basic elements, appears when jewels or stones are rubbed. This means that he is eternally present in his abodes such as Mathurā.

|| 11.1.9 ||

yan-nimittaḥ sa vai śāpo

yādṛśo dvija-sattama

katham ekātmanāṁ bheda

etat sarvaṁ vadasva me

O purest of the twice-born! What was the motive for this curse? What did it consist of? And how could such a disagreement have arisen among the Yadus, who were all devotees of Kṛṣṇa? Please tell me all these things.

How could there be a quarrel causing their destruction among those with one mind?

|| 11.1.10 ||

śrī-bādarāyaṇir uvāca

bibhrad vapuḥ sakala-sundara-sanniveśaṁ

karmācaran bhuvi su-maṅgalam āpta-kāmaḥ

āsthāya dhāma ramamāṇa udāra-kīṛtiḥ

saṁhartum aicchata kulaṁ sthita-kṛtya-śeṣaḥ

Śukadeva Gosvāmī said: Possessing a body composed of the most beautiful objects, performing most auspicious acts in this world, enjoying while residing in Dvārakā, and spreading his fame for the benefit of future generations, he desired to destroy his family after completing his mission, since three goals remained to be accomplished.

The Lord produced the curse through the *brāhmaṇas* by his will, since he desired to disappear with the Vṛṣṇis after completing his intended work-- making all men successful by showing his most attractive form, pastimes, and pleasures. His form is described. He had a body in which resided the beauty of all things. His actions are described. He performed most auspicious activities. Situated in his abodes such as Dvārakā, he was enjoying, with his dear wives. This describes his astonishing pleasure. All that he wanted to do was completed (*āpta-kāmaḥ*). He had the magnanimous fame (*udāra-kīrtiḥ*) of giving *prema* to the people born in the future, since he was known for his form, pastimes and pleasures. He then desired to destroy his family through the curse *of brāhmaṇas*, since he had three remaining activities to perform: the *devatās* among the Yadus should be reestablished in Svarga; his portions

should be reestablished in Vaikuṇṭha, Śvetadvīpa, Badarikāśrama and other places; and he would disappear with his eternal associates from the eyes of materialistic people**.**

|| 11.1.11-12 ||

karmāni puṇya-nivahāni su-maṅgalāni

gāyaj-jagat-kali-malāpaharāṇi kṛtvā

kālātmanā nivasatā yadu-deva-gehe

piṇḍārakaṁ samagaman munayo nisṛṣṭāḥ

viśvāmitro 'sitaḥ kaṇvo

durvāsā bhṛgur aṅgirāḥ

kaśyapo vāmadevo 'trir

vasiṣṭho nāradādayaḥ

In the home of the chief of the Yadus, Vasudeva, the father of Lord Kṛṣṇa, the sages Viśvāmitra, Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri and Vasiṣṭha, along with Nārada and others, once performed rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world, by being recounted. After Lord Kṛṣṇa, who was staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, the sages went to the holy place called Piṇḍāraka.

First the Lord made arrangements for the curse to be made. After performing horse sacrifices etc., sages called for the sacrifice, after being given donations, arrived at a holy place near Piṇḍaraka. They were permitted to leave by Kṛṣṇa, who was the personification of time. As time he had a desire to destroy the dynasty.

|| 11.1.13-15 ||

krīḍantas tān upavrajya

kumārā yadu-nandanāḥ

upasaṅgṛhya papracchur

avinītā vinīta-vat

te veṣayitvā strī-veṣaiḥ

sāmbaṁ jāmbavatī-sutam

eṣā pṛcchati vo viprā

antarvatny asitekṣaṇā

praṣṭuṁ vilajjatī sākṣāt

prabrūtāmogha-darśanāḥ

prasoṣyantī putra-kāmā

kiṁ svit sañjanayiṣyati

To that holy place, the young boys of the Yadu dynasty had brought Sāmba, son of Jāmbavatī, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned *brāhmaṇas*, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."

Upasaṅgṛhya means “they touched the sages’ feet.” *Kiṁ svit* means “Will she bear a son or not ?”

|| 11.1.16 ||

evaṁ pralabdhā munayas

tān ūcuḥ kupitā nṛpa

janayiṣyati vo mandā

muṣalaṁ kula-nāśanam

O King! Thus put to a test, the sages became angry, and told the boys, "Fools! She will bear you an iron club that will destroy your dynasty."

Pralabdhāḥ here means “having their knowledge being put to a test.”

|| 11.1.17 ||

tac chrutvā te 'ti-santrastā

vimucya sahasodaram

sāmbasya dadṛśus tasmin

muṣalaṁ khalv ayasmayam

Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sāmba, and indeed they observed there an iron club.

|| 11.1.18 ||

kiṁ kṛtaṁ manda-bhāgyair naḥ

kiṁ vadiṣyanti no janāḥ

iti vihvalitā gehān

ādāya muṣalaṁ yayuḥ

The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

|| 11.1.19 ||

tac copanīya sadasi

parimlāna-mukha-śriyaḥ

rājña āvedayāṁ cakruḥ

sarva-yādava-sannidhau

The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

They told Ugrasena, not Kṛṣṇa.

|| 11.1.20 ||

śrutvāmoghaṁ vipra-śāpaṁ

dṛṣṭvā ca muṣalaṁ nṛpa

vismitā bhaya-santrastā

babhūvur dvārakaukasaḥ

O King Parīkṣit, when the inhabitants of Dvārakā heard of the infallible curse of the *brāhmaṇas* and saw the club, they were astonished and distraught with fear.

|| 11.1.21 ||

tac cūrṇayitvā muṣalaṁ

yadu-rājaḥ sa āhukaḥ

samudra-salile prāsyal

lohaṁ cāsyāvaśeṣitam

After having the club ground to powder, Ugrasena, King of the Yadus, threw the pieces, along with the remaining lump of iron, into the water of the ocean.

Ugrasena told everyone, “Do not have fear or shame.” Without asking Kṛṣṇa, he ground up the club. A small piece remained which he thought was insignificant. He threw it all in the water.

|| 11.1.22 ||

kaścin matsyo 'grasīl lohaṁ

cūrṇāni taralais tataḥ

uhyamānāni velāyāṁ

lagnāny āsan kilairakāḥ

A certain fish swallowed the iron lump, and the powdered iron, carried back to the shore by the waves, stuck there and grew into sharp canes.

Taralaiḥ means “by waves.”

|| 11.1.23 ||

matsyo gṛhīto matsya-ghnair

jālenānyaiḥ sahārṇave

tasyodara-gataṁ lohaṁ

sa śalye lubdhako 'karot

The fish was caught in the ocean along with other fish in a fisherman's net. The iron lump in the fish's stomach was taken by the hunter Jarā, who fixed it as a head at the tip of his arrow.

|| 11.1.24 ||

bhagavān jñāta-sarvārtha

īśvaro 'pi tad-anyathā

kartuṁ naicchad vipra-śāpaṁ

kāla-rūpy anvamodata

Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the *brāhmaṇas'* curse, did not wish to do so. Rather, in his form of time, he sanctioned the events.

Thus ends the commentary on First Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

The Teachings of Kavi and Havi

|| 11.2.1 ||

śrī-śuka uvāca

govinda-bhuja-guptāyāṁ

dvāravatyāṁ kurūdvaha

avātsīn nārado 'bhīkṣṇaṁ

kṛṣṇopāsana-lālasaḥ

Śukadeva Gosvāmī said: O best of the Kurus! Eager to engage in the worship of Kṛṣṇa, Nārada Muni stayed constantly in Dvārakā, which was always protected by the arms of Govinda.

In the Second Chapter Vasudeva asked Nārada questions. In response to King Nimi's question, Kavi and Havi spoke about Vaiṣṇava principles.

Nārada stayed in Dvārakā constantly. By the influence of Kṛṣṇa, it could not be influenced by the curse of Dakṣa, and thus Nārada could remain there, though cursed by Dakṣa to travel continuously.

|| 11.2.2 ||

ko nu rājann indriyavān

mukunda-caraṇāmbujam

na bhajet sarvato-mṛtyur

upāsyam amarottamaiḥ

O King! Who among the conditioned souls with senses, confronted by death at every step of life, would not render service to the lotus feet of Mukunda, who is worshipable even for the greatest *devatās*?

Who would not worship Kṛṣṇa, since the Lord binds even liberated persons to him with eagerness? Persons with senses like ears are qualified for worshiping the Lord. Not only *jīvas* worship the Lord, but even the best of *devatās* like Śiva worship him as well.

|| 11.2.3 ||

tam ekadā tu devarṣiṁ

vasudevo gṛhāgatam

arcitaṁ sukham āsīnam

abhivādyedam abravīt

One day the sage among the *devatās,* Nārada, came to the house of Vasudeva. After worshiping Nārada, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.

|| 11.2.4 ||

śrī-vasudeva uvāca

bhagavan bhavato yātrā

svastaye sarva-dehinām

kṛpaṇānāṁ yathā pitror

uttama-śloka-vartmanām

Vasudeva said: O Lord! Your visit, like that of a father to his children, is for the benefit of all living beings, for the most wretched among them, as well as those who are worshipping the Lord.

You come for the benefit of ordinary beings, for the very low and for the highest beings, the devotees, just as a father comes to help three types of children equally. This shows Nārada's affection for all living entities.

|| 11.2.5 ||

bhūtānāṁ deva-caritaṁ

duḥkhāya ca sukhāya ca

sukhāyaiva hi sādhūnāṁ

tvādṛśām acyutātmanām

The activities of *devatās* lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.

It is improper to compare the devotees with the *devatās.* Sometimes the *devatās* give too much rain, and in this way afflict the living beings.

|| 11.2.6 ||

bhajanti ye yathā devān

devā api tathaiva tān

chāyeva karma-sacivāḥ

sādhavo dīna-vatsalāḥ

Those who worship the *devatās* receive reciprocation from the *devatās* in a way corresponding to the offering. The *devatās* are attendants of *karma,* like a person's shadow, but devotees are affectionate to the fallen.

Just as a person acts, his shadow follows. Similarly the *devatās* respond to acts of worship of the worshipper. The *devatās* follow the actions of the worshiper.

|| 11.2.7 ||

brahmaṁs tathāpi pṛcchāmo

dharmān bhāgavatāṁs tava

yān śrutvā śraddhayā martyo

mucyate sarvato bhayāt

O *brāhmaṇa*! Although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme Lord. Any mortal who faithfully hears about them is freed from all kinds of fear.

Though I am satisfied just with seeing you, I am asking. Having heard *bhagavad-dharma,* mortals, even without seeing you, are freed from all fears. This is astonishing.

|| 11.2.8 ||

vahaṁ kila purānantaṁ

prajārtho bhuvi mukti-dam

apūjayaṁ na mokṣāya

mohito deva-māyayā

In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship him for liberation, since I was bewildered by the Lord's illusory energy.

“But you are successful, yes?” I wanted a child, not liberation.

|| 11.2.9 ||

yathā vicitra-vyasanād

bhavadbhir viśvato-bhayāt

mucyema hy añjasaivāddhā

tathā naḥ śādhi su-vrata

My dear lord, true to your vow! Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of dangers.

Viśvato-bhayāt means “from *saṁsāra.”*

|| 11.2.10 ||

śrī-śuka uvāca

rājann evaṁ kṛta-praśno

vasudevena dhīmatā

prītas tam āha devarṣir

hareḥ saṁsmārito guṇaiḥ

Śukadeva Gosvāmī said: O King! Nārada was pleased by the questions of the highly intelligent Vasudeva, which reminded Nārada of Lord Kṛṣṇa and his qualities. Thus Nārada replied to Vasudeva as follows.

He remembered the Lord along with his qualities. There is a rule *adhīg artha-dayeśāṁ karmaṇi*: verbs indicating remembering, giving, pitying, protecting, moving

and ruling take the possessive case rather than the accusative. (Pāṇinī 2.3.52) Thus *hareh* is in the possessive rather than accusative case.

|| 11.2.11 ||

śrī-nārada uvāca

samyag etad vyavasitaṁ

bhavatā sātvatarṣabha

yat pṛcchase bhāgavatān

dharmāṁs tvaṁ viśva-bhāvanān

Nārada said: O best of the Sātvatas! You have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord, which purifies the whole universe.

|| 11.2.12 ||

śruto 'nupaṭhito dhyāta

ādṛto vānumoditaḥ

sadyaḥ punāti sad-dharmo

deva-viśva-druho 'pi hi

Pure devotional service rendered to the Supreme Lord, consisting of hearing, chanting, meditating, accepting it with faith, or praising others who perform it, immediately purifies even those who are envious of the Lord and the universe.

|| 11.2.13 ||

tvayā parama-kalyāṇaḥ

puṇya-śravaṇa-kīrtanaḥ

smārito bhagavān adya

devo nārāyaṇo mama

Today you have made me remember my Lord, the supremely blissful Nārāyaṇa, who is so auspicious that whoever hears and chants about him becomes completely pure.

|| 11.2.14 ||

atrāpy udāharantīmam

itihāsaṁ purātanam

ārṣabhāṇāṁ ca saṁvādaṁ

videhasya mahātmanaḥ

To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Ṛṣabha.

|| 11.2.15 ||

priyavrato nāma suto

manoḥ svāyambhuvasya yaḥ

tasyāgnīdhras tato nābhir

ṛṣabhas tat-sutaḥ smṛtaḥ

Svāyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Āgnīdhra. From Āgnīdhra was born Nābhi, whose son was known as Ṛṣabhadeva.

The sons of Ṛṣabha were mentioned in the previous verse. Who was Ṛṣabha? This is now explained.

|| 11.2.16 ||

tam āhur vāsudevāṁśaṁ

mokṣa-dharma-vivakṣayā

avatīrṇaṁ suta-śataṁ

tasyāsīd brahma-pāragam

Ṛṣabhadeva is accepted as a portion of Vāsudeva who to propagate liberation. He had one hundred sons, all perfect in Vedic knowledge.

|| 11.2.17 ||

teṣāṁ vai bharato jyeṣṭho

nārāyaṇa-parāyaṇaḥ

vikhyātaṁ varṣam etad yan-

nāmnā bhāratam adbhutam

Of the one hundred sons of Lord Ṛṣabhadeva, the eldest, Bharata, was completely devoted to Lord Nārāyaṇa. The famous *varṣa* became the astonishing Bhārata-varsā because of his name.

|| 11.2.18 ||

sa bhukta-bhogāṁ tyaktvemāṁ

nirgatas tapasā harim

upāsīnas tat-padavīṁ

lebhe vai janṛnabhis tribhiḥ

King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his house, he worshiped the Lord by severe austerities and attained the abode of the Lord after three lifetimes.

|| 11.2.19 ||

teṣāṁ nava nava-dvīpa-

patayo 'sya samantataḥ

karma-tantra-praṇetāra

ekāśītir dvijātayaḥ

Nine of the remaining sons of Ṛṣabhadeva became the rulers of the nine islands of Bhārata-varṣa, and they exercised complete sovereignty over this planet. Eighty-one sons became *brāhmaṇas* and helped initiate the Vedic path of *karma.*

Among the sons of Ṛṣabha, nine became rulers of nine islands such as Brahmāvarta of Bhārat-varṣa. Eighty-on sons became *brāhmaṇas* who started the path of *karma.*

|| 11.2.20-21 ||

navābhavan mahā-bhāgā

munayo hy artha-śaṁsinaḥ

śramaṇā vāta-rasanā

ātma-vidyā-viśāradāḥ

kavir havir antarīkṣaḥ

prabuddhaḥ pippalāyanaḥ

āvirhotro 'tha drumilaś

camasaḥ karabhājanaḥ

The nine remaining sons of Ṛṣabha were greatly fortunate sages, discerning the highest truth, endeavoring for Paramātmā, were learned concerning Paramātmā. They wandered about naked. Their names were Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

They were discerners of the highest truth (*artha-śaṁsinaḥ),* making great endeavor for realizing *ātmā,* and were naked (*vāta-rasanā*).

|| 11.2.22 ||

ta ete bhagavad-rūpaṁ

viśvaṁ sad-asad-ātmakam

ātmano 'vyatirekeṇa

paśyanto vyacaran mahīm

These sages wandered the earth while seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from Paramātmā.

Ātmanaḥ means Paramātmā. They saw the universe as identical with Paramātmā since it is his *śakti.*

|| 11.2.23 ||

avyāhateṣṭa-gatayaḥ sura-siddha-sādhya-

gandharva-yakṣa-nara-kinnara-nāga-lokān

muktāś caranti muni-cāraṇa-bhūtanātha-

vidyādhara-dvija-gavāṁ bhuvanāni kāmam

The nine Yogendras are liberated souls who travel unchecked to the planets of the *devatās,* the perfected mystics, the Sādhyas, the heavenly musicians, the Yakṣas, the human beings, and the Kinnaras and the serpents. As they wish, they can travel as well to the worlds of the sages, the Cāraṇas, the ghostly followers of Lord Śiva, the Vidyādharas, the *brāhmaṇas* and the cows.

|| 11.2.24 ||

ta ekadā nimeḥ satram

upajagmur yadṛcchayā

vitāyamānam ṛṣibhir

ajanābhe mahātmanaḥ

Once in Ajanābha (Bhārata-varṣa), they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of sages.

|| 11.2.25 ||

tān dṛṣṭvā sūrya-saṅkāśān

mahā-bhāgavatān nṛpa

yajamāno 'gnayo viprāḥ

sarva evopatasthire

My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present—the performer of the sacrifice, the *brāhmaṇas* and even the sacrificial fires—stood in respect.

|| 11.2.26 ||

videhas tān abhipretya

nārāyaṇa-parāyaṇān

prītaḥ sampūjayāṁ cakre

āsana-sthān yathārhataḥ

King Nimi understood that the nine sages were exalted devotees of Nārāyaṇa. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in the proper way.

Yathārhataḥ means “properly.”

|| 11.2.27 ||

tān rocamānān sva-rucā

brahma-putropamān nava

papraccha parama-prītaḥ

praśrayāvanato nṛpaḥ

Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages, who glowed by their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brahmā.

|| 11.2.28 ||

śrī-videha uvāca

manye bhagavataḥ sākṣāt

pārṣadān vo madhu-dviṣaḥ

viṣṇor bhūtāni lokānāṁ

pāvanāya caranti hi

King Nimi said: I think that you must be direct associates of the Supreme Lord, who is famous as the enemy of the demon Madhu. The pure devotees of Lord Viṣṇu wander throughout the universe to purify all the conditioned souls.

Two verses describe how the King welcomed them. “Why would the associates of Viṣṇu come here?” The associates (*bhūtāni*) of Viṣṇu move about to purify the worlds with their mercy.

|| 11.2.29 ||

durlabho mānuṣo deho

dehināṁ kṣaṇa-bhaṅguraḥ

tatrāpi durlabhaṁ manye

vaikuṇṭha-priya-darśanam

For the conditioned souls, the human body which can be lost at any moment is a rare opportunity for gaining liberation. But I think that even rarer than liberation is the association of pure devotees, who are dear to the Lord of Vaikuṇṭha.

Today, I have seen my good fortune. Human birth is rare for attaining liberation. However meeting the associates of the Lord is rarer, because they bestow *bhakti.*

|| 11.2.30 ||

ata ātyantikaṁ kṣemaṁ

pṛcchāmo bhavato 'naghāḥ

saṁsāre 'smin kṣaṇārdho 'pi

sat-saṅgaḥ śevadhir nṛṇām

O sinless ones! Therefore, I ask you to kindly tell me what is most beneficial. Even half a moment's association with pure devotees within this world of birth and death is a treasure for any man.

The meaning is this. When a guest comes one must ask about his welfare. But to inquire to *ātmārāmas* who are the very form of auspiciousness, this is inappropriate by its very nature. To ask about their health is a useless question. Therefore one should ask about spiritual welfare only. O sinless ones! Sins cannot exist in your presence. Just by bestowing your presence, you have destroyed all my sins. But there is a goal for which we should strive. I ask about that.

“This may be asked later. What is the rush?” Half a moment of the treasure of your association is valuable. If suddenly one attains this treasure, why should one delay in asking about the desired goal with enthusiasm? I have special good fortune because you are staying here for a long time.

|| 11.2.31 ||

dharmān bhāgavatān brūta

yadi naḥ śrutaye kṣamam

yaiḥ prasannaḥ prapannāya

dāsyaty ātmānam apy ajaḥ

Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return he gives himself to the surrendered soul.

“Then ask what you desire.” This verse explains the request. If we have ears qualified for hearing about these topics, then you should speak. You should speak the very essence of those topics—by which the Lord is satisfied and gives himself.

|| 11.2.32 ||

śrī-nārada uvāca

evaṁ te niminā pṛṣṭā

vasudeva mahattamāḥ

pratipūjyābruvan prītyā

sa-sadasyartvijaṁ nṛpam

Nārada said: O Vasudeva! When Mahārāja Nimi had inquired from the nine Yogendras about devotional service to the Lord, those best of saintly persons sincerely thanked the King for his questions and with affection spoke to him, in the presence of the priests and members of the sacrificial assembly.

|| 11.2.33 ||

śrī-kavir uvāca

manye 'kutaścid-bhayam acyutasya

pādāmbujopāsanam atra nityam

udvigna-buddher asad-ātma-bhāvād

viśvātmanā yatra nivartate bhīḥ

Kavi said: for one whose intelligence is disturbed by his falsely identifying himself with the temporary material world I consider that worship of the Lord's lotus feet, which produces fearlessness from the material world, is the highest goal because Paramātmā destroys all fear by that worship.

O King! I see that all *dharmas* have an element of fear. But *bhakti* gives fearlessness. I consider the highest goal to be *bhakti* from which there is no fear from time, *karma* or other obstacles. The chief qualification is mentioned. A person is disturbed by his (*ātmā*) thoughts of body and family (*asat),* which are difficult to give up. This means he must desire to give up attachment to body, house and other objects unfavorable for *bhakti.* When one performs that worship, fear is destroyed by the Paramātmā.

|| 11.2.34 ||

ye vai bhagavatā proktā

upāyā hy ātma-labdhaye

añjaḥ puṁsām aviduṣāṁ

viddhi bhāgavatān hi tān

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord. The process recommended by the Lord is to be known as *bhāgavata-dharma*.

The characteristics of *bhāgavata-dharma* are described. *Varṇāśrama* was spoken by Manu and others. But because *bhakti* is most secret, the Lord himself speaks it. Know the method for quick attain one's benefit (*ātmā-labdhaye*), even for ignorant persons, to be *bhāgavata-dharma.*

|| 11.2.35 ||

yān āsthāya naro rājan

na pramādyeta karhicit

dhāvan nimīlya vā netre

na skhalen na pated iha

O King! One who accepts this process of devotional service will never be affected by pride. Even while running with eyes closed, he will never trip or fall.

The power of the process is explained. Taking shelter of *bhakti,* having faith (*āsthā* means faith), just having faith in the process, what to speak of performing it, a person will never be strongly (*pra*) affected by pride (*mādyeta*). In *karma* or *yoga* the practitioner becomes proud. Or *pramādyeta* can mean "he never becomes inattentive." That means the obstacles cannot overpower him. Moreover, taking shelter of *bhakti,* whether having his eyes open or closed, while running the person does not stumble or fall. Someone may offer an easy process and say "Run with your eyes closed using the method taught by me." But do not have any doubt. Running means moving by putting a foot forward and placing it on the earth. One may stumble by going a little and more likely one will fall by moving longer. But if one performs a little or a lot of one *aṅga* of the whole of *bhakti,* there is no loss as there is in *karma.* One will not lose the result by performing only one *aṅga* for a short period. Though one is ignorant at present (closing the eyes), if one performs *bhakti* without awareness, it is not a fault. What to speak then of performing *bhakti* with awareness? Not performing even one *aṅga* however is a fault, since it was said that one should have faith in *bhakti.* Acting in such a way, one will fall from the correct path. To follow another path to attain the Lord is a big fault:

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā |

aikāntikī harer bhaktir utpātāyaiva kalpate ||

Even if a person seems to have attained steadiness in practicing pure *bhakti* to the Lord, that *bhakti* is a misfortune if it rejects the rules of *śruti, smṛti, purāṇa* and *pañcarātra* out of atheism. *Brahma-yamala*

The person who has begun *bhakti* is no longer qualified for *varṇāśrama.* In performing *bhakti* there is no considereation of whether one has performed those duties or not. The Lord says:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||

One should continue to perform the Vedic ritualistic activities only until one becomes detached from material sense gratification and develops faith for hearing and chanting about me. SB 11.20.9

In this chapter later it is said *bhaktyaikayeśaṁ guru-devatātmā.* The word *ekayā* modifying *bhaktyā* indicates that *karma-miśra* and other types of *bhakti* are also rejected.

|| 11.2.36 ||

kāyena vācā manasendriyair vā

buddhyātmanā vānusṛta-svabhāvāt

karoti yad yat sakalaṁ parasmai

nārāyaṇāyeti samarpayet tat

In accordance with one's particular nature, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Lord, thinking, "This is for the pleasure of Lord Nārāyaṇa."

The intelligent person who begins the process described later in verse 39 should become absorbed in that process with all his functions such as speech. The meaning is this. Just as the material person, starting in the morning, performs actions such as urinating, stooling, washing his mouth, brushing his teeth, bathing, seeing, hearing and speaking for material happiness and performs rituals for worship of *devatās* and Pitṛs, so the devotee of the Lord will do all these activities as service to the Lord. These become *aṅgas* of *bhakti.* Whatever he performs according to his nature acquired by beginningless identification with body, using body, mind, words, senses, intelligence and *citta,* should be made to serve Nārāyaṇa. Dative case here has the sense of "for that purpose."

|| 11.2.37 ||

bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devate ātmā

For the *jīva* averse to the Lord, there will be *saṁsāra* consisting of identity with body and lack of identity with the soul, because of his absorption in the material coverings on the soul, arising from the Lord's *māyā. Saṁsāra* takes Therefore, the intelligent person, taking *guru* as his Lord and very self, should fully worship the Lord with pure *bhakti.*

However, the devotees should not fear bondage from *saṁsāra.* Fear naturally is destroyed for the person who starts *bhakti.* Because of the false identity arising from imposition of body and senses (*dvitīye*), for the *jīva* averse to the Lord (*īṣād apetasya*), there will be fear or *saṁsāra.* But there is no fear for the person faithful to the Lord:

tāvad rāgādayaḥ stenās tāvat kārā-gṛhaṁ gṛham

tāvan moho 'ṅghri-nigaḍo yāvat kṛṣṇa na te janāḥ

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. SB 10.14.36

That fear or *saṁsāra* takes two forms: the form of reversal and the form of forgetfulness. Reversal means thinking oneself to be the body, different from the soul. Forgetfulness means not remembering that one is soul. A person becomes devoid of questions concerning the past and future such as "Who am I? What should I do? What was I before? What will I be after?" This fear arises by the *māyā* of the Lord. It is said s*mṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati:* from loss of memory, intelligence is lost and from loss of intelligence one is destroyed. (BG 2.61) Because of this (*ataḥ*), the intelligent person, getting his intelligence by the mercy of *guru's* lotus feet, should fully (*ā*) worship (*bhajet*) the Lord by pure (*ekayā*) *bhakti* devoid of other desires, devoid of *karma* or *jñāna.* This person considers the *guru* to be as dear as the Lord and the self.

|| 11.2.38 ||

avidyamāno 'py avabhāti hi dvayo

dhyātur dhiyā svapna-manorathau yathā

tat karma-saṅkalpa-vikalpakaṁ mano

budho nirundhyād abhayaṁ tataḥ syāt

The world of enjoyment, even it is not directly present, remains an influence on the *jīva,* who thinks of the enjoyment, just as he does in a dream or in a desire in the mind. Therefore the intelligent person will control the mind which accepts and rejects actions. Then he becomes fearless.

"One who does not have the enjoyments like garlands, sandalwood and women, or who lives in the forest renouncing them, should not have this fear." Do not say this. The world of enjoyment (*dvayaḥ*), though not present, remains in the mind for the person who still thinks of the enjoyments. It is like the desires or dreams created by the mind

(*dhiyā*). Therefore, one should control the mind which accepts or rejects actions. Control of the mind however will not take place except by devotion to the lotus feet of *guru,* and by no other method. It is said by the Vedas:

vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ

ya iha yatanti yantum ati-lolam upāya-khidaḥ

vyasana-śatānvitāḥ samavahāya guroś caraṇaṁ

vaṇija ivāja santy akṛta-karṇa-dharā jaladhau

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman. SB 10.87.33

rajas tamaś ca sattvena sattvaṁ copaśamena ca

etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet

One conquers *rajas* and *tamas* by a predominance of *sattva.* One conquers *sattva* by being indifferent to the results of actions. One conquers all of these obstacles quickly and easily by devotion to *guru.* SB 7.15.25

This has been said in the previous verse as well.

|| 11.2.39 ||

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer

janmāni karmāṇi ca yāni loke

gītāni nāmāni tad-arthakāni

gāyan vilajjo vicared asaṅgaḥ

Hearing the most auspicious birth and activities of Kṛṣṇa, which are sung by all people, singing his names which describe those activities, while having no attachment to anything else, a person should without shame wander in the world.

It has just been said that one should worship the Lord with devotion. What is that *bhakti*? This verse answers. One should sing the names of the Lord which describe him in different languages, and hear about his births and activities through scripture and disciple succession, and which are sung by all people, even ungrammatically. Singing and chanting, devoid of attachment to anything else (*asaṅgaḥ*), he should wander around.

|| 11.2.40 ||

evaṁ-vrataḥ sva-priya-nāma-kīrtyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmāda-van nṛtyati loka-bāhyaḥ

Regulated with such devotion, chanting the name of his dear Kṛṣṇa, he develops *prema.* His heart melts and he laughs loudly, weeps, wails and sings. He dances like a madman without regard for the public.

This verse describes the transcendental activities of the person beyond *saṁsāra* who has attained *prema*. He who has been regulated in this way (*evam-vrataḥ*) particularly chants the names of Kṛṣṇa who is dear to him, or he chants the names which are dear to him. By chanting he has developed *prema* (*jātānurāgaḥ*). In great longing to see the Lord, his heart melts like molten gold. "Oh! That thief, the son of Yaśodā, has entered a house to steal the butter. He should be caught and driven away." When Kṛṣṇa hears the voice of an old woman in the house, he begins to flee. Seeing Kṛṣṇa in this sudden appearance, he laughs. When the vision disappears, he laments and weeps. He wails, "Oh! I had attained a great treasure, and now it has escaped my hands! O Lord! Where are you? Give me an answer!" The Lord says, "O devotee! Hearing your wailing, I have come." Again the Lord appears and, seeing him, the devotee sings, "Today I have been successful." In bliss he dances madly. He does not care whether people laugh, praise, respect or disrespect him (*loka-bāhyaḥ*).

|| 11.2.41 ||

khaṁ vāyum agniṁ salilaṁ mahīṁ ca

jyotīṁṣi sattvāni diśo drumādīn

sarit-samudrāṁś ca hareḥ śarīraṁ

yat kiṁ ca bhūtaṁ praṇamed ananyaḥ

A devotee, devoted only to the Lord, should bow down to ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans, seeing them as the body of Kṛṣṇa.

The *Purāṇas* say:

nārāyaṇam ayaṁ dhīrāḥ paśyanti paramārthinaḥ

jagad dhananmayaṁ lubdhāḥ kāmukāḥ kāminīmayam

A devotee sees everyone and everything in relationship with Nārāyaṇa. Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as women.

That is illustrated in this verse. The potential mood of the verb is used. Whatever falls within one's vision one should see it as the manifestation of the body of Śyāmasundara (in the state of *prema).* Or the devotee, contemplating his state of perfection, even in the state of *sādhana*, sees in this way. Knowing the Lord's body is the basis of all elements such as ether, he should offer respects. For him there is no object of service except Kṛṣṇa.

|| 11.2.42 ||

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating.

An example is given to show that even at the stage of *sādhana,* which gives great happiness, one achieves the result. When there is *bhakti i*n the form of hearing and chanting about Kṛṣṇa, the supreme deity, there should be a sweet experience. At that time, there should also be an experience of detachment from material happiness. These three should arise at the same time for the person who worships Kṛṣṇa (*prapadyamānasya*). Similarly for a person who eats, there is happiness, nourishment

and disappearance of hunger with each mouthful. As one takes a mouthful of rice, this happens. Just as a person who eats a little gets a little satisfaction, a little nourishment (fullness of stomach) and a little relief from hunger, so a person who worships the Lord a little with hearing and chanting, gets a little experience of the Lord, and a little detachment from material life. And just as a person who eats a lot gets full satisfaction, full nourishment and full relief from hunger, so a person who worships the Lord fully experiences the Lord fully and becomes completely detached from material life. But though it is impossible to keep eating, by more worship of the Lord one becomes more capable of worshipping. That is the difference.

|| 11.2.43 ||

ity acyutāṅghriṁ bhajato 'nuvṛttyā

bhaktir viraktir bhagavat-prabodhaḥ

bhavanti vai bhāgavatasya rājaṁs

tataḥ parāṁ śāntim upaiti sākṣāt

O King! The devotee who worships the lotus feet of the infallible Lord with constant endeavor achieves unflinching devotion, detachment and experience of the Lord. He achieves supreme happiness.

This verse supports the meaning of the previous verse. That person achieves extreme happiness (*parāṁ śāntim*).

|| 11.2.44 ||

śrī-rājovāca

atha bhāgavataṁ brūta

yad-dharmo yādṛśo nṛṇām

yathācarati yad brūte

yair liṅgair bhagavat-priyaḥ

Mahārāja Nimi said: Now please tell me about the devotees of the Supreme Lord--their natures, the different types, the conduct, and speech by which one can know who is dear to the Lord.

The previous verse mentioned the devotees. He asks concerning their qualities. What is their nature (*dharma*)? This is a question about their mental condition. What types (*yādṛṣaḥ*) of devotees are there? This is a question about various grades of devotees.

What is their conduct? This is a question about their bodily nature. What do they say? This is a question about their speech. Why should one ask such questions? By these characteristics one can infer who is dear to the Lord.

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany

eṣa bhāgavatottamaḥ

Havi said: The most advanced devotee sees Supreme Lord, one's object of worship, within everything, and sees everything in the Supreme Lord.

One should see the presence (*bhāvam*) of the Lord, who is one's (*ātmanaḥ*) object of worship, in all things. When Hiraṇyakaśipu asked, "Where is your Lord?" Prahlāda said, "He is everywhere. One can see the Lord even a pillar." In this way he saw his worshippable Lord. Similarly one should see all living beings in the Lord (*ātmani*), the object of one's worship, just as Yaśodā saw all beings in the belly of Kṛṣṇa.

There is another meaning. One should see all beings as having *prema* for the Lord, absorbed in the Lord who appears in their minds. This shown by the *prema* of *gopīs* and the queens of Dvārakā.

vana-latās tarava ātmani viṣṇuṁ

vyañjayantya iva puṣpa-phalāḍhyāḥ

praṇata-bhāra-viṭapā madhu-dhārāḥ

prema-hṛṣṭa-tanavo vavṛṣuḥ sma

The trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. SB 10.35.9

nadyas tadā tad upadhārya mukunda-gītam

āvarta-lakṣita-manobhava-bhagna-vegāḥ

āliṅgana-sthagitam ūrmi-bhujair murārer

gṛhṇanti pāda-yugalaṁ kamalopahārāḥ

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers. SB 10.21.15

kurari vilapasi tvaṁ vīta-nidrā na śeṣe

svapiti jagati rātryām īśvaro gupta-bodhaḥ

vayam iva sakhi kaccid gāḍha-nirviddha-cetā

nalina-nayana-hāsodāra-līlekṣitena

O *kurarī* bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances? SB 10.90.15

na calasi na vadasy udāra-buddhe

kṣiti-dhara cintayase mahāntam artham

api bata vasudeva-nandanāṅghriṁ

vayam iva kāmayase stanair vidhartum

O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son? SB 10.90.22

And one should contemplate the mood of the Lord within oneself as being present in all living entities. Sanātana Gosvāmī says this meaning is approved by past authorities.

One should see in this way. This implies that one must gain qualification for seeing, rather than being able to see like this at all times. However, this does not apply to Nārada, Vyāsa and Śukadeva. They do not see the Lord at all times, everywhere, but this increases their desire for him. When this longing to see the Lord increases

further, then the devotees see the whole world as the Lord, based on the logic that a lusty man sees women everywhere. And according to the saying that one sees everyone else like oneself (*ātmavān manyate jagat*), they see all beings as suffering from eagerness for *prema.* One should not explain that the verb "to see" here means "to know" and that therefore the best devotee is he who knows the Lord is in everything and everything is in the Lord simply by scripture knowledge.

|| 11.2.46 ||

īsvare tad-adhīneṣu

bāliśeṣu dviṣatsu ca

prema-maitrī-kṛpopekṣā

yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called *madhyama-adhikārī,* offers his love to the Supreme Lord, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Lord.

The *madhyama* devotee shows p*rema* for the Lord, his object of worship. This actually means he has attachment for the Lord (rather than *prema*). He has friendship with the devotees, those who are dependent on the Lord. He shows mercy to those who are ignorant of *bhakti.* Since even Bharata, Vyāsa and Śukadeva did not show mercy to all persons they saw, it should be explained that this mercy to the ignorant arises on its own. This is understood from the example of the mountain:

girayo mumucus toyaṁ kvacin na mumucuḥ śivam

yathā jñānāmṛtaṁ kale jñānino dadate na vā

During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not. SB 10.20.36

They avoid those who hate the Lord, since they know the mercy will be useless. The proper conduct is to remain at a distance from those who show hatred to oneself, with the understanding that they are foolish, and at the same time meditating on their good fortune. The *madhyama* devotee, who does not have the qualification to see the Lord in all beings, is characterized by these four qualities. When he is seen to have that quality then he should be considered an *uttama* devotee. But even among *uttama*

devotees like Nārada one will see these four qualities of prema, friendship, mercy and indifference also manifest.

|| 11.2.47 ||

arcāyām eva haraye

pūjāṁ yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu

sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship of the deity in the temple but does not behave properly toward other devotees or people in general is called an unrefined devotee.

Śrīdhara Svāmī explains this verse as follows. *Arcāyām* means "in the deity." He faithfully engages in worship of the deity to please the Lord *(haraye*). He does not worship the Lord's devotees or others. He is considered a beginning (*prākṛtaḥ*) devotee. This initial *bhakti* gradually will become *uttama-bhakti.* The question about the nature of devotees and the types of devotees has now been answered.

|| 11.2.48 ||

gṛhītvāpīndriyair arthān

yo na dveṣṭi na hṛṣyati

viṣṇor māyām idaṁ paśyan

sa vai bhāgavatottamaḥ

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu and is neither repelled nor elated is the greatest among devotees.

Other qualities of the *uttama* devotees are now mentioned in eight verses according to differing dispositions of those devotees.

|| 11.2.49 ||

dehendriya-prāṇa-mano-dhiyāṁ yo

janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ

saṁsāra-dharmair avimuhyamānaḥ

smṛtyā harer bhāgavata-pradhānaḥ

A person who, by remembering the Lord, is not bewildered by the qualities of *saṁsāra,* such as birth and death of the body, hunger of the *prāṇas,* fear in the mind, longing in the intelligence and fatigue in the senses, is the best among the devotees.

One who is not bewildered by the qualities of *saṁsāra* such as birth in different bodies is the best of devotees. He is not bewildered by birth and death concerning the body, by hunger and thirst concerning the *prāṇas,* by fear in the mind, by longing in the intelligence and by fatigue (*kṛcchram*) of the senses.

|| 11.2.50 ||

na kāma-karma-bījānāṁ

yasya cetasi sambhavaḥ

vāsudevaika-nilayaḥ

sa vai bhāgavatottamaḥ

The person completely surrendered to the Lord, in whose mind no impressions, desires or actions arise, is considered to be the best of devotees.

Impressions do not arise in his mind. Furthermore desires for women etc, and actions by the senses do not arise. These three do not occur in his mind. The three verses starting from verse 48 answer the question about the conduct of the devotee. He is free from hatred, joy, illusion and lust in his actions. The rest of the chapter mentions more qualities of the devotees.

|| 11.2.51 ||

na yasya janma-karmabhyāṁ

na varṇāśrama-jātibhiḥ

sajjate 'sminn ahaṁ-bhāvo

dehe vai sa hareḥ priyaḥ

He whose body does not give rise to false identity with good family, pious actions, or caste considerations is dear to the Lord.

Janma refers to being born in a good family. *Karma* means activities like *japa* and meditation. *Jātibhiḥ* means "by castes such as *ambaṣṭha* (mixture of *brāhmaṇa* man and *vaiśya* woman.)" He in whose body there is no *ahaṅkāra* is dear to the Lord.

|| 11.2.52 ||

na yasya svaḥ para iti

vitteṣv ātmani vā bhidā

sarva-bhūta-samaḥ śāntaḥ

sa vai bhāgavatottamaḥ

He who does not think that wealth is his, who does not think in terms of self and other, who is equal to all beings and peaceful, is the best devotee.

Svaḥ means one's own group and *para* means an enemy. He does not consider wealth to be his. He does not show affection for his body and hatred for other bodies.

|| 11.2.53 ||

tri-bhuvana-vibhava-hetave 'py akuṇṭha-

smṛtir ajitātma-surādibhir vimṛgyāt

na calati bhagavat-padāravindāl

lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

He, whose remembrance is not lured by dominion over the three worlds, and who does move for half a minute or half a second from the Lord's lotus feet which are sought by the *devatās* who also meditate on the Lord, is the best of devotees.

The best devotee's remembrance cannot be lured even for gaining lordship over the three worlds.

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ

na sārvabhaumaṁ na rasādhipatyam

na yoga-siddhīr apunar-bhavaṁ vā

mayy arpitātmecchati mad vinānyat

One who has fixed his consciousness on me desires neither the position or abode of Brahmā or Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation. Such a person desires me alone. SB 11.14.14

He does not move for half a second from the lotus feet of the Lord, which are hard to obtain and thus only sought by *devatās* who concentrate their minds on the Lord. Or another meaning is “The lord’s lotus feet are sought by the *devatās* who cannot control their senses, so that they can rule the three worlds.”

|| 11.2.54 ||

bhagavata uru-vikramāṅghri-śākhā-

nakha-maṇi-candrikayā nirasta-tāpe

hṛdi katham upasīdatāṁ punaḥ sa

prabhavati candra ivodite 'rka-tāpaḥ

How can the heat of material existence again arise in the hearts of those who worship the Lord, since the heat of lust is destroyed by the Lord’s heroic lotus feet, his toes, his toenails, his toe jewels and the soothing light from his feet? When the moon rises, the heat of the sun is dissipated.

If there is agitation of lust by seeking material enjoyment, the devotee will be disturbed. But such lust does not exist in the great devotees. How can the heat again arise in the hearts of persons who worship the Lord who has destroyed the heat of lust by his two heroic feet, by his toes, by his toe nails, by the jewels on his toes, by the cool rays emanating from those toes? When the moon rises the sun’s heat is destroyed.

|| 11.2.55 ||

visṛjati hṛdayaṁ na yasya sākṣād

dharir avaśābhihito 'py aghaugha-nāśaḥ

praṇaya-rasanayā dhṛtāṅghri-padmaḥ

sa bhavati bhāgavata-pradhāna uktaḥ

He who binds the lotus feet of the Lord by ropes of love, and whose heart the Lord, destroyer of heaps of sin, does not leave, even if beckoned accidentally, is called the best of devotees.

This is the essence of all the qualities. The Lord himself does not give up the heart of this devotee. What is the problem with even heaps of sins? The Lord, just being addressed, even accidentally, destroys a multitude of sins. What to speak then of chanting with a taste for *rasa,* continuously. This verse answers the question "What do the devotees speak?" "Why does the Lord not leave the temple of their hearts?" The devotee binds the lotus feet of the Lord to his heart by the ropes of affection. Just as Yaśodā bound Kṛṣṇa to the mortar by her *prema*, the Lord who binds all j*īvas* by the chains of *māyā* is bound by the chains of *prema* by the devotee.

Thus ends the commentary on Second Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Karma-yoga

|| 11.3.1 ||

śrī-rājovāca

parasya viṣṇor īśasya

māyinām api mohinīm

māyāṁ veditum icchāmo

bhagavanto bruvantu naḥ

King Nimi said: Now we wish to learn about the illusory potency of the Supreme Lord, which bewilders even great mystics. My lords, please speak to us about this subject.

In the third chapter the sages answer King Nimi's questions about *māyā,* deliverance from *māyā,* the form of Nārāyaṇa and *karma.* SB 11.2.48 mentioned the Lord's *māyā*. Now the King asks a question about this.

|| 11.3.2 ||

nānutṛpye juṣan yuṣmad-

vaco hari-kathāmṛtam

saṁsāra-tāpa-nistapto

martyas tat-tāpa-bheṣajam

Although I, suffering in material existence, am drinking the nectar of your statements about the Lord's glories which is the remedy for those suffering material existence, my thirst is not yet satiated.

The cause of asking this question is the irrepressible greed to drink the nectar of your words, since I am eager for your association.

|| 11.3.3 ||

ebhir bhūtāni bhūtātmā

mahā-bhūtair mahā-bhuja

sasarjoccāvacāny ādyaḥ

sva-mātrātma-prasiddhaye

Antarīkṣa said: O mighty-armed King! By activating the material elements, the primary soul of all creation has created all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

The *guṇas* should be defined by defining the effects of the *guṇas*—creation, maintenance and destruction. *Māyā* made of the *guṇas*, is defined by the *guṇas* so defined. The Supreme Lord created all higher and lower beings—*devatās,* humans, animals and plants, in order that the *jīvas* could attain sense objects (*sva-mātra*) and attain also attain the Lord *(ātmā*).

buddhīndriya-manaḥ-prāṇān janānām asṛjat prabhuḥ

mātrārthaṁ ca bhavārthaṁ ca ātmane ’kalpanāya ca

The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation. SB 10.87.2

|| 11.3.4 ||

evaṁ sṛṣṭāni bhūtāni

praviṣṭaḥ pañca-dhātubhiḥ

ekadhā daśadhātmānaṁ

vibhajan juṣate guṇān

The Lord, having entered the material bodies created by the five elements, divides himself into the mind and ten senses, and engages the j*īva* in enjoying the sense objects.

Three verses describe the situation after creation. Having entered the bodies created by the five gross elements as Paramātmā, the Lord, dividing himself up to the mind and the ten external senses, makes the *jīva* enjoy the senses objects produced by the *guṇas*

|| 11.3.5 ||

guṇair guṇān sa bhuñjāna

ātma-pradyotitaiḥ prabhuḥ

manyamāna idaṁ sṛṣṭam

ātmānam iha sajjate

The *jīva,* enjoying the objects of the senses by the senses which are impelled by the Lord, and thinking himself to be that created body, takes repeated births in different bodies and becomes entangled in those bodies.

The *jīva (saḥ),* enjoying the objects of the senses *(guṇān*) by the senses (*guṇaiḥ*) revealed by the *antaryāmī,* thinking himself to be that created body (*idam*), becomes entangled in that body (*iha*). He takes birth definitely (*prabhuḥ*) in various types of bodies.

|| 11.3.6 ||

karmāṇi karmabhiḥ kurvan

sa-nimittāni deha-bhṛt

tat tat karma-phalaṁ gṛhṇan

bhramatīha sukhetaram

The *jīva* engages his active sense organs in activities accompanied by impressions, and, accepting the *karma* in the form of enjoyment and suffering, wanders in this world.

Then the living entity continues in *saṁsāra.* Performing actions accompanied by *vāsanās* or impressions *(sa-nimttāni*), using the action senses *(karmabhiḥ),* the *jīva* attains the results of action in the form of happiness and distress and enjoys, since it is seen that one even enjoys being born in hellish situations.

|| 11.3.7 ||

itthaṁ karma-gatīr gacchan

bahv-abhadra-vahāḥ pumān

ābhūta-samplavāt sarga-

pralayāv aśnute 'vaśaḥ

Thus the helpless *jīva* obtains various bodies according to *karma* involving great misfortune, and attains birth and death until the destruction of the universe.

Ābhūta-samplavāt means “until the destruction of the created things.”

|| 11.3.8 ||

dhātūpaplava āsanne

vyaktaṁ dravya-guṇātmakam

anādi-nidhanaḥ kālo

hy avyaktāyāpakarṣati

When the annihilation of the material elements is imminent, time without beginning or end withdraws the manifest cosmos, consisting of gross and subtle features, into *prakṛti.*

The destruction is described in eight and a half verses. When destruction of the material elements takes place (*dhātūpaplave*), time pulls the products composed of gross and subtle matter (*dravya-guṇa*) into the cause, *prakrṭi* (*avyaktāya).*

|| 11.3.9 ||

śata-varṣā hy anāvṛṣṭir

bhaviṣyaty ulbaṇā bhuvi

tat-kālopacitoṣṇārko

lokāṁs trīn pratapiṣyati

A terrible drought will take place on earth for one hundred years. The heat of the sun having increased at that time, the sun burns up the three worlds.

The sun increases *(upacita*) in heat.

|| 11.3.10||

pātāla-talam ārabhya

saṅkarṣaṇa-mukhānalaḥ

dahann ūrdhva-śikho viṣvag

vardhate vāyuneritaḥ

Beginning from Pātālaloka, a fire grows, emanating from the mouth of Lord Saṅkarṣaṇa. Its flames shooting upward, driven by great winds and it scorches everything in all directions.

|| 11.3.11 ||

saṁvartako megha-gaṇo

varṣati sma śataṁ samāḥ

dhārābhir hasti-hastābhir

līyate salile virāṭ

Masses of clouds causing destruction, pouring torrents of rain as long as elephants' trunks for one hundred years, will drown the universe in water.

Saṁvartakaḥ means "causing destruction." The shafts of rain are as long as elephants' trunks.

|| 11.3.12 ||

tato virājam utsṛjy

vairājaḥ puruṣo nṛpa

avyaktaṁ viśate sūkṣmaṁ

nirindhana ivānalaḥ

Then Vairāja Brahmā gives up his universal body, O King, and enters into the subtle *prakṛti,* like a fire that has run out of fuel.

After the *jīvas* are merged, the total of all *jīvas*, Vairāja Brahmā merges into *prakṛti (avyaktam).* Because some Brahmās are *karmīs, jñānīs* or *bhaktas*, some Brahmās again take birth, some Brahmās attain liberation, and some Brahmās attain *prema* and become associations of the Lord. That is the understanding gained from verses such as the following. *Gītā* 8.10 says that from Brahmā to the plants all beings take rebirth. But it is also said:

brahmaṇā saha te sarve samprāpte pratisañcare |
parasyānte kṛtātmānaḥ praviśanti paraṁ padam ||

Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode, along with Lord Brahmā. *Kūrma Purāṇa* 1.11.284

|| 11.3.13 ||

vāyunā hṛta-gandhā bhūḥ

salilatvāya kalpate

salilaṁ tad-dhṛta-rasaṁ

jyotiṣṭvāyopakalpate

Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.

Having described the destruction of the totality of *jīvas,* a product, the destruction of the causes, the elements, is described in reverse order of their creation. Wind or air is well known to deprive earth of fragrance. Deprived of fragrance by the wind of destruction, earth becomes water. This means it merges into water. The water, deprived of taste by the wind, merges into fire. Other elements should be understood in the same way.

|| 11.3.14 ||

hṛta-rūpaṁ tu tamasā

vāyau jyotiḥ pralīyate

hṛta-sparśo 'vakāśena

vāyur nabhasi līyate

kālātmanā hṛta-guṇaṁ

nabha ātmani līyate

Fire, deprived of its form by the wind, dissolves into the element air. When the air loses its quality of touch by the influence of ether, the air merges into that ether. When ether is deprived of sound by time, ether merges into false ego in ignorance.

Fire deprived of form by the wind (*tamasā)* merges into air. It is called *tamasā* because darkness is famous for covering form. Air, deprived of touch by ether (*avakāśena),* enters into ether. The destruction of sound by time is also well known. Ether then merges into *tāmasāhaṅkāra (ātmani).*

|| 11.3.15 ||

indriyāṇi mano buddhiḥ

saha vaikārikair nṛpa

praviśanti hy ahaṅkāraṁ

sva-guṇair aham ātmani

O King! The material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the *devatās*, merges into false ego in the mode of goodness. Then the total false ego, along with all of its qualities, merges into the *mahat-tattva.*

The senses and intelligence merge in *rājasāhaṅkāra.* The mind along with the *devatās (vaikārikaiḥ)* merges *sāttvikāhaṅkāra*. *Ahaṅkāra* along with the *guṇas* merges into *mahat-tattva. Mahat-tattva* merges into *prakṛti*.

|| 11.3.16 ||

eṣā māyā bhagavataḥ

sarga-sthity-anta-kāriṇī

tri-varṇā varṇitāsmābhiḥ

kiṁ bhūyaḥ śrotum icchasi

I have now described *māyā,* the illusory energy of the Supreme Lord, which consists of the three modes of material nature, and causes creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?

I have described *māyā* or *pradhāna*, characterized by three *guṇas.* That this is a form of *avidyā* is understood from the Second Canto:

ṛte’rthaṁ yat pratīyeta na pratīyeta cātmani |
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ ||

One should understand my *māyā* by whose power real objects are perceived through *vidyā* and false objects are perceived through *avidyā*, in relation to the self, just as light reveals objects and darkness hides them.

|| 11.3.17 ||

śrī-rājovāca

yathaitām aiśvarīṁ māyāṁ

dustarām akṛtātmabhiḥ

taranty añjaḥ sthūla-dhiyo

maharṣa idam ucyatām

King Nimi said: O great sage! You should explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not accomplished.

The King already knows that one can cross *māyā* by *bhakti* for it was already said:

bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devate ātmā

For the *jīva* averse to the Lord, there will be saṁsāra because of his absorption in the material coverings on the soul, arising from the Lord’s māyā. Saṁsāra takes the form of identity with body and lack of identity with soul. Therefore, the intelligent person, taking *guru* as his Lord and very self, should fully worship the Lord with pure *bhakti.* SB 11.2.37

However, seeing *karmīs* who thought they were learned present in the assembly, the King asks this question. *Akṛtāmabhiḥ* means by persons with imperfect or slow intelligence, since *Amara-koṣa* says *kṛta* means complete. You should explain how foolish persons like *karmīs* can easily cross *māyā,* which is difficult to cross by holding a dog’s tail. The King asks this question while glancing towards the *karmīs* present.

|| 11.3.18 ||

śrī-prabuddha uvāca

karmāṇy ārabhamāṇānāṁ

duḥkha-hatyai sukhāya ca

paśyet pāka-viparyāsaṁ

mithunī-cāriṇāṁ nṛṇām

Prabuddha said: One should see that the activities of those who endeavor for destruction of sorrow and creation of happiness by sex life achieve the opposite results.

Karmīs do not cross *māyā* at all. One should see this with discrimination. This is explained in three verses. *Pāka-viparyāsam* means “opposite results.”

|| 11.3.19 ||

nityārtidena vittena

durlabhenātma-mṛtyunā

gṛhāpatyāpta-paśubhiḥ

kā prītiḥ sādhitaiś calaiḥ

What happiness can be attained by wealth, a perpetual source of distress, which is difficult to acquire, and which is death for the soul and what happiness can be attained by objects obtained through wealth, since they are all temporary?

What happiness is attained by wealth? None. What happiness is attained by house and other things attained by wealth? No happiness is attained because the things are temporary.

|| 11.3.20 ||

evaṁ lokaṁ param vidyān

naśvaraṁ karma-nirmitam

sa-tulyātiśaya-dhvaṁsaṁ

yathā maṇḍala-vartinām

One should know that the objects of this world and the next produced by *karma* are temporary, just like the existence of kings who have competition with equals, envy of superiors and lamentation because of defeat.

Thus this world and the next cannot give happiness. *Śruti* says *tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyate*: just as this life is destroyed by exhaustion of *karmas,* so next life is destroyed by exhaustion of pious acts. (*Chāndogya Upaniṣad* 8.1.6) However, even at the time of enjoyment one can see that happiness is mixed with sorrow. It is just like kings having rivalry with equals, envy of superiors and lamenation at their own defeat.

|| 11.3.21 ||

tasmād guruṁ prapadyeta

jijñāsuḥ śreya uttamam

śābde pare ca niṣṇātaṁ

brahmaṇy upaśamāśrayam

Therefore one who is inquisitive about the highest truth should surrender to a *guru* who is skilful in the scriptures and fixed in realization, while being under the control of anger and greed.

Now *bhakti,* the means of crossing *saṁsāra,* which was previously explained, is described. Please listen. One should surrender to a *guru* who is skilful *(niṣṇātam*) in understanding the meaning of the Vedas (*śabde*) and other scriptures. If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple. He should be capable as well in realizing the Lord (*pare).* Otherwise, his mercy will not bear results. The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (*upaśamāśrayam*).

|| 11.3.22 ||

tatra bhāgavatān dharmān

śikṣed gurv-ātma-daivataḥ

amāyayānuvṛttyā yais

tuṣyed ātmātma-do hariḥ

From the *guru,* he who holds the *guru* dear and worthy of worship should learn *bhakti,* by which the Lord, who gives himself in the deity form, is satisfied.

The Lord is satisfied. The Lord gives his self in the form of the deity in order that one may see, touch and know him.

|| 11.3.23 ||

sarvato manaso 'saṅgam

ādau saṅgaṁ ca sādhuṣu

dayāṁ maitrīṁ praśrayaṁ ca

bhūteṣv addhā yathocitam

The disciple should in the beginning learn detachment of the mind from all things of this world, while showing mercy to the inferior, friendship to equals and respect to superiors.

The disciple should learn giving mercy to the suffering, showing friendship to equals and showing humility towards superiors. That is the meaning of *yathā ucitam.*

|| 11.3.24 ||

śaucaṁ tapas titikṣāṁ ca

maunaṁ svādhyāyam ārjavam

brahmacaryam ahiṁsāṁ ca

samatvaṁ dvandva-saṁjñayoḥ

The disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of respect or disrespect.

He should learn external cleanliness by using water and earth, and internal cleanliness by destroying pride and hypocrisy. Austerity means control over lust, anger and other impulses. He should learn tolerance (*titikṣām*). He should learn how to give up useless talk (*maunam).* He should learn recitation of texts which indicate

bhakti such as *Gopāla-tāpanī Upaniṣad*. He should learn to be straightforward and sincere (*arjavam*), and learn how to give up the association of women. He should learn non-violence, and equality in situations of respect or disrespect devoid of joy or lamentation.

|| 11.3.25 ||

sarvatrātmeśvarānvīkṣāṁ

kaivalyam aniketatām

vivikta-cīra-vasanaṁ

santoṣaṁ yena kenacit

One should learn to see the deity everywhere with concentrated mind, to have no pride in a house, to wear pure bark clothing and to be satisfied with whatever comes of its own accord.

One should learn to see one's deity everywhere and be single-minded in actions (*kaivalyam*). One should learn to have no pride in possessions like house. One should learn to wear cloth made of pure bark.

|| 11.3.26 ||

śraddhāṁ bhāgavate śāstre

'nindām anyatra cāpi hi

mano-vāk-karma-daṇḍaṁ ca

satyaṁ śama-damāv api

The disciple should learn to have faith in the *Bhāgavatam,* without criticism of other scriptures. He should learn to avoid sinful acts of mind, speech and body, to speak the truth and control the mind and external senses.

One should learn to have faith in the *Bhāgavatam* and to be devoid of criticism of other scriptures and be devoid of sins involving mind, words and body. The disciple should learn to speak the truth and to control the mind and external senses.

|| 11.3.27-28 ||

śravaṇaṁ kīrtanaṁ dhyānaṁ

harer adbhuta-karmaṇaḥ

janma-karma-guṇānāṁ ca

tad-arthe 'khila-ceṣṭitam

iṣṭaṁ dattaṁ tapo japtaṁ

vṛttaṁ yac cātmanaḥ priyam

dārān sutān gṛhān prāṇān

yat parasmai nivedanam

The disciple should learn hearing, chanting, meditation concerning the qualities, activities and birth of the Lord who performs astonishing acts, and should learn to offer all actions to him. He should learn performance of sacrifice to Visnu, charity to Viṣṇu and devotees, austerities such as Ekadaśī, and proper conduct. He should to offer what he treasures to the Lord, and to engage wife, sons and house in the service of the Lord.

One should learn how to perform sacrifice to Viṣṇu (*iṣṭam*), and to give in charity to Viṣṇu and the devotees, and to perform vows like Ekadaśī. He should learn to chant *japa* using Viṣṇu *mantras* and have proper conduct *(vṛttim*). One should learn to offer articles dear to oneself to the Lord. One should learn to offer things extending to (*yat*) wife, sons and house to the Lord. This means one should learn to engage wife, house and sons in the service of the Lord.

|| 11.3.29 ||

evaṁ kṛṣṇātma-nātheṣu

manuṣyeṣu ca sauhṛdam

paricaryāṁ cobhayatra

mahatsu nṛṣu sādhuṣu

One should learn to have friendship with people who have devoted their lives to Kṛṣṇa and to serve Kṛṣna, the devotees, those of higher status and those of equal status in the proper manner.

One should learn to have affection for humans whose very life is Kṛṣṇa. One should learn to serve Kṛṣṇa and his devotees. One should learn to serve persons worthy of respect, and persons who are equal according to their status.

|| 11.3.30||

parasparānukathanaṁ

pāvanaṁ bhagavad-yaśaḥ

mitho ratir mithas tuṣṭir

nivṛttir mitha ātmanaḥ

The disciple should learn to develop attraction for the glories of the Lord through discussions with other devotees. He will experience happiness from their association and mutually they will become detached from material enjoyment.

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (*mithaḥ ratiḥ*). One will have happiness arising from association with other devotees. Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development. This means "If you are becoming detached, I also will become detached from today." The disciple should learn all of this.

|| 11.3.31 ||

smarantaḥ smārayantaś ca

mitho 'ghaugha-haraṁ harim

bhaktyā sañjātayā bhaktyā

bibhraty utpulakāṁ tanum

Remembering and inspiring other devotees to remember the Lord who destroys all sins, they will develop hairs standing on end in ecstasy by *prema-bhakti* produced from *sādhana-bhakti*.

In this way one will develop *prema-bhakti* by *sādhana-bhakti.* By *prema-bhakti* developed by *sādhana-bhakti* one will have a body with hairs standing on end.

|| 11.3.32 ||

kvacid rudanty acyuta-cintayā kvacid

dhasanti nandanti vadanty alaukikāḥ

nṛtyanti gāyanty anuśīlayanty ajaṁ

bhavanti tūṣṇīṁ param etya nirvṛtāḥ

Sometimes they weep, because of thoughts of the Lord. Sometimes they laugh, become joyful, or speak, without regard for society. They dance, sing, and concentrate their senses on Kṛṣna. Having attained the Lord and experiencing bliss, they remain silent.

Sometimes they weep. “Today I did not achieve Kṛṣṇa. What will I do? Where will I go? Who should I ask? Who will give Kṛṣṇa to me?” Sometimes they laugh. Kṛṣṇa hides himself at the base of tree in the yard of a cowherd man in the night in order to steal his wife. When the elders say, “Who are you?” Kṛṣṇa begins to flee. Seeing this pastime of Kṛṣṇa, they laugh. They become blissful on attaining realization of his form. They say, “O Lord! After so many days I have attained you.” They remain without regard for society (*alaukikāḥ).* They make Kṛṣṇa the object of their senses. Having attained the Lord, being full of bliss, they remain silent.

|| 11.3.33 ||

iti bhāgavatān dharmān

śikṣan bhaktyā tad-utthayā

nārāyaṇa-paro māyām

añjas tarati dustarām

Having learned *bhakti* and being dedicated to Nārāyaṇa, one will easily cross insurmountable *māyā* by *prema-bhakti.*

One thus learns about performance of *bhakti.* This learning ends with first part of verse 31. Following that, there are teachings about the cherished goal, *prema*, in order to inspire the devotee to develop that stage, thinking, “When will I develop symptoms of ecstasy?” By *prema-bhakti* (*tad-utthayā)* arising from taught *bhakti (sādhana),* one will cross *māyā* easily. Crossing *māyā* is a secondary result.

|| 11.3.34 ||

śrī-rājovāca

nārāyaṇābhidhānasya

brahmaṇaḥ paramātmanaḥ

niṣṭhām arhatha no vaktuṁ

yūyaṁ hi brahma-vittamāḥ

King Nimi said: You, being most knowledgeable of the Lord, should speak about the *svarūpa* of Bhagavān, Nārāyaṇa, who is also Brahman and Paramātmā.

Hearing about dedication to Nārāyaṇa, the King then asks about the form of Nārāyaṇa. Please speak about the *svarūpa (niṣṭhām)* of Bhagavān called Nārāyaṇa. Later it will be said *nārāyaṇe turīyākhye bhagavac-chabda-śabdite*: the devotee concentrates on the fourth form, Bhagavān, called Nārāyaṇa. (SB11.15.6) "He is your deity. You known about his *svarūpa* by meditation as taught by your *guru."* He is also Brahman and Paramātmā. I am asking how this one form can also be three.

|| 11.3.35 ||

śrī-pippalāyana uvāca

sthity-udbhava-pralaya-hetur ahetur asya

yat svapna-jāgara-suṣuptiṣu sad bahiś ca

dehendriyāsu-hṛdayāni caranti yena

sañjīvitāni tad avehi paraṁ narendra

Pippalāyana said: One should know Nārāyaṇa who is the cause of creation, maintenance and destruction of the universe and is without cause, who remains in the conditions of dream, waking and deep sleep, and beyond those states as well, and who makes the body, senses, life airs and mind move and come to life.

In answer to the questions, first Nārāyaṇa is described.

jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |

sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā

First of all, the Supreme Lord accepted the form of the eternal first *puruṣa* full like the moon for creating the universes from *mahā-tattva* and other elements. SB 1.3.1

This form is the cause of creation, maintenance and destruction of the universe. He is also without cause by his nature (*ahetuḥ*): he is Śyamasundara, Bhagavān who is also known as Nārāyaṇa with four or eight arms, full of eternity, knowledge and bliss, the Lord of Vaikuṇṭha, Bhūma, Vāsudeva, Mahāviṣṇu, Kṣīrodakaśāyī, Nṛsiṁha, Rāma and Kṛṣṇa. He resides in the states of dreaming, waking and deep sleep, and outside as well in *samādhi*, and spreads everywhere. You should know this one Supreme Lord *(param*), indicated by the word Brahman.

|| 11.3.36 ||

naitan mano viśati vāg uta cakṣur ātmā

prāṇendriyāṇi ca yathānalam arciṣaḥ svāḥ

śabdo 'pi bodhaka-niṣedhatayātma-mūlam

arthoktam āha yad-ṛte na niṣedha-siddhiḥ

Brahman cannot be understood by the mind, what to speak of works, the eye the *jīva*, the life airs or the senses, just as sparks arising from fire cannot reveal the fire. The wise say that Brahman, though expressed in the Vedas, is not subject to understanding. However, without existence of Brahman, the negative statements concerning Brahman have no meaning.

"The form of Bhagavān which I worship as practice I know. Please speak in detail about Brahman which is difficult to understand." He now describes Brahman in four verses. Mind cannot make Brahman the object of its thought what to speak of speech or the eyes, the *jīva* or life airs or senses, just as sparks which arise as parts of the fire, cannot reveal the fire. *Śruti* says *yato vaco nivartante, aprāpya manasā saha:* words and mind cannot approach the Lord. (*Taittirīya Upaniṣad* 2.4.1)

"But *śruti* also says *taṁ tv aupaniṣadaṁ puruṣaṁ pṛchāmi*: I ask about the Lord who is the subject of the Upaniṣads. (*Bṛhad-āraṇyaka Upanisad* 3.9.26) Brahman is indicated through words." They say that Brahman, the basis of the self, cannot be expressed by words, since that is what the scriptures say. Statements such as "This is Brahman" are made but such designations cannot define Brahman. *Śruti* says *yad vācānabhyuditaṁ yena vāg abhyudyate tad eva brahma tvaṁ viddhi:* know that Brahma which cannot be expressed by words and by which words arise. (*Katha Upanisād1*.4) *Yan mano na manute, na cakṣuṣā paśyati kaścanainaṁ:* Mind cannot measure it, and one cannot see it with the eye. (*Katha Upaniṣad* 2.3.9)

“If *śruti* does not describe Brahman, then why say that scriptures designate Brahman (*arthoktam)* in this verse?” Without the existence of Brahman, statements of negation like *athātah ādeśo neti neti ashtūlam anānu, yato vāco nivartante (Taittirīya Upaniṣad)* cannot have meaning, since there is a limitation in all negation (indicating a positive).

It is said in *Hari-vaṁśa:*
tat paraṁ paramaṁ brahma sarvaṁ vibhajate jagat |
mamaiva tad ghanaṁ tejo jñātum arhasi bhārata ||

O Bhārata, you should understand this supreme Brahman which pervades the whole universe, is my condensed light. Hari-vaṁśa 2.114.12

It is said in the Tenth Canto *brahma-jyotiḥ sanātanam*: this light of brahman is eternal ((SB 10.28.12) *Brahma-saṁhitā* says:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam |

tad brahma niṣkalam anantam aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

I worship the Supreme Lord Govinda, whose powerful form radiates an effulgence known as the undfferentiated, unlimited, all-encompassing *brahman*, which is completely distinct from its powers displayed in unlimited planets throughout billions of universes. Brahma-saṁhitā 5.40

If Brahman is the effulgence of Bhagavān’s body, then why can it not become the object of the mind or senses?” This light does not arise from matter. It arises from the form of eternity, knowledge and bliss, which is beyond matter. Words and mind are material. How can that light be the object of material words and mind? That spiritual body is described as follows. *Śabdam brahma vapur dadhat*: the Lord has a form of Brahman. (SB 3.21.8) *yan mitramm paramaānandaṁ pūrṇaṁ brahma:* Kṛṣṇa is a friend, full of surpeme bliss, the complete Brahman. SB 10.14.32)

śravaṇāt kīrtanād dhyānāt pūyante ’nte-vasāyinaḥ

Tava brahma-mayasyeśa kim utekṣābhimarśinaḥ*:*

O Lord, even outcastes are purified by hearing and chanting your glories and meditating upon you, the Absolute Truth. What then to speak of those who see and touch you? SB 10.70.43

Though the body of the Lord is spiritual, by the Lord's *kṛpā-śakti,* which is inconceivable, this form becomes visible in the material world. That form is described by words such as "blue like the petal of a blue lotus." The Lord's body is the color of a spiritual lotus petal, but is described by the material description of a material lotus. However, that form upon which the devotee meditates using that material description becomes visible to the devotee by the inconceivable mercy of the Lord. This is not revealed by the material person's mind and words. When the *sādhana* of the worshipper of Brahman becomes perfect, by attaining mercy of the Lord, the Lord becomes realized as Brahma in his mind. Thus the Vedas say *yan mano na manute*: Brahman cannot be understood by the mind (*Katha Upaniṣad*) and also *dṛśyate tv agryayā buddhyā*: Brahman is seen by concentrated intelligence. (*Katha Upaniṣad*)

|| 11.3.37 ||

sattvaṁ rajas tama iti tri-vṛd ekam ādau

sūtraṁ mahān aham iti pravadanti jīvam

jñāna-kriyārtha-phala-rūpatayoru-śakti

brahmaiva bhāti sad asac ca tayoḥ paraṁ yat

That one Brahman shines as *māyā* with *sattva, rajas* and *tamas,* as *sūtra,* as *mahat-tattva,* as *ahaṅkāra,* and as powerful energies by taking the form of *devatās,* senses, sense objects and material qualities. That supreme Brahman is the cause of all the gross effects and all the subtle causes.

The *svarūpa* of Brahman is difficult for people to perceive, but it exists without doubt because all material objects are Brahman, since they are the product of Brahman. *Śruti* says *brahmaivedaṁ sarvam*: everything is Brahman. (*Bṛhad-āraṇyaka Upaniṣad* 2.5.1) *Yasya bhāsā sarvam idaṁ vibhāti*: by the light of Brahman all things shine. (*Muṇḍaka Upaniṣad*) That is described in this verse. That one famous Brahman is the form of *māyā-śakti* made of *sattva, rajas* and *tamas.* They call this *pradhāna*. As *kriyā-śakti* (in *rajas*) it becomes *sūtra* and as *jñāna-śakti* (*sattva*) it becomes *mahat-tattva.* They also call this the covering on the *jīva* known as *aham* or *ahaṅkāra.* This becomes *devatās (jñāna*), senses (*kriyā),* sense objects (*artha)*, and its produces such as material happiness. These powerful energies, by accepting this form, are called *adhibhūta, adhyātma* and *adhidaiva.* That from which these powerful energies arise is called Brahman. The gross effect (*sat*) and the subtle cause (*asat*) are all Brahman. Why? They are Brahman because Brahman is the cause of the *sat* and *asat.*

tat-paraṁ paramaṁ brahma sarvaṁ vibhajate jagat |
mamaiva tad-ghanaṁ tejo jñātum arhasi bhārata ||

You should know that the Brahman which pervades the universe is my condensed effulgence. *Hari-vaṁśa*

The meaning is this. That which is superior to all, the supreme Brahman, divides up as this universe. It becomes divided into *mahat-tattva* and other elements. You should know that this Brahman is my effulgence. *Gīta* confirms this *with brahmano hi partiṣṭhāham*: I am the basis of Brahman. (BG 14.27) Like the intense light of the sun, Brahman is the effulgence of the Lord's body. In the *śruti* statement *yasya bhaṣā sarevam idaṁ vibhāti* (by his light the universe shines), *yasya* means Kṛṣṇa.

|| 11.3.38 ||

nātmā jajāna na mariṣyati naidhate 'sau

na kṣīyate savana-vid vyabhicāriṇāṁ hi

sarvatra śaśvad anapāyy upalabdhi-mātraṁ

prāṇo yathendriya-balena vikalpitaṁ sat

The *jīva* does not undergo birth, death, growth, or deterioration since he is the seer of all conditions of changing bodies. That *jīva* is knowledge alone, existing constantly in the body, but endowed with activity by the power of the senses, just as *prāṇa* is one but moves from body to body.

Realization of Brahman or *tat* is not everything. First one must realize the pure *jīva* or what is known as *tvam.* That is explained in three verses. *Ātmā* here means the pure *jīva.* This *jīva* is not born. The first type of transformation is denied. It has never undergone a transformation to come into being. It will not die. The sixth transformation is denied. Since *jīva* is without birth, the transformation of existing after that time, the second transformation, is also denied. Because it does not grow, the fourth transformation change is also denied. It does not decay. The fifth transformation is denied. The *jīva* does not undergo these six changes because (*hi*) he sees respective times of passing from boyhood to youth or from *devatā* to human birth (*vyabhicāriṇām*).

Which *ātmā* does not undergo these conditions? He is a form of knowledge alone (*upalabdhi-mātram*). How does he exist? He exists at all times in the body.

"Does he have no change in knowledge, otherwise he would not perceive for instance a change in color from blue to yellow?" That one constant knowledge is made various only by the power of the senses. The perception of blue arising and disappearing is not knowledge. An example is given of remaining unchanged in changing situations. It is like the *prāṇa* which is one but moves into various bodies.

|| 11.3.39 ||

aṇḍeṣu peśiṣu taruṣv aviniściteṣu

prāṇo hi jīvam upadhāvati tatra tatra

sanne yad indriya-gaṇe 'hami ca prasupte

kūṭa-stha āśayam ṛte tad-anusmṛtir naḥ

***Prāṇa* follows the *jīva* in bodies born from eggs, wombs, seeds and perspiration. When the senses and *ahaṅkāra* cease to function in deep sleep, the fixed *ātmā* alone remains, without the covering of the subtle body, but with memory of the experience of deep sleep.**

The example of the previous verse is explained, showing the realization of *ātmā's* changeless nature by destruction of the senses. The *prāṇa* clings to and follows the *jīva* in species born of eggs, wombs sees and perspiration. This example also shows the changeless nature of that realization, using a simile. The meaning is this. In the waking state the senses create a sense of change for the *ātmā.* In dream state the *ahaṅkāra* remains endowed with impressions. In deep sleep, the senses stop functioning and identity of "I" along with *ahaṅkāra* disappears. The unchanging *ātmā (kūṭasthaḥ)* remains. Why? Because it is without the covering of the subtle body (*āśayam ṛte*), because of no coverings which cause change.

"With the destruction of everything up to *ahaṅkāra,* a void alone remains. How does the *ātmā* remain perceptible?" We, as the witness of deep sleep, have awareness of happiness devoid of particular knowledge. "I slept for that much time happily and did not know anything." In this statement, there is awareness of *ātmā* in deep sleep because of no memory of non-existence. But because of no relationship with physical objects, the memory is not clear. *Śruti* says *yad vai tan na paśyati paśyan vai draṣṭavyaṁ paśyati, na hi draṣṭur dṛṣṭer vipari-lopo vidyate:* When does not see the world, one sees the *ātmā* which should be seen. There is no destruction of the *ātmā's* seeing. (*Bṛhad-āraṇyaka Upaniṣad* 4.3.23)

|| 11.3.40 ||

yarhy abja-nābha-caraṇaiṣaṇayoru-bhaktyā

ceto-malāni vidhamed guṇa-karma-jāni

tasmin viśuddha upalabhyata ātma-tattvaṁ

śākṣād yathāmala-dṛśoḥ savitṛ-prakāśaḥ

After having had material desires at the lotus feet of the Lord, when one destroys the contaminations in the heart arising from *guṇa* and *karma* by pure *bhakti,* one directly realizes in the pure heart the form of Bhagavān, just like one sees the sun with purified eyes.

"If one has a realization of the changeless nature of *ātmā* during deep sleep, how then does *saṁsāra* continue on waking? If you say that there are still impressions of ignorance, then when will one get realization of the pure *ātmā*?"

The first realization of the pure *ātmā* takes place by perfection *of bhakit-miśra-jñāna.*

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||
bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato māṁ tattvato jñātvā viśate tad anantaram ||

Having attained the state of Brahman, being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests *prema-bhakti*. Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.54-55

According to the Lord's statement, by knowledge arising from *bhakti,* one realizes Brahman or *tat* and then merges in Brahman. Another verse also says that the person desiring realization of Brahman should perform pure *bhakti:*

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32.-33

But also it is said:

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire them. SB 5.19.27

Thus for those who practice *bhakti,* after attaining realization of Brahman, they may attain realization of Bhagavān. That is explained in this verse.

When pure b*hakti* destroys the contamination arising from *guṇas* and *karma,* when one becomes free of material desires with the destruction of the three *guṇas,* by worshipping the lotus feet of the Lord with some desires, such as Dhruva, one realizes in the pure heart the nature of Brahman *(ātmā*) and the nature of Bhagavān who is the source of Brahman. Similarly when a cataract is removed from the eye the pure eyes can see the sun. The word *sākṣāt* indicates that the form of the Lord, the basis of Brahman, is realized by the power of *bhakti,* just as the sun is directly realized with hands, feet, carrier and associates by the devotee of the sun.

|| 11.3.41 ||

śrī-rājovāca

karma-yogaṁ vadata naḥ

puruṣo yena saṁskṛtaḥ

vidhūyehāśu karmāṇi

naiṣkarmyaṁ vindate param

King Nimi said: You have said that one destroys contamination arising from *guṇa* and *karma.* I have understood that one becomes free of *karma* by *bhakti* and by *jñāna*. I now ask how one can be purified of *karma* by *karma-yoga.*

King Nimi said: O great sages, please speak to us about the process of *karma-yoga.* Purified by this process, a person can quickly free himself from all material activities, even in this life, and thus attain freedom from *karma.*

|| 11.3.42 ||

evaṁ praśnam ṛṣīn pūrvam

apṛcchaṁ pitur antike

nābruvan brahmaṇaḥ putrās

tatra kāraṇam ucyatām

Once in the past, in the presence of my father, Mahārāja Ikṣvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.

He asked the same question in the presence of his father Ikṣvāku, to the Kumāras. They did not answer though they were omniscient.

|| 11.3.43 ||

śrī-āvirhotra uvāca

karmākarma vikarmeti

veda-vādo na laukikaḥ

vedasya ceśvarātmatvāt

tatra muhyanti sūrayaḥ

Karma, akarma* and *vikarma* are explained by the Vedas, but not by material people. Because the Vedas arise from the Lord, even the learned are bewildered about *karma.

Karma is actions prescribed by the scriptures. *Akarma* is action not prescribed by the scriptures. *Vikarma* is action forbidden by the scriptures. Because these scriptures come from the Lord people are bewildered.

ahaṁ vai sarva-bhūtāni bhūtātmā bhūta-bhāvanaḥ

śabda-brahma paraṁ brahma mamobhe śāśvatī tanū

I am all beings. I am the soul of all beings. I am the cause of all beings. The scripture and impersonal Brahman are my two eternal forms. SB 6.16.51

This is because the statements in these scriptures are not made by humans. It is easy to understand the meaning or intention of a human speaker, but for non-human statements one must understand the real meaning only by a traditional succession of statements. It is hard to understand. Even the learned are bewildered about *karma (tatra),* what to speak of others. The Kumāras did not explain it to you because you were immature.

|| 11.3.44 ||

parokṣa-vādo vedo 'yaṁ

bālānām anuśāsanam

karma-mokṣāya karmāṇi

vidhatte hy agadaṁ yathā

The Vedas, speaking indirectly, prescribe *karma-yoga,* in order to liberate people from *karma,* just as a father promises candy in order to get children to drink medicine.

The meaning of the Vedas is hard to understand. It uses indirect expression (*parokṣa-vādaḥ*) in which the meaning is made otherwise by the sages who understood the intention of the Lord in order to hide the meaning. The Lord has said:

vedā brahmātma-viṣayās tri-kāṇḍa-viṣayā ime

parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantra*s, however, deal in esoteric terms, and I also am pleased by such confidential descriptions. SB 11.21.35

The indirect expression is explained: *karma* is prescribed to liberate the people.

“But *karma* is prescribed for going to Svarga, not for attaining liberation from *karma*.” It is like ordering children to take medicine. “If you take this medicine, I will give you

a sweet." Tempting the child in this way, the father makes the children drink bitter juice and gives them sweets. Otherwise he cannot make them drink the medicine. However the goal of drinking medicine is not getting sweets but to cure disease. Thus the Vedas prescribe *karm-yoga,* tempting people with material results, in order to liberate them from *karma.*

|| 11.3.45 ||

nācared yas tu vedoktaṁ

svayam ajño 'jitendriyaḥ

vikarmaṇā hy adharmeṇa

mṛtyor mṛtyum upaiti saḥ

If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities and attain repeated birth and death.

"If the goal is freedom from *karma,* in the beginning, the Vedas should tell people to give up *karma."* If a person does not perform *karmas* such as early morning bath or *sandhyā* rites, he will engage in sinful acts such as irregular eating and association with women from the early morning, like an animal, because of being unable to remain without performing actions every day. The Lord has said *na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt*: the *jīva* canot remain without performing action for a moment. (BG 3.6) Because he is without discrimination by performing sinful acts known as *adharma*, forbidden in the scriptures, he will obtain death from Yama (*mṛtyoḥ*)—hell. The *śruti says mṛtvā punar mṛtyum āpadyate ardyamānāḥ sva-karmabhiḥ:* a person obtains repeated death with suffering by his actions.

|| 11.3.46 ||

vedoktam eva kurvāṇo

niḥsaṅgo 'rpitam īśvare

naiṣkarmyaṁ labhate siddhiṁ

rocanārthā phala-śrutiḥ

A person who performs the *karmas* mentioned in the Vedas becomes detached from the results, offers the results to the Lord and attains destruction of all k*armas.* Only for attracting the people are material results mentioned in the Vedas.

The most merciful Vedas, luring them with material results, prescribe *karmas* for persons who are opposed to *bhakti*, who are like animals, in order to remove the strong desire for enjoyment. In this manner starting from the morning, they will not have the opportunity for sinful acts by engaging in prescribed actions like bathing. By not engaging in eating forbidden food or sex life, the person fears sinful acts and becomes attached to his prescribed acts. If such things were not offered as reward, these persons would not respect the rules since it would be impossible for them to follow the injunctions. Understanding the meaning of the Vedas and seeing the difficulty in controlling the senses, the intelligent person should perform *karma-yoga.*

“”In performing *karmas*, the result will be attachment to the results, and not freedom from *karma.”* Without attachment to the results, one should offer to the Lord. “But because of hearing the material results, one will become attached to the results.” No. In order to produce a taste for *karmas* the results are praised, like offering candy to a child so he will drink medicine. The *śruti* says *etaṁ vedānuvacanena brāhmaṇā vividiṣanti brahmacaryeṇa tapasā śraddhayā yajñenānāśakena ca*: desiring knoweldge, following the Vedas, the *brāhmaṇas* perform austerities and sacrificies, observing celibacy. (*Brḥad-āraṇyaka Upnisād* 4.4.22) Understanding that performance of sacrifices and other *karmas* have knowledge as their goal, the person then begins to perform *niṣkāma-karma.* Because of understanding that the results like Svarga are for persons with material desires, a person without those desires does not attain those results. Acts arising from *bhakit-miśra-jñāna,* with offering of the results of *karma* to the Supreme Lord, produces negation of *karma.*

|| 11.3.47 ||

ya āśu hṛdaya-granthiṁ

nirjihīṛṣuḥ parātmanaḥ

vidhinopacared devaṁ

tantroktena ca keśavam

One who desires to cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keśava, by the regulations found in literatures such as the Pañcarātra and the Vedas.

Karma was directed at foolish people. Now hear instructions for the wise. This verse encourages people to worship the Lord directly. One should desire to cut the *ahaṅkāra (hṛdaya-granthim*) of the *ātmā* which is different from the body (*parātmanaḥ).* One should worship the Lord according to the rules of the *agamas (tantroktena).* The word ca indicates the Vedas.

|| 11.3.48 ||

labdhvānugraha ācāryāt

tena sandarśitāgamaḥ

mahā-puruṣam abhyarcen

mūrtyābhimatayātmanaḥ

Having obtained the mercy of his *guru,* who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Lord in the particular personal form of the Lord the devotee finds most attractive.

The method of worship is described. Having been shown the method of worshiping the deity *(sandarśitāgamaḥ*), one should worship the Lord.

|| 11.3.49 ||

śuciḥ sammukham āsīnaḥ

prāṇa-saṁyamanādibhiḥ

piṇḍaṁ viśodhya sannyāsa-

kṛta-rakṣo 'rcayed dharim

After cleansing oneself, purifying the body by *prāṇāyāma, bhūta-śuddhi* and other processes, and marking the body with sacred *tilaka* for protection, one should sit in front of the deity and worship the Lord.

Prāṇa-saṁyamanādibhiḥ means "by *prāṇāyāma* and *bhūta-śuddhi." Piṇḍam* means the body. Protecting himself with proper *nyāsas,* he should perform worship.

|| 11.3.50-51 ||

arcādau hṛdaye cāpi

yathā-labdhopacārakaiḥ

dravya-kṣity-ātma-liṅgāni

niṣpādya prokṣya cāsanam

pādyādīn upakalpyātha

sannidhāpya samāhitaḥ

hṛd-ādibhiḥ kṛta-nyāso

mūla-mantreṇa cārcayet

The devotee should make suitable properly obtained ingredients, the earth, the mind and the deity, sprinkle his sitting place with water for purification and prepare the foot water, *arghya, ācamana* and *madhuparka.* The devotee should then place the deity in his proper place, concentrate his attention, and then perform *nyāsa* using *mantras.* Then he should offer worship with the *mūla- mantra.*

Preparing or making suitable properly obtained (*yathā-labdhda*) articles like flowers by removing insects, earth by cleaning, mind by concentration and the deity by cleaning and rubbing with unguents, he should prepare vessels of *pādya, arghya, ācamana* and *madhuparka*. He should perform *nyāsas* using the *mūla-mantra* and the following *mantras: hṛdayāya namaḥ, śirase svāhā, śikahāyai vaśaṭ, kavacāya hum, netrābhyām vāuśaṭ* and *astrāya phaṭ.*[3]

|| 11.3.52-53 ||

sāṅgopāṅgāṁ sa-pārṣadāṁ

tāṁ tāṁ mūrtiṁ sva-mantrataḥ

pādyārghyācamanīyādyaiḥ

snāna-vāso-vibhūṣaṇaiḥ

gandha-mālyākṣata-sragbhir

dhūpa-dīpopahārakaiḥ

sāṅgam sampūjya vidhivat

stavaiḥ stutvā named dharim

One should worship the deity along with each of the limbs of his body, his weapons such as the Sudarśana cakra, and his associates. One should worship each of these aspects of the Lord by its own *mantra* and with offerings of water to wash the feet, *arghya,* water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, jewel necklaces, unbroken garlands, incense and lamps. Having thus completed the worship in all its

[3] Using these *man*tras combined with the *mantr*as used for worshipping the particular deity, one touches one's heart, head, *śikhā,* arms and eyes. This is called *nyāsa*.

aspects in accordance with the prescribed regulations, one should then honor the deity with prayers and offer obeisances to him by bowing down.

One should worship limbs like the heart and *upāṅgas* like Sudarṣana. *Mālyāni* means necklaces of gold, pearls or other jewels. It is said *nākṣatair arcayed viṣṇuṁ na ketakyā maheśvaram:* one should not worship Viṣṇu using *akṣata* (unbroken rice) and should not worship Śiva using *ketakī* flowers. Therefore *akṣata* is a modifier of *sragbhiḥ*. The phrase means unbroken flower garlands.

|| 11.3.54 ||

ātmānam tan-mayam dhyāyan

mūrtiṁ sampūjayed dhareḥ

śeṣām ādhāya śirasā

sva-dhāmny udvāsya sat-kṛtam

The worshiper should identify himself with the Lord and worship that form. Then he should take the remnants of the deity's paraphernalia, such as flower garlands, upon his head and respectfully establishing the deity back in his abode, he should complete the worship.

This verse describes *ahaṅgrahopāsana*, worshipping oneself as the Lord. Meditating on oneself as the Lord *(tat-mayam*), one should worship that form of the Lord*. Śeṣām* means the remnants of the articles of worship. Having established the worshipped Lord (*sat-kṛtam)* in his spiritual abode, one completes the worship.

|| 11.3.55 ||

evam agny-arka-toyādāv

atithau hṛdaye ca yaḥ

yajatīśvaram ātmānam

acirān mucyate hi saḥ

Thus the worshiper of the Supreme Lord should recognize that the Lord is all-pervading and should worship him through his presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.

Karma-yoga which includes of *bhakti* and *ahaṅgrahopāsanā* is better than the previously described *karma-yoga* since one more quickly attains liberation. However one should understand that pure *bhakti* is referred to with the words *bhāgavatān dharmān* in verses such as SB 11.2.34 and SB 11.3.22

Thus ends the commentary on Third Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

Avatāras of the Lord

|| 11.4.1 ||

śrī-rājovāca

yāni yānīha karmāṇi

yair yaiḥ svacchanda-janmabhiḥ

cakre karoti kartā vā

haris tāni bruvantu naḥ

King Nimi said: You should tell us about the activities which the Lord has performed, is performing now and will perform in the future by his various births, chosen by his free will, in this world.

In the Fourth Chapter, Drumila describes Nārāyaṇa, his *avatāras*, qualities and pastimes. In the last chapter (SB 11.3.48) it was said that the devotee should worship the Supreme Lord in the particular personal form of the Lord the devotee finds most attractive. What are the various forms of the Lord? This is a question about the *avatāra* forms. It was also said that one should honor the deity with prayers. (SB 11.3.53) Which qualities and activities should be praised? This is a question about the activities of the Lord. Thus he asks this question. *Kartā* means “will perform.”

|| 11.4.1 ||

śrī-drumila uvāca

yo vā anantasya gunān anantān

anukramiṣyan sa tu bāla-buddhiḥ

rajāṁsi bhūmer gaṇayet kathañcit

kālena naivākhila-śakti-dhāmnaḥ

Drumila said: Any fool wanting to enumerate fully the unlimited qualities of the unlimited Supreme Lord may be able after some time to count the particles of dust on the earth, but can never count the qualities of the Lord who is the abode of all powers.

Since the Lord's *avatāras*, qualities and pastimes are beyond counting, I will recount them to the best of my ability. One who desires to count successively the unlimited qualities of the Lord is foolish.

|| 11.4.3 ||

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ

puraṁ virājaṁ viracayya tasmin

svāṁśena viṣṭaḥ puruṣābhidhānam

avāpa nārāyaṇa ādi-devaḥ

When the primeval Nārāyaṇa accepted the form of the *puruṣa,* he created the universe from the five elements produced from himself and then entered within the universe by his own portion.

First he describes the *puruṣāvatāras* in two verses. When Bhagavān accepts the form of the *puruṣa* as the creator of *mahat-tattva*, then, producing the universe by the elements, he entered into it with his expansion.

|| 11.4.4 ||

yat-kāya eṣa bhuvana-traya-sanniveśo

yasyendriyais tanu-bhṛtām ubhayendriyāṇi

jñānaṁ svataḥ śvasanato balam oja īhā

sattvādibhiḥ sthiti-layodbhava ādi-kartā

Within the body of Mahāviṣṇu reside clusters of millions of universes composed of three planetary systems. By his senses, the action and knowledge senses of the *jīvas* arise. From his expansion *antaryāmī,* the knowledge of the *jīvas* arises. From his *prāṇa* the physical and sensual strength and action of the j*īvas* arise. He is the final cause of creation, maintenance and destruction through the three *guṇas.*

This verse describes the qualities and activities of the *puruṣa.* In the body of Mahāviṣṇu (*yat kaye*), in each of his pores, an assembly of millions and millions of universes with upper, lower and middle planets reside. By his senses, the knowledge and actions senses of the collective and individual *jīvas* arise. From *antaryāmī,* his expansion, the knowledge of the *jīvas* arises. From his *prāṇa,* the bodily strength (*balam*), sensual strength (*ojaḥ*) and activities of the *jīvas* arises. He is the real cause of the activities of creation, maintenance and destruction through the three *guṇas.*

|| 11.4.5 ||

ādāv abhūc chata-dhṛtī rajasāsya sarge

viṣṇuḥ sthitau kratu-patir dvija-dharma-setuḥ

rudro ’pyayāya tamasā puruṣaḥ sa ādya

ity udbhava-sthiti-layāḥ satataṁ prajāsu

In the beginning, the *puruṣa* appeared as Brahmā through *rajoguṇa* for creation, as Viṣṇu, the lord of sacrifice, and protector of *dharma* of the *brāhmaṇas*, for maintenance, and as Śiva through *tamo-guṇa* for destruction. In this way creation, maintenance and destruction of the living entities takes place at all times.

The *guṇāvatāras* are described. The *puruṣa* appeared as Brahmā (*śata-dhṛtiḥ*) for activities of creation by *rajoguṇa*, as Viṣṇu, the protector of the *dharma* of the *brāhmaṇas*, for maintenance and as Śiva for destruction. *Iti* means “in this way.”

|| 11.4.6 ||

dharmasya dakṣa-duhitary ajaniṣṭa mūrtyāṁ

nārāyaṇo nara ṛṣi-pravaraḥ praśāntaḥ

naiṣkarmya-lakṣaṇam uvāca cacāra karma

yo ’dyāpi cāsta ṛṣi-varya-niṣevitāṅghriḥ

Nara-Nārāyaṇa, the best of sages, fully in control of their senses, were born to Dharma in the womb of Mūrti, the daughter of Dakṣa, They taught and performed actions with complete detachment and, worshipped by the best of sages, remain alive even today.

The best of sages known as Nara and Nārāyaṇa were born of Dharma in the daughter of Dakṣa named Mūrti. They spoke and performed actions without material desire.

|| 11.4.7 ||

indro viśaṅkya mama dhāma jighṛkṣatīti

kāmaṁ nyayuṅkta sa-gaṇaṁ sa badary-upākhyam gatvāpsaro-gaṇa-vasanta-sumanda-vātaiḥ

strī-prekṣaṇeṣubhir avidhyad atan-mahi-jñaḥ

Indra became fearful, thinking that Nara-Nārāyaṇa Ṛṣi would seize his heavenly kingdom. Thus Indra sent Cupid, who, with his associates, went to the Lord's residence in Badarikāśrama. Cupid, not knowing the power of the Lord, released arrows of glances from beautiful women, along with the charming breezes of spring.

Cupid (*saḥ*), not knowing the Lord's greatness, going to Badarikāśrama with Apsarās, released arrows of women's glances.

|| 11.4.8 ||

vijñāya śakra-kṛtam akramam ādi-devaḥ

prāha prahasya gata-vismaya ejamānān

mā bhair vibho madana māruta deva-vadhvo

gṛhṇīta no balim aśūnyam imaṁ kurudhvam

The primeval Lord, understanding the offense committed by Indra and without pride, spoke laughingly as follows to Cupid and his followers, who were trembling before him: "Do not fear, O mighty Cupid, O wind-god and wives of the *devatās!*. Please accept this gift I am offering you, and kindly sanctify my hermitage by your presence."

Akramam means offense. He was without pride, not thinking “Oh! I am fully in control of my senses.” Cupid was trembling in fear of being cursed. “O capable Cupid! O women of the *devatā*s! Do not fear. Please accept as our welcome to guests the articles of worship and vegetable meals made of leaves. “But we have everything we need.” Without your accepting our hospitality, this hermitage is empty.

|| 11.4.9 ||

itthaṁ bruvaty abhaya-de nara-deva devāḥ

sa-vrīḍa-namra-śirasaḥ sa-ghṛṇaṁ tam ūcuḥ

naitad vibho tvayi pare ’vikṛte vicitraṁ

svārāma-dhīra-nikarānata-pāda-padme

My dear King Nimi, when Nara-Nārāyaṇa thus spoke, eradicating the fear of the *devatās,* the *devatās* bowed their heads with shame and addressed the Lord as follows, to invoke his compassion: O Lord! Nothing is surprising for you, the supreme, unchanging person, at whose lotus feet a multitude of sages who enjoy within themselves and have control of their senses bow down.

O King! When Nārāyaṇa, giver of fearlessness, spoke in this way, Cupid and the others spoke. Nothing is surprising for you, the supreme person without change. *Svārāmāḥ* means *ātmārāmas.*

|| 11.4.10 ||

tvāṁ sevatāṁ sura-kṛtā bahavo ’ntarāyāḥ

svauko vilaṅghya paramaṁ vrajatāṁ padaṁ te

nānyasya barhiṣi balīn dadataḥ sva-bhāgān

dhatte padaṁ tvam avitā yadi vighna-mūrdhni

The *devatās* place many obstacles on the path of those who worship you, who surpass Svarga and attain Vaikuṇṭha, but those who offer the *devatās* their assigned shares in sacrificial performances encounter no such obstacles. But because you are the protector of your devotee, he is able to step over the head of whatever obstacle the *devatās* place before him.

What to speak of you, even your devotees do not care for us, by your mercy. We have created many obstacles of them. Why do the *devatās* create obstacles? The devotees surpass Svarga and attain Vaikuṇṭha. This means the *devatās* are envious of the

devotees. Others, the performers of *karma,* do not have obstacles. Why? They have given the proper share of sacrifice to Indra and others, like farmers giving to the king. "Will my devotees fall because of your obstacles?" No. Certainly (*yadi*), because you are the Lord of the *devatās* and the protector of the devotee, the devotee puts his foot on the head of the obstacles. So there is no worry that you fear any obstacle.

|| 11.4.11 ||

kṣut-tṛṭ-tri-kāla-guṇa-māruta-jaihva-śaiṣṇān

asmān apāra-jaladhīn atitīrya kecit

krodhasya yānti viphalasya vaśaṁ pade gor

majjanti duścara-tapaś ca vṛthotsṛjanti

Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with hunger, thirst, heat, cold rain brought about by the passing of time, sensuous wind and the urges of the tongue and sex organs. Nevertheless such persons fall under the control of useless anger, and drown in the water of a cow's hoof print. Thus they destroy the benefit of their difficult austerities and can neither enjoy nor attain liberation.

Those how perform austerities but do not worship you have two destinations. They become controlled by us, or by anger. Under our control, they pursue enjoyment of their desires. That is stated in this verse. Some persons surpass us, who are like a limitless ocean, bestowing hunger, thirst, heat, cold and rain arising from the qualities of past, present and future, and as well the wind of Malaya Hills which gives pleasure to the skin, and bestowing pleasure of the tongue and genital. But they drown in the water of a cow's hoof print. Just as a person who is drowning and out of control gives up a treasure he has placed on his head, they destroy their difficult austerities by cursing in anger, and thus that austerity becomes useless for liberation or enjoyment.

|| 11.4.12 ||

iti pragṛṇatāṁ teṣāṁ

striyo 'ty-adbhuta-darśanāḥ

darśayām āsa śuśrūṣāṁ

sv-arcitāḥ kurvatīr vibhuḥ

While the *devatās* were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly

gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.

Not impressed by their praises, he showed the forms of women, produced by his *yoga,* who was serving him. He showed them this to curb their pride in their own beauty.

|| 11.4.13 ||

te devānucarā dṛṣṭvā

striyaḥ śrīr iva rūpiṇīḥ

gandhena mumuhus tāsāṁ

rūpaudārya-hata-śriyaḥ

When the followers of the *devatās* gazed upon the beauty of the women they became bewildered by their fragrance. The wealth of their splendid beauty was defeated.

|| 11.4.14||

tān āha deva-deveśaḥ

praṇatān prahasann iva

āsām ekatamāṁ vṛṅdhvaṁ

sa-varṇāṁ svarga-bhūṣaṇām

The Lord of lords then smiled slightly and told the representatives of heavens, who were bowing down before him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."

The Lord, smiling on seeing their defeat, concealed his smile out of great seriousness. *Vṛṇdhavam* should be *vṛṇidhvam.* "But we are so fallen. What use are they?" She is equal to you in nature. She will be an ornament in Svarga.

|| 11.4.15||

om ity ādeśam ādāya

natvā taṁ sura-vandinaḥ

urvaśīm apsaraḥ-śreṣṭhāṁ

puraskṛtya divaṁ yayuḥ

Following the Lord's order, the servants of the *devatās* selected Urvaśī, the best of the Apsarās. Placing her in front of them out of respect, they returned to the heavenly planets.

Accepting the order, the servants of the *devatās* chose Urvaśī.

|| 11.4.16||

indrāyānamya sadasi

śṛṇvatāṁ tri-divaukasām

ūcur nārāyaṇa-balaṁ

śakras tatrāsa vismitaḥ

The servants of the *devatās,* bowing to Indra in the assembly, described the power of Nārāyaṇa while the residents listened. Indra became astonished by this.

Indra became afraid, thinking, "I have committed and offense."

|| 11.4.17||

haṁsa-svarūpy avadad acyuta ātma-yogaṁ

dattaḥ kumāra ṛṣabho bhagavān pitā naḥ

viṣṇuḥ śivāya jagatāṁ kalayāvatirṇas

tenāhṛtā madhu-bhidā śrutayo hayāsye

The infallible Supreme Lord has descended into this world by his various partial incarnations such as Haṁsa, Dattātreya, the four Kumāras and our own father, the mighty Ṛṣabhadeva to teach about *ātmā* for the benefit of the universe. As Hayagrīva he killed the demon Madhu and thus rescued the Vedas.

He has appeared as Haṁsa, Dattātreya, the Kumāras and Ṛṣabha. Viṣṇu, appearing in his portions, spoke *ātma-yoga.* As Hayagrīva, he killed Madhu and recovered the Vedas.

|| 11.4.18||

gupto ’pyaye manur ilauṣadhayaś ca mātsye

krauḍe hato diti-ja uddharatāmbhasaḥ kṣmām

kaurme dhṛto ’drir amṛtonmathane sva-pṛṣṭhe

grāhāt prapannam ibha-rājam amuñcad ārtam

As a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs during the period of destruction. As a boar, the Lord killed Hiraṇyākṣa, the son of Diti, while delivering the earth from the universal waters. And as a tortoise, he lifted Mandara Mountain on his back while nectar was churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who was suffering from the crocodile.

Apyaye means “during the destructive flood.” *Manuḥ* means Satyavrata. He protected Manu, the earth and the plants. *Krauḍe* means “as Varāha.” He delivered Gajendra.

|| 11.4.19||

saṁstunvato nipatitān śramaṇān ṛṣīṁś ca

śakraṁ ca vṛtra-vadhatas tamasi praviṣṭam

deva-striyo ’sura-gṛhe pihitā anāthā

jaghne ’surendram abhayāya satāṁ nṛsiṁhe

The Lord also delivered the tiny ascetic sages called the Vālakhilyas when they fell into the water in a cow’s hoof print and Indra was laughing at them. The Lord then saved Indra when Indra was covered by darkness due to killing Vṛtrāsura. When the wives of the *devatās* were trapped in the palace of the demons without any shelter, the Lord saved them. In his incarnation as Nṛsiṁha, the Lord killed Hiraṇyakaśipu, the king of demons, to free the saintly devotees from fear.

The Lord rescued the Vālakhilya sages who were praising him, and who had fallen in the water of a cow’s hoof print, while Indra laughed. He rescued Indra who was

covered with darkness from killing a *brāhmaṇa.* He rescued the wives of the *devatās* who were imprisoned. These acts were performed in various *avatāra* forms.

|| 11.4.20 ||

devāsure yudhi ca daitya-patīn surārthe

hatvāntareṣu bhuvanāny adadhāt kalābhiḥ

bhūtvātha vāmana imām aharad baleḥ kṣmāṁ

yācñā-cchalena samadād aditeḥ sutebhyaḥ

The Supreme Lord, in the wars between the demons and d*evatās,* killed the leaders of the demons to favor the *devatās.* He protected the universe through his Manvantara *avatāra* forms during the reigns of each Manu. The Lord appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.

The Lord protected the worlds during all the Manvantaras by his Manvantara *avatāra* forms.

|| 11.4.21 ||

niḥkṣatriyām akṛta gāṁ ca triḥ-sapta-kṛtvo

rāmas tu haihaya-kulāpyaya-bhārgavāgniḥ

so ’bdhiṁ babandha daśa-vaktram ahan sa-laṅkaṁ

sītā-patir jayati loka-mala-ghna-kīṛtiḥ

Paraśurāma appeared in the family of Bhṛgu as a fire that burned to ashes the dynasty of Haihaya and rid the earth of all *kṣatriyas* twenty-one times. The same Lord appeared as Rāmacandra, the husband of Sītādevī, subdued the ocean and killed the ten-headed Rāvaṇa, along with all the soldiers of Laṅkā. May that Rāma, whose glories destroy the contamination of the world, be always victorious!

Salaṅkam means “with all the warriors residing in Laṅkā.” Since Rāma has already passed while Nārada spoke, the present tense is used with *jayati* to indicate special respect.

|| 11.4.22 ||

bhūmer bharāvataraṇāya yaduṣv ajanmā

jātaḥ kariṣyati surair api duṣkarāṇi

vādair vimohayati yajña-kṛto 'tad-arhān

śūdrān kalau kṣiti-bhujo nyahaniṣyad ante

To diminish the burden of the earth, the unborn Lord will be born in the Yadu dynasty and perform feats impossible even for the *devatās.* Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices. And as Kalki, the Lord will kill all the low-class men posing as rulers at the end of the age of Kali.

Buddha will bewilder the performers of sacrifice by his philosophy. Kalki will kill the *śūdras* acting as kings.

|| 11.4.23 ||

evaṁ-vidhāni janmāni

karmāṇi ca jagat-pateḥ

bhūrīṇi bhūri-yaśaso

varṇitāni mahā-bhuja

O mighty-armed King! There are innumerable appearances and activities of the Lord of the universe similar to those I have already mentioned. The glories of the Supreme Lord are unlimited.

Thus ends the commentary on Fourth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

The Yuga-avatāras

|| 11.5.1 ||

śrī-rājovāca

bhagavantaṁ hariṁ prāyo

na bhajanty ātma-vittamāḥ

teṣām aśānta-kāmānāṁ

ka niṣṭhāvijitātmanām

King Nimi said: O sages most perfect in knowledge of the self! Please explain to me the position of those who for the most part never worship the Supreme Lord, who are unable to quench their material desires and who are not in control of their own selves.

In the Fifth Chapter, Camasa describes the condition of those who do not worship the Lord, and Karabhājana describes the *yugāvatāras.* Surprised that some people reject the Lord of great fame known through his appearances by his mercy, King Nimi asks a question. O knowers of *ātmā!* What is their position, what is their destination?

|| 11.5.2 ||

śrī-camasa uvāca

mukha-bāhūru-pādebhyaḥ

puruṣasyāśramaiḥ saha

catvāro jajñire varṇā

guṇair viprādayaḥ pṛthak

Camasa said: Each of the four social orders, headed by the *brāhmaṇas,* was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas.*

In order to describe the unfortunate condition of those who do not worship the Lord, first the practice of worshipping the Lord is described. The *brāhmaṇas* arise through *sattva,* the *kṣatriyas* arise through *sattva* and *rajas,* the *vaiśyas* arise through *rajas* and *tamas* and the *śūdras* arise through *tamas.* Though it says in this verse that the four *āśramas* arose in the same way, they do not arise starting from the head. It will be said:

gṛhāśramo jaghanato brahmacaryaṁ hṛdo mama |
vakṣaḥ-sthalād vane vāso nyāsaś śirṣaṇi ca sthitaḥ ||

The *gṛhaṣthas* are situated in the hips, the *brahmacārīs* in the heart, the *vanaprasthas* in the chest and the *sannyāsīs* in the head. SB 11.17.14

Thus the sequence for the *varṇas* is head, arms, thighs and feet whereas for the *āśramas* it is hips, heart, chest and head. In this way the *varṇas* arose along with the *āśramas.*

|| 11.5.3 ||

ya eṣāṁ puruṣaṁ sākṣād

ātma-prabhavam īśvaram

na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four *varṇas* and four *āśramas* fail to worship, if they thus disrespect the Lord, who is the source of their own creation, they will fall down from their *āśrama.*

Among them, those who do not worship the original father from whom one is born (*ātma-prabhavam*), and who thus disrespect him, since they do not worship the elder who must be worshipped, fall from their *āśrama.*

|| 11.5.4 ||

dūre hari-kathāḥ kecid

dūre cācyuta-kīrtanāḥ

striyaḥ śūdrādayaś caiva

te ’nukampyā bhavādṛśām

Persons devoid of devotee association and who cannot appreciate glorification of the Lord, women and *śūdras,* deserve your mercy.

You should be merciful to those who are ignorant. That is explained in this verse. Those who are distant from topics of the Lord—who are devoid of the good fortune of association with devotees, who are distant from *kīrtana* of the Lord—who are deaf to it, should receive your mercy first by instructions on *bhakti* and then by the dust of you lotus feet on their heads.

|| 11.5.5 ||

vipro rājanya-vaiśyau vā

hareḥ prāptāḥ padāntikam

śrautena janmanāthāpi

muhyanty āmnāya-vādinaḥ

On the other hand, *brāhmaṇas, kṣatriyas* and *vaiśyas,* even after being allowed to study the Vedas by receiving Vedic initiation, become bewildered since they interpret the meaning of the Vedas.

This verse describes those who become indifferent to *bhakti* by obtaining a small amount of *jñāna*. *Brāhmaṇas, kṣatriyas* and *vaiśyas,* having attained qualification to worship the Lord's feet by study of the Vedas, through receiving the sacred thread (*śrautena*), become bewildered by the results of *karma,* since they interpret the meaning of the Vedas, which causes the bewilderment. It is said in the *Gītā:*

yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ |

veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ ||

The unintelligent people, absorbed in discussing the *Vedas*, who propound the theory that matter is everything, attractively speak flowery words. BG 2.42

|| 11.5.6 ||

karmaṇy akovidāḥ stabdhā

mūrkhāḥ paṇḍita-māninaḥ

vadanti cāṭukān mūḍhā

yayā mādhvyā girotsukāḥ

Those ignorant of how to act without accruing results since they are proud and foolish, and think themselves learned, speak sweet words among themselves because of being bewildered by the promising words of the Vedas.

They are ignorant because they do not know how to do activities without creating bondage. Since they are proud, and since they are fools, thinking themselves learned, they do not ask from those who know. They become bewildered by sweet words such as "We became immortal by drinking soma," "Those who observe *cāturmasya* sacrifices become immortal" "Svarga is a place where there is no heat, cold, fatigue or enemies." Consequently, they speak sweet words among themselves such as "We will enjoy with the Apsarās."

|| 11.5.7 ||

rajasā ghora-saṅkalpāḥ

kāmukā ahi-manyavaḥ

dāmbhikā māninaḥ pāpā

vihasanty acyuta-priyān

Due to the influence of the mode of passion, they become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees.

These people make terrible vows such as "This enemy should die!" due to the increase of *rajoguṇa*. They have snake-like anger with ever-increasing anger. They wear wood beads and beg to fill their bellies while worshipping Viṣṇu. In this way they only attain suffering. They mock the devotees.

|| 11.5.8 ||

vadanti te 'nyonyam upāsita-striyo

gṛheṣu maithunya-pareṣu cāśiṣaḥ

yajanty asṛṣṭānna-vidhāna-dakṣiṇaṁ

vṛttyai paraṁ ghnanti paśūn atad-vidaḥ

Adoring women in their homes dedicated to sex life, they give each other blessings and perform sacrifice without distributing food or gifts, and kill animals to make a living, not being aware that it is sinful.

They worship young women instead of great sages. They give each other blessings such as “May you have wealth, garlands, sandalwood and women!” In their houses sex life is the ultimate engagement. They perform sacrifices in which there is no distribution of food or donations. They kill goats in order to make a living without understanding that killing is wrong.

|| 11.5.9 ||

śriyā vibhūtyābhijanena vidyayā

tyāgena rūpeṇa balena karmaṇā

jāta-smayenāndha-dhiyaḥ saheśvarān

sato ’vamanyanti hari-priyān khalāḥ

With pride in wealth, power, good birth, education, renunciation, beauty, strength, and performance of rituals, they become foolish and cruel, and disrespect the devotees along with the Lord.

Śriyā means “by wealth.” *Vibhūtyā* means “by power.” They disrespect the devotees (*sataḥ).*

|| 11.5.10 ||

sarveṣu śaśvat tanu-bhṛtsv avasthitaṁ

yathā kham ātmānam abhīṣṭam īśvaram

vedopagītaṁ ca na śṛṇvate ’budhā

mano-rathānāṁ pravadanti vārtayā

These unintelligent people do not hear about the Lord, worthy of worship and proclaimed in the Vedas, who is situated in all beings at all times, but who is not affected, like the sky. Instead they speak continuously about material topics.

Though woken up strongly, they do not wake up. The Lord, like the sky which is not affected by what it pervades, is situated in all beings. He is worthy of worship, as well as being the punisher, and is glorified in the Vedas. However these people do not hear about him. Why? They speak prominently of topics about women and eating meat, being thrown with force into material topics, though informed of topics about the Lord by devotees.

|| 11.5.11 ||

loke vyavāyāmiṣa-madya-sevā

nityā hi jantor na hi tatra codanā

vyavasthitis teṣu vivāha-yajña

surā-grahair āsu nivṛttir iṣṭā

In this world, people are always attracted to sex, meat eating and intoxication. This is not a rule in the scriptures, but an arrangement through marriage and sacrifice so that they can eventually give up these acts.

"Why are sex life and meat eating condemned if they are prescribed in the Vedas? It is said *ṛtau bhāryām upeyāt*: one should approach one's wife in her season. (*Āśvalāyaṇa Śrauta-sūtra)* It is also said *huta-śeṣam bhakṣayet*: one should eat the remnants of sacrifice. Sex life, meat eating and intoxication are always attractive and always indulged in. Sex is natural and meat eating and intoxication are indulged in because of family tradition. There is thus need of an injunction for attaining these items. *Codanā* means an order to attain what one does not have.

"But it is seen in the Vedas that there are order to indulge in sex." Arrangements have been made for sex, meat eating and intoxication through weddings and sacrifices. If it is impossible to remain without sex, meat or intoxication, arrangements are made through marriage and sacrifice. *Śruti* says *sautrāmaṇyāṁ surā-grahān gṛhṇāti*: one drinks liquor in the *sautrāmaṇī* sacrifice. Permission alone is given for these acts, so it is actually not an order or *vidhi.* The goal is extinction of sex, meat eating and intoxication. One should approach one's wife, but only at the time of when the wife can bear children, avoiding five inauspicious days, only at night, and only when there is a desire for children. This is done with the intention of giving up these desires.

vidhir atyantam aprāptau niyamaḥ pākṣike'sati |
tatra cānyatra ca prāptau parisaṅkhyā vidhīyate ||

Vidhis are rules which are not absolute. *Niyama* is a rule with partial prohibition. In that condition, where there are options it is called *parisaṅkhyā.*

For those who are completely attached to enjoyment through *karmas, vidhi* means injunctions which are not absolute because of desire or other rules. Examples are as follows. One should perform *sandhyā* rites daily. One should take bath in a river during Māgha month. One should not bathe at night. One should bathe during an eclipse of the moon.

In cases where there are no options but to perform the act, it is not called a *vidhi* but a *niyama* or *parisaṅkhyā.* When is it *niyama* or *parisaṅkhyā*? Where one does not have alternatives, and will receive criticism or be obliged to do atonement for not performing the act, it is called a *niyama.* An example is as follows. One should approach one's wife at the proper time. "At the proper time" means "if one has attraction." However there is also partial prohibition, for *smṛti* says:

ṛtu-snātāṁ tu yo bhāryāṁ sannidhau nopagacchati |
ghorāyāṁ bhrūṇa-hatyāyāṁ pacyate nātra saṁśayaḥ ||

One should not approach one's wife during her menstrual cycle. Without doubt such a person will suffer like the killer of a *brāhmaṇa. Parāśara-smṛti 4.15*

The final meaning is "One should approach one's wife, when one has desire, but not during the menstrual cycle."

Tatra means "within that." Other than this, where there are conditions within the obligatory rule, it is called *parisaṅkhyā.* One should eat five types of animals with five nails. When one has a desire to eat meat, one should only five animals with five nails and not others. This is a permission to eat meat under those conditions, but there is no fault in not eating meat.

For persons fixed in renunciation of material enjoyment there is another meaning. A *vidhi* exists where there is complete necessity to perform action. An example is "one should perform *sandhyā* rites daily." Where there is partial option and partial necessity of performance it is called *niyama. Imām agṛbhnan rasanām ṛtasya*: one takes the rope of the animal to be sacrificed. The singular case indicates a choice of horse or donkey. Of these, the horse is preferred, not the donkey. The prohibition of a donkey is implied. There are two types of *vidhi: apūrva-vidhi* and *niyama-vidhi.*

What is *parisaḥkhyā*? That is explained. Rules that exist other than *vidhi,* giving permission where there is desire, are called *parisaṅkhyā.* When one has a desire to eat all meat, eating five types of animals with five nails is prescribed. Other animals should not be eaten. Eating them produces sin. For eating meat, five animals with five nails are permitted. No sin is incurred in that. The conclusion of scripture for eating all meat is that it is limited, since it gives permission for certain meat only. One should approach one's wife and not others' wives for procreation, and not otherwise. The conclusion of scripture is that one approaches one's wife, but not any woman. One hears of fault if one does not approach one's wife when she is fertile. But this is not a fault because it does not transgress the rule. However if one does not approach one's wife because of hatred or distaste, there is a fault, according to Śrīdhara Svāmī.

|| 11.5.12 ||

dhanaṁ ca dharmaika-phalaṁ yato vai

jñānaṁ sa-vijñānam anupraśānti

gṛheṣu yuñjanti kalevarasya

mṛtyuṁ na paśyanti duranta-vīryam

The outstanding purpose of wealth is *dharma,* from which arises knowledge and realization, after which one attains liberation. However, they employ wealth for maintaining their bodies and do not see insurmountable death of the body.

They are unintelligence because they use wealth for material pleasure. *Dharma* is wealth's outstanding result. From *dharma* arises spiritual knowledge along with realization, from which liberation arises later. However, they use wealth for maintaining their bodies and other purposes in their houses.

|| 11.5.13 ||

yad ghrāṇa-bhakṣo vihitaḥ surāyās

tathā paśor ālabhanaṁ na hiṁsā

evaṁ vyavāyaḥ prajayā na ratyā

imaṁ viśuddhaṁ na viduḥ sva-dharmam

Liquor is to be consumed by smelling, and animals' limbs are cut during sacrifice but they are not killed. Sex is permitted for producing children, not for enjoyment. The people do not know this purification of their duties.

Permission for sex, meat and liquor is not for full indulgence, but rather the opposite. Smelling liquor is considered drinking it. One does not drink as much as one can. Sacrifice of an animal means to cut a limb, not to kill it. Sex is for producing children, not for enjoyment.

|| 11.5.14 ||

ye tv anevaṁ-vido 'santaḥ

stabdhāḥ sad-abhimāninaḥ

paśūn druhyanti viśrabdhāḥ

pretya khādanti te ca tān

Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them, will be eaten by the same creatures in their next lives.

They do not know the *dharma* described. Not understanding the meaning of statements like "Violence prescribed by scriptures is not violence" they kill living animals. The animals think, "Our protectors will not kill us. They are playing with us, by showing weapons as a joke." Having giving faith to the animals they protected, they kill them. After death, in the next life, the animals will eat them. It is said:

māṁ sa bhakṣayitāmutra yasya māṁsam ihādmy aham |
etan māṁsasya māṁsatvaṁ pravadanti manīṣiṇaḥ ||

The wise say that meat is called *māṁsa* because in next life I will eat the flesh of he (*saḥ)* who has eaten me (*mām*).[4]

Nārada by his powers of *yoga* showed Prācīnabarhiṣa the animals he had sacrificed:

bho bhoḥ prajāpate rājan paśūn paśya tvayādhvare

saṁjñāpitāñ jīva-saṅghān nirghṛṇena sahasraśaḥ

O protector of the people! O King! Look at these animals, thousands of *jīvas,* killed by you in sacrifices without mercy.

ete tvāṁ sampratīkṣante smaranto vaiśasaṁ tava

samparetam ayaḥ-kūṭaiś chindanty utthita-manyavaḥ

[4] This seems to be from Mahābhārata 13.117.34. The words are slightly different.
māṁ sa bhakṣayate yasmād bhakṣayiṣye tam apy aham

etan māṁsasya māṁsatvam ato budhyasva bhārata

Remembering how you killed them, the animals are waiting for you to die. With great anger they will tear you apart with their horns made of iron. SB 4.25.7-8

|| 11.5.15 ||

dviṣantaḥ para-kāyeṣu

svātmānaṁ harim īśvaram

mṛtake sānubandhe ’smin

baddha-snehāḥ patanty adhaḥ

Killing animals and hating the Lord, bound by affection to their bodies and relatives, they fall to hell.

Because they kill animals for meat, or hate others, they hate the Lord (*svātmānam*). They are attached to their bodies (*mṛtake).*

|| 11.5.16 ||

ye kaivalyam asamprāptā

ye cātītāś ca mūḍhatām

trai-vargikā hy akṣaṇikā

ātmānaṁ ghātayanti te

Those who do not have *jñāna* for liberation, and who are not utterly foolish, become absorbed in *artha, dharma* and *kāma.* Without any time for hearing about the Lord, they kill themselves.

The ignorant, getting mercy from those who know the truth, are delivered. Those who know the truth are naturally delivered. But those who are not so ignorant, but do not know the truth, who exist between ignorance and knowledge, fall. That is explained in this verse. Those who do not have knowledge by which to attain liberation, but who are not foolish like animals, become attached to *dharma, artha* and *kāma,* not to *jñāna* or *bhakti. “*Let that be. When an opportunity arises, they will hear about the Lord.” No, they will not obtain even a moment’s opportunity. They kill themselves.

|| 11.5.17 ||

eta ātma-hano ’śāntā

ajñāne jñāna-māninaḥ

sīdanty akṛta-kṛtyā vai

kāla-dhvasta-manorathāḥ

The killers of the soul, never peaceful and thinking themselves full of knowledge, though they are ignorant, not doing their real duties, with their desires destroyed by time, continually suffer.

|| 11.5.18 ||

hitvātma-māyā-racitā

gṛhāpatya-suhṛt-striyaḥ

tamo viśanty anicchanto

vāsudeva-parāṅ-mukhāḥ

Giving up their houses, children, friends and women made of the Lord’s *māyā,* and opposed to the Lord, they enter darkness though they do not want to do this.

The *śruti* says:

asuryā nāma te lokā andhena tamasā vṛtāḥ |

tāṁs te pretyābhigacchanti ye ke cātma-hano janāḥ ||

Those who do not establish a relation to Paramātmā and enjoy the world are

called killers of the soul. They go to demonic worlds covered by darkness after giving up this body. *Isopaniṣad* 3

After giving up house, children, friends and wives, they fall to hell.

|| 11.5.19 ||

śrī rājovāca

kasmin kāle sa bhagavān

kiṁ varṇaḥ kīdṛśo nṛbhiḥ

nāmnā vā kena vidhinā

pūjyate tad ihocyatām

King Nimi said: In what colors and forms does the Supreme Lord appear in each of the different ages, with what names and by what types of rules is the Lord worshiped by men?

Such persons cannot be delivered except by the appearance of the Lord in this world. Having concluded this, the King asks this question. *Kīdṛśaḥ* means "what type of form."

|| 11.5.20 ||

śrī-karabhājana uvāca

kṛtaṁ tretā dvāparaṁ ca

kalir ity eṣu keśavaḥ

nānā-varṇābhidhākāro

nānaiva vidhinejyate

Karabhājana said: In each of the four *yugas*—Kṛta, Tretā, Dvāpara and Kali—the Lord appears with various complexions, names and forms and is worshiped by various processes.

|| 11.5.21 ||

kṛte śuklaś catur-bāhur

jaṭilo valkalāmbaraḥ

kṛṣṇājinopavītākṣān

bibhrad daṇḍa-kamaṇḍalū

In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot.

He is white in color and is called Śukla. He wears a dear skin and sacred thread.

|| 11.5.22 ||

manuṣyās tu tadā śāntā

nirvairāḥ suhṛdaḥ samāḥ

yajanti tapasā devaṁ

śamena ca damena ca

People in Satya-yuga, being peaceful, nonenvious, friendly to every creature and steady in all situations, worship the Supreme Lord by meditation and by internal and external sense control.

Tapasā means "by meditation." Meditation is the process of worship in that age.

|| 11.5.23 ||

haṁsaḥ suparṇo vaikuṇṭho

dharmo yogeśvaro 'malaḥ

īśvaraḥ puruṣo 'vyaktaḥ

paramātmeti gīyate

In Satya-yuga the Lord is glorified by the names Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta and Paramātmā.

In Satya-yuga the Lord is glorified by these names.

|| 11.5.24 ||

tretāyāṁ rakta-varṇo 'sau

catur-bāhus tri-mekhalaḥ

hiraṇya-keśas trayy-ātmā

sruk-sruvādy-upalakṣaṇaḥ

In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance,

which is contained in the Ṛg, Sāma and Yajur Vedas, his symbols are the ladle, spoon and other implements of sacrifice.

He is red in color and his name is Rakta. He wears a three stranded belt obtained during the initiation ceremony. He is the form of sacrifice, because he possesses the three Vedas. Sacrifice is the method of worship in this age.

|| 11.5.25 ||

taṁ tadā manujā devaṁ

sarva-deva-mayaṁ harim

yajanti vidyayā trayyā

dharmiṣṭhā brahma-vādinaḥ

In Tretā-yuga, the people, fixed in *dharma* and sincerely interested in achieving the Absolute Truth worship the Lord who contains within himself all the *devatās.*

|| 11.5.26 ||

viṣṇur yajñaḥ pṛśnigarbhaḥ

sarvadeva urukramaḥ

vṛṣākapir jayantaś ca

urugāya itīryate

In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

|| 11.5.27 ||

dvāpare bhagavāñ śyāmaḥ

pīta-vāsā nijāyudhaḥ

śrīvatsādibhir aṅkaiś ca

lakṣaṇair upalakṣitaḥ

In Dvāpara-yuga the Supreme Lord, with a dark blue complexion, wearing yellow garments, is marked with Śrīvatsa and other distinctive ornaments and bodily features.

Śyāma means the color and the name.

|| 11.5.28 ||

taṁ tadā puruṣaṁ martyā

mahā-rājopalakṣaṇam

yajanti veda-tantrābhyāṁ

paraṁ jijñāsavo nṛpa

O King! In Dvāpara-yuga men who desire to know the Supreme Lord worship him in the mood of honoring a great king, following the prescriptions of both the Vedas and Pañcarātra scriptures.

They worship him with royal symbols such as the umbrella and *cāmara.* He is worshipped using the Vedas and Pañcarātra.

|| 11.5.29-30 ||

namas te vāsudevāya

namaḥ saṅkarṣaṇāya ca

pradyumnāyāniruddhāya

tubhyaṁ bhagavate namaḥ

nārāyaṇāya ṛṣaye

puruṣāya mahātmane

viśveśvarāya viśvāya

sarva-bhūtātmane namaḥ

Obeisances to you, Vāsudeva, to your forms of Saṅkarṣaṇa, Pradyumna and Aniruddha, to Nārāyaṇa Ṛṣi, to the *puruṣa,* best of personalities, the master of this universe, the form of the universe, the soul within all created entities.

He offers respects.

|| 11.5.31 ||

iti dvāpara urv-īśa

stuvanti jagad-īśvaram

nānā-tantra-vidhānena

kalāv api tathā śṛṇu

O King! In this way people in Dvāpara-yuga glorified the Lord of the universe. Now kindly hear about the form in Kali-yuga, worshipped through methods of worship expalind in various Pañcarātara scriptures.

Prahlāda has said:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair

lokān vibhāvayasi haṁsi jagat pratīpān

dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

In this way, by appearing in various incarnations as a human being, an animal, a great saint, a *devatās*, a fish or a tortoise, you maintain the worlds, kill those who cause disturbance and protect dharma in all the *yugas.* Great Lord! Since you will appear covered in Kali-yuga, you are called Tri-yuga. SB 7.9.38

From this it is understood that most people of Kali-yuga do not know the Lord, since he is covered in Kali-yuga. That statement is supported in the present verse by making a statement with a hidden meaning. The words *nānā-tantra-vidhānena kalāu* indicate the prominence of the methods mentioned in the Pañcarātra scriptures (*tantra)* in Kali-yuga used in the Lord’s worship, but the phrase conceals another meaning.

The word *api* indicates the particular Kali-yuga after Dvāpara in the twenty-eighth cycle of Vaivasvata Manvantara, mentioned by Garga in the Tenth Canto.

āsan varṇās trayo hy asya gṛhṇato ’nuyugaṁ tanūḥ

śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, he assumed three different colors—white, red and yellow—and now he has appeared in a blackish color. All such incarnations have now assembled in Kṛṣṇa. SB 10.8.13

The words *tantra-vidhānena* mean “by a secret method” or “using an esoteric means.” Just as *śveto dhāvati* could mean “The white animal (*śvetaḥ*) runs” or “The dog (*śva*) runs from here (*itaḥ*)” depending on the intention and context, so *tantra-vidhānena* indicates that following verse will have two meanings. Please listen. He speaks to the King who is already listening to inspire him to understand the secret which he will speak.

|| 11.5.32 ||

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ

The intelligent people worship the Lord, black in color, but shining with brilliance, who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

Those who understand the confidential meaning of scriptures worship the Lord *who is black internally and golden externally,* who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

In the case of various Kali-yugas the *avatāra’s* color is black. However, this color is not gross: it shines (*akṛṣṇam*) with brilliance (*tviṣā*) like a sapphire. In one particular Kali-yuga it is black but also not black (*akṛṣṇam*), but *gaura* or yellow, shining externally, since the remaining color in Garga’s description after mentioning white, read and *śyāma* is *pīta*, yellow. This *avatāra* is internally black and externally yellow or golden. Another meaning of *kṛṣṇa-varṇa* is “he speaks about the pastimes of Kṛṣṇa.” The phrase *sāṅgopāṅgāstra-pārṣadam* has the same meaning for both the normal Kali-yuga *avatāras* and the covered form. The intelligent people worship this form by the path of service (*yajñaiḥ*) predominated by *saṅkīrtana.* Only those who have splendid intelligence (*sumedhasaḥ*) who understand the real meaning of the statement of Garga *tathā pīta idānīṁ kṛṣṇatāṁ gataḥ* (SB 10.8.13), Prahlāda’s words *channaḥ kalau* (SB 7.938) and *kalav api tathā śṛṇu* (previous verse), worship the form of Lord Caitanya and not others.

|| 11.5.33 ||

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ

tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam

bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ

vande mahā-puruṣa te caraṇāravindam

O great *puruṣa*! O protector of one who bows down! I offer respects to your lotus feet which are the object of constant meditation, which destroy all injury caused by the senses, which award all desires, which fulfill the results of visiting all holy places, which are worshipped by Śiva and Brahmā, which are worthy of surrender, which relieve the devotee of distress, and which act as boat to cross the ocean of material life.

This *avatāra* generally teaches worship of Kṛṣṇa and Rāma to the people of Kali-yuga. Two verses glorify these forms. One should always meditate on this form. There are no rules about time or place. As a secondary result, he destroys the injury and insult caused by the senses, wife and other material attachments. As a secondary result, he fulfills desires. He is the abode of all holy places. By meditating on him, the results of bathing in all sacred places are accomplished. Therefore, one need not worry about the impurity caused by objects, place and action in Kali-yuga, which are difficult to remove. Proper conduct is mentioned: Śiva and Brahmā bow to him. He is easily served, and thus is the most worthy object of surrender. He is affectionate to his devotees, and thus relieves them of suffering. But he does not depend on the service of his devotees. O protector of those who bow! He protects anyone who simply bows down with the thought of doing service (but does not do the service). He is the boat to cross material existence. Brahmā also describes this:

tvayy ambujākṣākhila-sattva-dhāmni

samādhināveśita-cetasaike

tvat-pāda-potena mahat-kṛtena

kurvanti govatsa-padaṁ bhavābdhim

O lotus-eyed Lord, by concentrating one’s meditation on your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of great devotees. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoof print of a calf. SB 10.2.30

But the devotee is not even aware when he has crossed the ocean of material life. That is the meaning of this statement. This is a glorification of Lord Caitanya by taking another meaning of the words. Thus *mahā-puruṣa* means "O great person! O *paramahaṁsa*! Best of the great sages!" You are glorified by Haridāsa and Advaita (*śiva-virñci-nutam*).

|| 11.5.34 ||

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ

dharmiṣṭha ārya-vacasā yad agād araṇyam

māyā-mṛgaṁ dayitayepsitam anvadhāvad

vande mahā-puruṣa te caraṇāravindam

O great *puruṣa*! I offer respects to the lotus of feet of you who gave up Sītā who was worshipped by the *devatās* and hard to give up. I offer respects to you who, fixed in *dharma,* went to the forest, obeying the words of your father, and who pursued a false deer desired by Śitā.

O Mahāprabhu! I offer respects to the lotus feet of you who gave up a wife hard to give up, whose devotion to you was desired by the *devatās*. I offer respects to you who, fixed in *dharma*, obeyed the curse of a *brāhmaṇa,* went to the forest and pursued materialistic men to give them *prema* by your mercy.

The Lord gave up royal Lakṣmī worshipped by the *devatās* and hard to give up. He went the forest. Why? Did he go to see weakness in his kingdom? No, fixed in *dharma,* he went out of devotion to his father, Daśaratha, following his words. He was controlled by the *prema* of his beloved. He followed the golden deer desired by Sītā. I offer respects to that Lord.

There is another meaning. He gave up his beloved Lakṣmī who was more difficult to give up than the life airs (*asu-dustyāja*), and whose faithful presence with her husband was desired by the *devatās.* He went to the forest. Why? He went on the word of the *brāhmaṇa* who tore his sacred thread while cursing him, "May the happiness of your family life be destroyed!" He was the best among all persons following *dharma* and thus accepted the curse of the *brāhmaṇa*, thinking "The word of the *brāhmaṇa* should not go in vain." Going to the forest, what did he do? He sought out persons who were chasing the form of *māyā*—wife, sons and wealth. He pursued men who were absorbed

in *saṁsāra.* Out of great compassion (*dayitayā*) he desired to touch such persons drowning in the ocean of *saṁsāra* by embracing them (*svābhīpsitam),* in order to drown them in the ocean of *prema.* This indicates Lord Caitanya's causeless mercy.

|| 11.5.35 ||

evaṁ yugānurūpābhyāṁ

bhagavān yuga-vartibhiḥ

manujair ijyate rājan

śreyasām īśvaro hariḥ

O King! The Supreme Lord, the giver of all desirable benefits, is worshipped by men in different *yugas* by these forms and names.

The Lord is worshipped in these forms with those names (*yugānurūpābhyām*). It is said:

kathyante varṇanāmābhyāṁ śuklaḥ satya-yuge hariḥ |

raktaḥ śyāmaḥ kramāt kṛṣṇas tretāyāṁ dvāpare kalau ||

The *yugāvatāras* will be described by name and color. In Satya-yuga the Lord is white and called Śukla. In Treta-yuga he is red and is called Rakta. In Dvāpara he is blackish and called Śyāma and in Kali-yuga he is black and called Kṛṣṇa. *Laghu – bhāgavatāmṛta* 1.4.25

In Satya-yuga the Lord is also called Haṁsa and Suparṇa. In Treta-yuga he is called Viṣṇu and Yajña. In Dvāpara-yuga he is called Vāsudeva and Saṅkarṣaṇa. These have been mentioned in the previous verses. In Kali-yuga other names also exist, as in previous ages, but are not mentioned, in order that the secret of Lord Caitanya's appearance is not revealed.

|| 11.5.36 ||

kaliṁ sabhājayanty āryā

guṇa jñāḥ sāra-bhāginaḥ

yatra saṅkīrtanenaiva

sarva-svārtho 'bhilabhyate

Those who are actually advanced in knowledge, who know quality, who have accepted the best, praise Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana.*

Among the four *yugas* which is the best? Those who know the quality of preaching through *kīrtana,* who have accepted the best without the bad, glorify Kali. "How can they accept the best part of Kali when Kali is full of faults?" Though it has unlimited faults, it also has unlimited good qualities. In Kali-yuga, everything attained in other *yugas*, attained by *saṅkīrtana.* It is said:

hyāyan kṛte yajan yajñais tretāyāṁ dvāpare 'rcayan

yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the Kali-yuga simply by chanting the glories of Lord Keśava. *Bṛhan-nāradīya Purāṇa* 38.97

|| 11.5.37 ||

na hy ataḥ paramo lābho

dehināṁ bhrāmyatām iha

yato vindeta paramāṁ

śāntiṁ naśyati saṁsṛtiḥ

For the conditioned souls wandering in this world, there is no greater attainment than *saṅkīrtana*, from which one obtains *bhakti,* full of peace, and by which *saṁsāra* is destroyed.

This verse describes the essence of all attainments. The greatest attainment for those who are wandering in this world is *saṅkīrtana,* from which one attains *bhakti,* the highest object which is full of peace. *Śāntim* modifies *paramām*.

|| 11.5.38-40 ||

kṛtādiṣu prajā rājan

kalāv icchanti sambhavam

kalau khalu bhaviṣyanti

nārāyaṇa-parāyaṇāḥ

kvacit kvacin mahā-rāja

draviḍeṣu ca bhūriśaḥ

tāmraparṇī nadī yatra

kṛtamālā payasvinī

kāverī ca mahā-puṇyā

pratīcī ca mahā-nadī

ye pibanti jalaṁ tāsāṁ

manujā manujeśvara

prāyo bhaktā bhagavati

vāsudeve 'malāśayāḥ

O King! The inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India (and Bengal). O master of men, in the age of Kali those persons who drink the waters of the holy rivers of South India, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Lord Vāsudeva.

Pure *bhakti* arising from devotee association is generally available in Kali-yuga. Where there are many devotees dedicated to Nārāyaṇa who desire only *bhakti, bhakti* will arise by their association and this will become *prema-bhakti.* That is what is expressed here. The word *ca* indicates other places like Bengal.

|| 11.5.41 ||

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ

gato mukundaṁ parihṛtya kartam

O King! One who has given up all *varṇāśrama* duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not a debtor to or servant of the *devatā*s, great sages, ordinary living beings, relatives or Pitṛs.

This verse shows that *bhakti* is devoid of the troubles caused by daily and occasional duties such as *śrāddha* rites and *tarpaṇas.* *Āpta* refers to those who give nourishment such as mother and father. *Devatās* refers to the *devatās* of the five sacrifices. One involved in *karmas* is the debtor and servant of the *devatās*, sages, living beings, parents, and Pitṛs. He daily performs the five sacrifices for them.[5] *Smṛti* says *parikṣīṇam ṛṇārthaṁ karma kārayet:* one should perform *karmas* for destroying debts. That is not so for the devotee who has surrendered completely to Mukunda. It is just like a person who, on being accepted as the servant of the emperor of the earth, cannot be the servant of the ruler of one state. This person has given up all prescribed *varṇāśrama* duties (*kartam*) or has give up all distinctions. When one worships Viṣṇu all worship of *devatās* and Pitṛs is accomplished as is stated elsewhere:

athā taror mūla-niṣecanena

tṛpyanti tat-skandha-bhujopaśākhāḥ

prāṇopahārāc ca yathendriyāṇāṁ

tathaiva sarvārhaṇam acyutejyā

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the *devatās* and all other living entities." SB 4.31.14

The Lord himself has said:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about me. SB 11.20.9

[5] The sacrifices are *deva-yajña, bhūta-yajña, brahma-yajña, nṛ-yajña* and *pitṛ-yajñā.*

Thus the devotee has far surpassed the qualification for *karma.*

|| 11.5.42 ||

sva-pāda-mūlam bhajataḥ priyasya

tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcid

dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Supreme Lord is very dear to the Lord. If such a surrendered soul accidentally commits some sinful activity, the Supreme Lord, great because of his affection for the devotee, seated within everyone's heart, immediately takes away the reaction to such sin.

Having negated all prescribed *karmas,* now the sage negates atonement for committing sinful acts. A person who has given up the thought of obligation to worship the *devatās* should not have a tendency to commit sin. If however by illusion this happens, the Lord destroys the reaction. "But it is seen that masters punish their servants when the servants commit sin. The Lord should also punish his servants." The devotee will not be punished because he is dear to the Lord. That is the Lord's great quality *(pareśaḥ).* "Does the devotee not perform worship to destroy sin?" The Lord is situated in the heart of all beings. The Lord with his inherent powers does not depend on the devotee having to request this.

|| 11.5.43 ||

śrī-nārada uvāca

dharmān bhāgavatān itthaṁ

śrutvātha mithileśvaraḥ

jāyanteyān munīn prītaḥ

sopādhyāyo hy apūjayat

Nārada said: Having thus heard the science of devotional service, Nimi, the King of Mithilā, felt extremely satisfied and, along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayantī.

Jayanteyān means "the sons of Jayantī".

|| 11.5.44 ||

tato ’ntardadhire siddhāḥ

sarva-lokasya paśyataḥ

rājā dharmān upātiṣṭhann

avāpa paramāṁ gatim

The perfect sages then disappeared before the eyes of everyone present. King Nimi, fixed in the principles of spiritual life, achieved the supreme goal.

|| 11.5.45 ||

tvam apy etān mahā-bhāga

dharmān bhāgavatān śrutān

āsthitaḥ śraddhayā yukto

niḥsaṅgo yāsyase param

O greatly fortunate Vasudeva! Simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme Lord.

A *nitya-siddha* devotee with identity as Kṛṣna’s father (Vasudeva) has an eternal body like the Lord, but by the will of the Lord, he becomes submerged in longing for *rasa* in *bhakti.* Thus Nārada, seeing Vasudeva absorbed in the mood of an ordinary person, teaches him as if he were an ordinary person. Nārada makes him happy by praising Vasudeva’s good fortune in six verses. You will attain the Supreme Lord (*param*).

|| 11.5.46 ||

yuvayoḥ khalu dampatyor

yaśasā pūritaṁ jagat

putratām agamad yad vāṁ

bhagavān īśvaro hariḥ

The whole world has become filled with the glories of you and your good wife because the Supreme Lord has taken the position of your son.

|| 11.5.47 ||

darśanāliṅganālāpaiḥ

śayanāsana-bhojanaiḥ

ātmā vāṁ pāvitaḥ kṛṣṇe

putra-snehaṁ prakurvatoḥ

You and your wife Devakī, having manifested love for Kṛṣṇa and accepted him as your son, have purified your selves by seeing him, embracing him, speaking with him, resting with him, sitting together with him and taking your meals with him

|| 11.5.48 ||

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-

śālvādayo gati-vilāsa-vilokanādyaiḥ

dhyāyanta ākṛta-dhiyaḥ śayanāsanādau

tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim

Inimical kings like Śiśupāla, Pauṇḍraka and Śālva, while they were lying down, sitting or engaging in other activities, enviously meditated upon the bodily movements of the Lord, his sporting pastimes, and his loving glances. Being thus always absorbed in Kṛṣṇa, they achieved positions in the spiritual world. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?

“But thinking of the Lord as one’s son gives rise to obstacles, since we see that as parents we offended the Lord.” No, that is not so. Even those who become absorbed in Kṛṣna with hatred become successful. What to speak of those who serve him with devotion! Those who thought of Kṛṣṇa’s form with its movement and glances, but not its sweetness, while lying down, sitting etc., attained *sāyujya* or *sārūpya (sāmyam).* How much more the devotees will attain! There is not possibility of offense for those devotees.

|| 11.5.49 ||

māpatya-buddhim akṛthāḥ

kṛṣṇe sarvātmanīśvare

māyā-manuṣya-bhāvena

gūḍhaiśvarye pare 'vyaye

Do not think that the Supreme Lord, the soul of all beings, who conceals his powers, makes a show of appearing to be your son. Having human form as his *svarūpa,* he hides is powers but remains with undiminished powers.

You should think of Kṛṣna with attachment, not indifference. Do not think that Kṛṣṇa is the Supreme Lord and just makes an appearance of being your son, though he actually is not. Think "He is my son." "But how can the Lord become the son of a mortal like me?" As a human, he hides his powers by his mercy. Then as a human he becomes the son of you, another human. But even then, he remains supreme with all powers undiminished (*pare avyaye).* The word *māyā* is used to awaken Vasudeva to the truth. Actually Kṛṣṇa's human form is his *svarūpa.* It is not illusory. Thus *māyā* here means *svarūpa.*

|| 11.5.50 ||

bhū-bhārāsura-rājanya-

hantave guptaye satām

avatīrṇasya nirvṛtyai

yaśo loke vitanyate

The Lord descended to kill the demoniac kings who were the burden of the earth, to protect the saintly devotees, and to award liberation to the demons and *prema* to the devotees. His fame has spread throughout the universe.

The Lord appeared to kill the kings who were a burden to the earth, to protect the devotees and to give pleasure to both by giving *sāyujya* to the demons and *prema* to the devotees. Thus the Lord cannot be accused of being biased or hateful.

|| 11.5.51 ||

śrī-śuka uvāca

etac chrutvā mahā-bhāgo

vasudevo 'ti-vismitaḥ

devakī ca mahā-bhāgā

jahatur moham ātmanaḥ

Śukadeva Gosvāmī said: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devakī gave up their ignorance concerning Kṛṣṇa awarding liberation to demons.

They gave up the ignorance concerning Kṛsṇa awarding liberation to demons.

|| 11.5.52 ||

itihāsam imaṁ puṇyaṁ

dhārayed yaḥ samāhitaḥ

sa vidhūyeha śamalaṁ

brahma-bhūyāya kalpate

Anyone who meditates on this pure historical narration with attention will destroy ignorance in this very life and thus achieve liberation.

Destroying ignorance (*śamalam*) he will attain liberation.

Thus ends the commentary on Fifth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Brahmā Visits Dvārakā

|| 11.6.1 ||

śrī-śuka uvāca

atha brahmātma-jaiḥ devaiḥ

prajeśair āvṛto ’bhyagāt

bhavaś ca bhūta-bhavyeśo

yayau bhūta-gaṇair vṛtaḥ

Śukadeva Gosvāmī said: Lord Brahmā then set off for Dvārakā, accompanied by his own sons as well as by the *devatās* and the great Prajāpatis. Lord Śiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

In the Sixth Chapter the Lord is praised by Brahmā and others. Understanding that the Lord desired to disappear with his dynasty, Uddhava, dear to the Lord, made a request to Kṛṣṇa.

The sons of Brahmā were the Kumāras and others. *Bhūta-bhavyeśaḥ* means the bestower of auspiciousness to all beings. They went to Dvārakā. This is understood in verse 4.

|| 11.6.2-4 ||

indro marudbhir bhagavān

ādityā vasavo ’śvinau

ṛbhavo ’ṅgiraso rudrā

viśve sādhyāś ca devatāḥ

gandharvāpsaraso nāgāḥ

siddha-cāraṇa-guhyakāḥ

ṛṣayaḥ pitaraś caiva

sa-vidyādhara-kinnarāḥ

dvārakām upasañjagmuḥ

sarve kṛṣṇa-didṛkṣavaḥ

vapuṣā yena bhagavān

nara-loka-manoramaḥ

yaśo vitene lokeṣu

sarva-loka-malāpaham

The powerful Indra, along with the Maruts, Ādityas, Vasus, Aśvinīs, Ṛbhus, Aṅgirās, Rudras, Viśvedevas, Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas, the great sages and forefathers and the Vidyādharas and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kṛṣṇa. By his form, Kṛṣṇa, the Supreme Lord, enchanted all human beings, spread his own fame throughout the worlds, and destroyed all contamination within the universe.

They desired to see Kṛṣṇa by whose body he attracted all men. This indicates that his body is non-different from himself, unlike the *jīva.* It is said *deha-dehi-vibhāgaś ca neśvare vidyate kvacit:* there is no difference in the Lord between his body and himself. (*Kūrma Purānā*)[6]

|| 11.6.5 ||

tasyāṁ vibhrājamānāyāṁ

samṛddhāyāṁ maharddhibhiḥ

vyacakṣatāvitṛptākṣāḥ

kṛṣṇam adbhuta-darśanam

In that resplendent city of Dvārakā, rich with all superior wealth, the *devatās* beheld with unsatiated eyes the wonderful form of Kṛṣṇa.

In Dvārakā *(tasyām*) they saw Kṛṣṇa.

|| 11.6.6 ||

svargodyānopagair mālyaiś

chādayanto yudūttamam

gīrbhiś citra-padārthābhis

tuṣṭuvur jagad-īśvaram

[6] It is from *Kūrma Pūrāṇa* according to *Laghu-bhāgavatamṛta* and from *Mahā-varāha Purāṇa* according to *Bhagavat Sandarbha.*

The *devatās* covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised him, the best of the Yadu dynasty, with statements containing charming words and ideas.

The garlands were obtained (*upagaiḥ*) from the gardens of Svarga. They praised Kṛṣṇa with meaningful words in attractive verses.

|| 11.6.7 ||

śrī-devā ūcuḥ

natāḥ sma te nātha padāravindaṁ

buddhīndriya-prāṇa-mano-vacobhiḥ

yac cintyate ’ntar hṛdi bhāva-yuktair

mumukṣubhiḥ karma-mayoru-pāśāt

The *devatās* said: O Lord! Persons striving for liberation from the severe bondage of *karma* meditate with great devotion upon your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to you, we bow down at your lotus feet.

We offer respects to your lotus feet with our hearts, the seat of intelligence, with our senses such as the eyes, feet and arms, with the body possessing *prāṇa.* One offers respects using the different limbs:

dorbhyāṁ padābhyāṁ jānubhyām urasā śirasā dṛśā |
manasā vacasā ceti praṇāmo’ṣṭāṅga īritaḥ ||

Offering respects with eight limbs means using the arms, feet, knees, chest, head, eyes, mind and words. Quoted in *Hari-bhakti-vilāsa* 8.162

Persons desiring liberation meditate upon those lotus feet, but do not see them. We however have seen those feet and thus offer respects. What great fortune we have!

|| 11.6.8 ||

tvaṁ māyayā tri-guṇayātmani durvibhāvyaṁ

vyaktaṁ sṛjasy avasi lumpasi tad-guṇa-sthaḥ

naitair bhavān ajita karmabhir ajyate vai

yat sve sukhe ’vyavahite ’bhirato ’navadyaḥ

O unconquerable Lord! You create, maintain and destroy the inconceivable universe by *māyā* made of the three *guṇa*s, all within your own self. You are situated in the *guṇas of māyā* but are not contaminated by your actions since you, who cannot be criticized, are engaged in unobstructed bliss.

We, who are also controllers, praise you because you are the supreme, inconceivable controller. You create, maintain and destroy the universe (*vyaktam*). You are situated within the *guṇas* of the universe as the controller of *māyā.* Though you carry out creation and destruction you are not contaminated by those actions because you are engaged in your unobstructed happiness. Since the j*īva* is covered by ignorance in his happiness, he suffers because of no bliss. Thus he is contaminated by his actions. You cannot be criticized (*anavadyaḥ*) but the *jīva* can.

|| 11.6.9 ||

śuddhir nṛṇāṁ na tu tatheḍya durāśayānāṁ

vidyā-śrutādhyayana-dāna-tapaḥ-kriyābhiḥ

sattvātmanām ṛṣabha te yaśasi pravṛddha-

sac-chraddhayā śravaṇa-sambhṛtayā yathā syāt

O worshipable Lord! Those whose consciousness is polluted by pride cannot purify themselves by knowledge, study of the Vedas, charity, austerity or ritual activities. O best among the *avatāra* with pure bodies*!* Pure souls who have developed a profuse, excellent faith in your glories, nourished by hearing scripture, become completely purified.

Just as everyone should worship your lotus feet, they should also hear and remember your glories. O worshippable Lord! Purification does not take place by knowledge and other processes because their hearts are generally contaminated by pride in those processes. O best among the *avatāras* with *śuddha-sattva* bodies! Purification will take place by abundant, superior faith in hearing remembering and glorifying your fame, which is nourished by hearing scripture.

|| 11.6.10 ||

syān nas tavāṅghrir aśubhāśaya-dhūmaketuḥ

kṣemāya yo munibhir ārdra-hṛdohyamānaḥ

yaḥ sātvataiḥ sama-vibhūtaya ātmavadbhir

vyūhe 'rcitaḥ savanaśaḥ svar-atikramāya

May the lotus feet of your lordship whom sages contemplate with hearts melted by *prema* to attain the highest bliss, and whom devotees, accepting you as their master, worship in four forms three times a day for attaining *prema* and for giving up desire for Svarga, burn up our desire for enjoyment!

We have seen those lotus feet which should be contemplated and worshipped. We aspire for those lotus feet. May those feet burn up our desires for material enjoyment! You are contemplated by the sages in their hearts melted with *prema.* Your devotees, for whom you exist as the Lord *(ātmā*), worship you for liberation such as *sārṣṭi (sama-vibhūtaye)* or for *prema (vibhūtaye)* possessed by the devotees who see equally *(sama*) heaven, liberation and hell. We worship you for giving up desire for Svarga. Prahlāda has said:

yadi dāsyasi me kāmān varāṁs tvaṁ varadarṣabha

kāmānāṁ hṛdy asaṁrohaṁ bhavatas tu vṛṇe varam

O my Lord, best of the givers of benediction, if you at all want to bestow a desirable benediction upon me, then I pray from you that within the core of my heart there be no material desires. SB 7.10.7

|| 11.6.11 ||

yas cintyate prayata-pāṇibhir adhvarāgnau

trayyā nirukta-vidhineśa havir gṛhītvā

adhyātma-yoga uta yogibhir ātma-māyāṁ

jijñāsubhiḥ parama-bhāgavataiḥ parīṣṭaḥ

Sacrificers, taking oblations in their cupped hands, mediate upon you in the sacrificial fires using rules defined in the three Vedas. Similarly, the *yogīs,* absorbed in *ātmā,* meditate upon you, desiring knowledge of how to cross *māyā.* The most elevated devotees worship you with no material desires.

You are worshipped not only by devotees but by performers of *karma* and j*ñāna.* Taking oblations with cupped hands, the sacrificers contemplate you in the sacrificial fires. They meditate that Indra and others are your *vibhūtis,* representing your arms and other limbs. And the *yogīs* who are inquisitive about crossing *māyā,* meditate on you. The highest devotees however worship you without any desires (*parīṣṭaḥ*). May your lotus feet burn up all of our material desires!

|| 11.6.12 ||

paryuṣṭayā tava vibho vana-mālayeyaṁ

saṁspārdhinī bhagavatī pratipatnī-vac chrīḥ

yaḥ su-praṇītam amuyārhaṇam ādadan no

bhūyāt sadāṅghrir aśubhāśaya-dhūmaketuḥ

O almighty Lord! You accept worship with the withered flower garland that we have prepared with devotion, with which Lakṣmī must compete like a jealous co-wife. May your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts!

You consider the withered garlands offered by your dedicated devotees to be superior to most attractive Lakṣmī. This is your affection for your devotee. Lakṣmī competes like a co-wife with the withered garland. She thinks, "The withered garland resides on the Lord's chest where I reside." Not interested in Lakṣmī, you think, "I cannot give up the withered garland since it has been offered by my unalloyed devotee." You accept the offering attentively prepared with devotion. That the garland competes with Lakṣmī is an appearance only, since no one can actually compete with Lakṣmī.

|| 11.6.13 ||

ketus tri-vikrama-yutas tri-patat-patāko

yas te bhayābhaya-karo 'sura-deva-camvoḥ

svargāya sādhuṣu khaleṣv itarāya bhūman

padaḥ punātu bhagavan bhajatām aghaṁ naḥ

O powerful Lord! May that foot which is like a victory flag, endowed with great power during your appearance as Vāmana, with banners falling upon the three worlds like the Gaṅgā River, bestowing fear in the demon troops to drive them to hell, and bestowing fearlessness to the *devatā* armies for taking them to Svarga, purify us of our sins!

You lotus feet have been realized by all people. May your foot, like a raised victory flag, purify us. Endowed with great powers when you appeared as Vāmana *avatāra (trivikrama-yutaḥ),* the flag is endowed with three banners, or with its banner falls like the Gaṅgā over the three worlds. It creates fear in the demon army for sending them to hell and fearlessness in the *devatā* army for sending them to Svarga. May this foot purify us worshippers of sin! Another version has *agh**āt.* The possessive case in *bhajatām* is poetic license. *Śruti says caraṇaṁ pavitraṁ vitataṁ purāṇaṁ yena pūtas tarati duṣkṛtāni:* we become pufified and can cross *saṁsāra* by that pure, ancient foot which extended itself. *(Mahā-nārāyaṇa upaniṣad)*

|| 11.6.14 ||

nasy ota-gāva iva yasya vaśe bhavanti

brahmādayas tanu-bhṛto mithur ardyamānāḥ

kālasya te prakṛti-pūruṣayoḥ parasya

śaṁ nas tanotu caraṇaḥ puruṣottamasya

Like oxen bound through the nose, embodied beings like Brahmā who are suffering in competition with each other, are controlled by you, the controller, superior to *prakṛti* and the *jīva*. May the lotus feet of the Supreme Lord bestow fortune upon us!

"You are worshipped by the people. Why do you *devatās* worship me?" Brahmā and others are under the control of the Lord, like oxen bound up by their noses. They mutually suffer through competition by qualities like envy. This shows that they are powerless since their controller (*kālasya*) is not like that. You have no controller. You are superior to *prakṛti* and the *jīva.*

|| 11.6.15 ||

asyāsi hetur udaya-sthiti-saṁyamānām

avyakta-jīva-mahatām api kālam āhuḥ

so 'yaṁ tri-ṇābhir akhilāpacaye pravṛttaḥ

kālo gabhīra-raya uttama-pūruṣas tvam

You are the cause of the creation, maintenance and destruction of this universe. They say that you are the controller of *prakṛti, jīva* and the elements such as *mahat-tattva.* You are the year made of three parts, moving imperceptibly, causing destruction of all things. You are the Supreme Lord.

This verse explains the Supreme Lord mentioned in the previous verse. You are the cause of creation, maintenance and destruction of the universe. They say that you are the controller (*kālam)* of the cause called *prakṛti* (*avyakta*), which is the covering; the cause of the *jīva* who is covered by *prakṛti;* the cause of the elements such as *mahat-tattva,* which are coverings made of the products of *prakṛti.* You are also the year having three naves of four months, with imperceptible movement (*rayaḥ*). You are supreme because you are superior to the effects, the cause and the j*īva. Gītā* says:

yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ |

ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ||

Because I am superior to the *jīvas*, to the Brahman and to the *puruṣa* known as Paramātmā, and even to the other forms of Bhagavān, I am celebrated in the *Vedas* and the *smṛtis*, as the Supreme Person. BG 15.18

|| 11.6.16 ||

tvattaḥ pumān samadhigamya yayāsya vīryaṁ

dhatte mahāntam iva garbham amogha-vīryaḥ

so 'yaṁ tayānugata ātmana āṇḍa-kośaṁ

haimaṁ sasarja bahir āvaraṇair upetam

The original *puruṣa-avatāra,* Mahā-Viṣṇu, obtains his powers from you and establishes *mahat-tattva,* the womb of the universe, through *māyā.* Then the *mahat-tattva,* obedient to *māyā,* produces from itself the golden shell of the universe with its coverings.

The Lord is superior to the *jīva.* He is also superior to Mahāviṣṇu who glances over *prakṛti.* Mahāviṣṇu obtains his power from you. By *māyā* he supports *mahaṭ-tattva (vīryam)*, which is like the womb of the universe. *Mahat-tattva*, obedient to *māyā,* creates the universe from itself.

|| 11.6.17 ||

tat tasthūṣaś ca jagataś ca bhavān adhīśo

yan māyayottha-guṇa-vikriyayopanītān

arthāñ juṣann api hṛṣīka-pate na lipto

ye ’nye svataḥ parihṛtād api bibhyati sma

O Lord of the senses! You are the ultimate controller of all moving and nonmoving living entities since you are unaffected even though you contact the sense objects through the action of the senses, which are transformations of the *guṇas* arising from māyā. On the other hand, other living entities, even *yogīs*, are frightened of the sense objects that they have renounced by their choice.

Thus you alone are the Supreme Lord. Therefore, you are the controller of the non-moving and moving beings. O controller of the senses! You, the creator, control the universe, since you contact sense objects attained by actions of the senses arising from *māyā,* by means of the *jīva,* and are not contaminated. Others, such as *yogīs,* however, are afraid of contacting the senses objects, which they have given up by their own decision. They become bound just by desires.

|| 11.6.18 ||

smāyāvaloka-lava-darśita-bhāva-hāri-

bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ

patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair

yasyendriyaṁ vimathituṁ karaṇair na vibhvyaḥ

Sixteen thousand wives are unable to disturb your mind and senses by their lust, which is like the arrows of Cupid, by their bold messages of love sent by their eyebrows made attractive with their intentions, shown by their smiling glances.

You are also not disturbed by spiritual objects. Your sixteen thousand wives could not agitate you with portions of lust, similar to arrows of Cupid, bold messages of love sent by their eyebrows, attractive with their intentions shown by their smiling glances. Because they are functions of the Lord’s spiritual energy, his wives are not material representatives of lust, but are representatives of spiritual love. The Lord was not agitated by them since he wanted to show that he is not under the control of his energies. However, *Ujjvala-nīlamaṇi* states that among the queens, some are filled with *prema.* This is shown when Kṛṣṇa falls under the control of his queen and steals the *pārijātā* tree from Svarga. Thus you are controlled by *prema* but not by lust, whether vulgar or extraordinary. Or the verse can mean that Kṛṣṇa is not disturbed by the queens to the extent that he is disturbed by the *gopīs.* The meaning in any case is that Kṛṣṇa is controlled by the queens to the extent that they have *prema.*

|| 11.6.19 ||

vibhvyas tavāmṛta-kathoda-vahās tri-lokyāḥ

pādāvane-ja-saritaḥ śamalāni hantum

ānuśravaṁ śrutibhir aṅghri-jam aṅga-saṅgais

tīrtha-dvayaṁ śuci-ṣadas ta upaspṛśanti

The nectar-bearing rivers of discussions about you, and also the holy rivers generated from the bathing of your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of your glories by hearing them with their ears and they associate with the holy rivers flowing from your lotus feet by physically bathing in them.

Since you are not contaminated, the nectar of your topics and your foot water liberate persons bound by *saṁsāra.* Topics about you which are nectar and pure rivers arising as your foot water such as the Gaṅgā can destroy the contamination of ignorance. How? They hear Purāṇas uttered by *guru* (*ānuśravam*), which contain nectar of your pastimes, by the ears and bathe in the holy waters with their limbs. Persons striving for purity (*śuci-ṣadaḥ*) serve these two *tīrthas.*

|| 11.6.20 ||

śrī-bādarāyaṇir uvāca

ity abhiṣṭūya vibudhaiḥ

seśaḥ śata-dhṛtir harim

abhyabhāṣata govindaṁ

praṇamyāmbaram āśritaḥ

Śukadeva Gosvāmī said: After Brahmā, along with Lord Śiva and the other *devatās,* thus offered prayers to Govinda, Brahmā situated himself in the sky and addressed the Lord as follows.

|| 11.6.21 ||

śrī-brahmovāca

bhūmer bhārāvatārāya

purā vijñāpitaḥ prabho

tvam asmābhir aśeṣātman

tat tathaivopapāditam

Brahmā said: O Lord! Previously we requested you to remove the burden of the earth. O unlimited Lord! That request has certainly been fulfilled.

“But you requested Kṣīrodakaśāryī Viṣṇu, not me.” You are unlimited! You are the source of all the *avatāras*! That Viṣṇu form is also part of your *svarūpa.*

|| 11.6.22 ||

dharmaś ca sthāpitaḥ satsu

satya-sandheṣu vai tvayā

kīrtiś ca dikṣu vikṣiptā

sarva-loka-malāpahā

You have reestablished the principles of religion among pious men who are always firmly bound to the truth. Everywhere you have also distributed your glories which destroy the sins of all worlds.

Vikṣiptā means distributed.

|| 11.6.23 ||

avatīrya yador vaṁśe

bibhrad rūpam anuttamam

karmāṇy uddāma-vṛttāni

hitāya jagato ’kṛthāḥ

Descending into the dynasty of King Yadu, you have manifested your unsurpassed form, and for the benefit of the entire universe you have executed magnanimous deeds.

|| 11.6.24 ||

yāni te caritānīśa

manuṣyāḥ sādhavaḥ kalau

śṛṇvantaḥ kīrtayantaś ca

tariṣyanty añjasā tamaḥ

O Lord! Those pious and saintly persons who in the age of Kali hear about and glorify your pastimes will easily cross over the darkness of the age.

|| 11.6.25 ||

yadu-vaṁśe 'vatīrṇasya

bhavataḥ puruṣottama

śarac-chataṁ vyatīyāya

pañca-viṁśādhikaṁ prabho

O Supreme Lord! O master! Descending in the Yadu dynasty, you have passed one hundred and twenty-five years.

Śarac-chatam means one hundred years.

|| 11.6.26-27 ||

nādhunā te 'khilādhāra

deva-kāryāvaśeṣitam

kulaṁ ca vipra-śāpena

naṣṭa-prāyam abhūd idam

tataḥ sva-dhāma paramaṁ

viśasva yadi manyase

sa-lokāl loka-pālān naḥ

pāhi vaikuṇṭha-kiṅkarān

Support of all things! There is nothing remaining at this time for you to do on behalf of the *devatās.* You have almost withdrawn your dynasty by the curse of the *brāhmaṇas.* If you so desire, kindly return now to your supreme abode. At

the same time, we humbly beg that you always protect us and the inhabitants of the planets since we are your servants.

Now nothing remains to be done for the *devatās.* Your family has almost disappeared. *Naṣṭa* here means "became invisible." Enter into Dvārakā, a form which is beyond material senses in your form as Kṛṣṇa, and enter into Vaikuṇṭha in your form as Nārāyaṇa, since you have made your appearance on earth along with all your *aṁśas.*

|| 11.6.28 ||

śrī-bhagavān uvāca

avadhāritam etan me

yad āttha vibudheśvara

kṛtaṁ vaḥ kāryam akhilaṁ

bhūmer bhāro 'vatāritaḥ

The Supreme Lord said: O lord of the *devatās,* Brahmā! I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

|| 11.6.29 ||

tad idaṁ yādava-kulaṁ

vīrya-śaurya-śriyoddhatam

lokaṁ jighṛkṣad ruddhaṁ me

velayeva mahārṇavaḥ

The Yādava dynasty which has increased in power, courage, and wealth, threatening to spread over the whole world, has been confined to Dvārakā by me, just as ocean is confined by the shore.

The Yadus cannot be defeated (*uddhatam*) in wealth, strength and enthusiasm in fighting. They desire to spread over the world since they are unlimited in numbers, but I have confined them to Dvārakā by my inconceivable energy. Otherwise the whole of the earth planet is insufficient for them.

|| 11.6.30 ||

yady asaṁhṛtya dṛptānāṁ

yadūnāṁ vipulaṁ kulam

gantāsmy anena loko ’yam

udvelena vinaṅkṣyati

If I were to leave this world without withdrawing the overly proud members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

The Yadus have strong pride as my servants (*dṛptānām*). They are compared to the ocean which overruns the shore (*udvelena*). Though the earth planet does not consider my associates the Yadus, who follow *dharma,* to be a burden on the earth, I, the master of the earth, should remove this weight from the earth, just as the husband removes the ornaments of his wife who is heavy with ornaments. Though a person can easily bear the weight of something strongly desired, he cannot easily bear the weight if it is too heavy. If a greedy merchant suddenly obtains a pile of gold, he will find it difficult to bear the weight. Earth could not even bear the weight of Kṛṣṇa:

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo ’bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ ||

Giving up his own promise not to fight, and making my vow to make him fight come true, Kṛṣṇa, situated on the chariot, quickly got down and holding the wheel of a chariot, ran towards me, like a lion coming to kill an elephant, while the earth shook and his top cloth fell to the ground. SB 1.9.36

|| 11.6.31 ||

idānīṁ nāśa ārabdhaḥ

kulasya dvija-śāpa-jaḥ

yāsyāmi bhavanaṁ brahmann

etad-ante tavānagha

Now due to the *brāhmaṇa’s* curse, the disappearance of my family has already begun. O sinless Brahmā, when my family disappears. I will pay a visit to your abode.

Nāśaḥ means “entering into invisible Dvārakā.” After they enter Dvārakā, I will go to your abode in the form of the son of Vikuṇṭha. It actually means the planet called Vaikuṇṭha above Brahmaloka.[7] This is the explanation of Jīva Gosvāmī.

|| 11.6.32 ||

śrī-śuka uvāca

ity ukto loka-nāthena

svayam-bhūḥ praṇipatya tam

saha deva-gaṇair devaḥ

sva-dhāma samapadyata

Śukadeva Gosvāmī said: Thus addressed by the Lord of the universe, the self-born Brahmā offered respects at the lotus feet of the Lord. Surrounded by all the *devatās,* Brahmā then returned to his abode.

|| 11.6.33 ||

atha tasyāṁ mahotpātān

dvāravatyāṁ samutthitān

vilokya bhagavān āha

yadu-vṛddhān samāgatān

Thereafter, observing that tremendous disturbances were taking place in the city of Dvārakā, the Lord spoke to the assembled senior members of the Yadu dynasty.

Disturbances took place by the desire of the Lord. It is said:

ity aṅgopadiśanty eke vismṛtya prāg udāhṛtam

muni-vāsa-nivāse kiṁ ghaṭetāriṣṭa-darśanam

[7] The *avatāra* Vaikuṇḥta, son of Vikuṇṭhā, created a planet called Vaikuṇḥta which is situated above Brahmaloka. See *Laghu-bhāgavatāmṛta* 1.4.12-13. When Kṛṣna appears all the avatāras appear within him, and when he disappears they all return to their abodes. Thus Vaikuṇṭha will return to the planet Vaikuṇṭha above Brahmaloka.

Some men proposed that the troubles were due to Akrūra's absence, but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where Lord, the residence of all the sages, resides? SB 1.57.31

|| 11.6.34 ||

śrī-bhagavān uvāca

ete vai su-mahotpātā

vyuttiṣṭhantīha sarvataḥ

śāpaś ca naḥ kulasyāsīd

brāhmaṇebhyo duratyayaḥ

The Supreme Lord said: Our dynasty has been cursed by the *brāhmaṇas*. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere.

|| 11.6.35 ||

na vastavyam ihāsmābhir

jijīviṣubhir āryakāḥ

prabhāsaṁ su-mahat-puṇyaṁ

yāsyāmo 'dyaiva mā ciram

My dear respected elders! We must not remain any longer in this place if we wish to keep our lives intact. Let us go today to the most pure place Prabhāsa. We should not delay.

Let Dvārakā remain with all my eternal associates! The *devatās* had previously entered the Yadus unseen by others. By my power of *yoga* I will extract them from the Yadus and take them to Prabhāsa. I will make them fight there by my *māyā* and send them to Svarga, and I, in my form as the son of Vikuṇṭha and as other forms as well (who were merged within me), will go to Vaikuṇṭha above Brahmaloka and other spiritual abodes. In my complete form, I, with my associates, will remain eternally in Dvārakā. This is what the Lord was thinking.

|| 11.6.36 ||

yatra snātvā dakṣa-śāpād

gṛhīto yakṣmaṇodu-rāṭ

vimuktaḥ kilbiṣāt sadyo

bheje bhūyaḥ kalodayam

Once, the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa, the moon was immediately freed from his suffering and again resumed the waxing of his phases.

Just by bathing at Prabhāsa, the moon, afflicted with consumption, became freed of suffering and was able to increase its phases.

|| 11.6.37-38 ||

vayaṁ ca tasminn āplutya

tarpayitvā pitṝn surān

bhojayitvoṣijo viprān

nānā-guṇavatāndhasā

teṣu dānāni pātreṣu

śraddhayoptvā mahānti vai

vṛjināni tariṣyāmo

dānair naubhir ivārṇavam

By bathing at Prabhāsa, by offering *tarpanas* to the Pitṛs and *devatās,* by feeding the worshipable *brāhmaṇas* with various delicious foodstuffs and by bestowing gifts upon them as the most suitable candidates for charity, like sowing seeds, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

We will feed the attractive (*uśijaḥ*) *brāhmaṇas* with food (*andhasā*). Just as on sowing seeds in a fertile field one obtains many fruits, so by giving charity to qualified candidates, we will obtain great results.

|| 11.6.39 ||

śrī-śuka uvāca

evaṁ bhagavatādiṣṭā

yādavāḥ kuru-nandana

gantuṁ kṛta-dhiyas tīrthaṁ

syandanān samayūyujan

Śukadeva Gosvāmī said: O favorite son of the Kurus! Thus advised by the Lord, the Yādavas made up their minds to go to that holy place, Prabhāsa, and thus yoked their horses to their chariots.

|| 11.6.40-41 ||

tan nirīkṣyoddhavo rājan

śrutvā bhagavatoditam

dṛṣṭvāriṣṭāni ghorāṇi

nityaṁ kṛṣṇam anuvrataḥ

vivikta upasaṅgamya

jagatām īśvareśvaram

praṇamya śirisā pādau

prāñjalis tam abhāṣata

O King! Uddhava, the constant follower of Lord Kṛṣṇa, upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions, and taking note of the fearful omens, approached the Lord in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed him as follows.

|| 11.6.42 ||

śrī-uddhava uvāca

deva-deveśa yogeśa

puṇya-śravaṇa-kīrtana

saṁhṛtyaitat kulaṁ nūnaṁ

lokaṁ santyakṣyate bhavān

vipra-śāpaṁ samartho 'pi

pratyahan na yad īśvaraḥ

Uddhava said: O Lord of the *devatās!* O Lord of *yoga-māyā*! You create purity simply by our hearing and chanting your glories! My Lord! It appears that you will now withdraw your dynasty, and you will give up this world. Although you are fully capable of counteracting the *brāhmaṇas'* curse against, you do not do so.

O Lord of the *devatās*! You have accomplished what Brahmā and others requested. But you did not come only for that purpose. You also came to give joy to your devotees by revealing your inconceivable, variegated form, qualities, and pastimes filled with *rasa.* Thus he says "O Lord of *yoga-māyā!"* It is said:

-yan martya-līlaupayikaṁ sva-yoga

māyā-balaṁ darśayatā gṛhītam

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā*. That form astonishes even the Lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. SB 3.2.12

You also come to deliver the people of future generations: O Lord whose glories by being sung or heard purify everyone! Having accomplished everything you desired to do, you will now give up this world. This is what I guess. This is expressed by the word *nunām,* showing conjecture. But you have instructed us to bathe at Prabhāsa to nullify the curse of the *brāhmaṇas.* Is bathing there more powerful than seeing you? How can the curse of the *brāhmaṇa* have effect if you simply think "The curse should not come to pass!" This shows that you desire to disappear, because though you are capable of nullifying the curse, you do not do so.

|| 11.6.43 ||

nāhaṁ tavāṅghri-kamalaṁ

kṣaṇārdham api keśava

tyaktuṁ samutsahe nātha

sva-dhāma naya mām api

O Keśava! O master! I cannot tolerate giving up your lotus feet even for a fraction of a moment. Take me along with you to your own abode.

“But I am the Lord. I do as I please. What do you say?” Uddhava replies.

|| 11.6.44 ||

tava vikrīḍitaṁ kṛṣṇa

nṛnāṁ parama-maṅgalam

karṇa-pīyūṣam āsādya

tyajanty anya-spṛhāṁ janāḥ

O Kṛṣṇa! Having tasted your pastimes which are most auspicious for mankind and are an intoxicating beverage for the ears, people give up their desires for other things.

They give up desires for sons, wife, and finally liberation, but they cannot give up your pastimes. How can I give up you?

|| 11.6.45 ||

śayyāsanāṭana-sthāna-

snāna-krīḍāśanādiṣu

kathaṁ tvāṁ priyam ātmānaṁ

vayaṁ bhaktās tyajema hi

We are your devotees. How can we reject you, our dear self, since we serve you while you lie down, sit, walk, stand, bathe, enjoy recreation, or eat?

How can we, your devotees, who constantly serve you by massaging your feet and other actions while you lie down or sit, give you up?

|| 11.6.46 ||

tvayopabhukta-srag-gandha-

vāso-’laṅkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās

tava māyāṁ jayema hi

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that you have already enjoyed, and by eating the remnants of your meals, we, your servants, will indeed conquer your illusory energy.

I pray in this way since I cannot give you up. I do not pray because of fear of *māyā.* If *māyā* attacks us, we will conquer *māyā* by becoming strong with these weapons of your remnants, not by *jñāna* or other process.

|| 11.6.47 ||

vāta-vasanā ya ṛṣayaḥ

śramaṇā ūrdhra-manthinaḥ

brahmākhyaṁ dhāma te yānti

śāntāḥ sannyāsīno ’malāḥ

Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

Naked sages attain your abode called Brahman by *jñāna* and *vairāgya.* Kṛṣṇa said to Arjuna:

> tat-paraṁ paramaṁ brahma sarvaṁ vibhajate jagat |
>
> mamaiva tat ghanaṁ tejo jñātum arhasi bhārata ||

This supreme Brahman illuminats the whole universe. O Arjuna! Understand that it is my condensed light. *Hari-vaṁśa*

Such sages go to that light. Let them go there. But we do not want to go there. We remain intoxicated with drinking the nectar of the sweet smile on your moon-like face.

|| 11.6.48-49 ||

vayaṁ tv iha mahā-yogin

bhramantaḥ karma-vartmasu

tvad-vārtayā tariṣyāmas

tāvakair dustaraṁ tamaḥ

smarantaḥ kīrtayantas te

kṛtāni gaditāni ca

gaty-utsmitekṣaṇa-kṣveli

yan nṛ-loka-viḍambanam

O great *yogī*! We, on the other hand, though wandering in this world on the path of *karma,* will overcome insurmountable ignorance along with your devotees, by talking about you, while remembering and glorifying your deeds, words, movements, smiling glances and amorous joking which appear to be human.

Your great devotees do not seek to cross over *māyā* as a result of their *bhakti.* But we are not like those great devotees. How can we be so confident? Out of humility Uddhava shows that he also desires to cross over *māyā. Tu* indicates a different subject. Though we are servants in *dāsya-rasa,* taking assistance of *sakhya-rasa,* we do not desire to practice *jñāna,* even though you order us. We will cross *māyā* with your devotees, who have similar nature as us. We will not cross with the naked sages. What is the method? Crossing the darkness of *māyā* is easy by the light from your Sudarśana-cakra in the form of remembering and glorifying your pastimes. *Kṣeli* means joking with his *gopī* lovers.

|| 11.6.50 ||

śrī-śuka uvāca

evaṁ vijñāpito rājan

bhagavān devakī-sutaḥ

ekāntinaṁ priyaṁ bhṛtyam

uddhavaṁ samabhāṣata

Śukadeva Gosvāmī said: O King Parīkṣit! Thus addressed, the Supreme Lord, the son of Devakī, spoke to his dear, unalloyed servant Uddhava.

Kṛṣṇa spoke to Uddhava, because he could not hide his intentions from Uddhava.

Thus ends the commentary on Sixth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Guru of the Avadhūta

|| 11.7.1 ||

śrī-bhagavān uvāca

yad āttha māṁ mahā-bhāga

tac-cikīrṣitam eva me

brahmā bhavo loka-pālāḥ

svar-vāsaṁ me ’bhikāṅkṣiṇaḥ

The Supreme Lord said: O greatly fortunate Uddhava! You have accurately revealed my desire to withdraw the Yadu dynasty from the earth and return to my own abode in Vaikuṇṭha. Thus Lord Brahmā, Lord Śiva and all other planetary rulers are now praying for me to resume my residence in Vaikuṇṭha.

In the Seventh Chapter, desiring to give Uddhava *jñāna* and *vairāgya,* Kṛṣṇa speaks of the various *gurus* starting with the earth, mentioned by the *avadhūta. Svar-vāsam* means “to Vaikuṇṭha.”

|| 11.7.2 ||

mayā niṣpāditaṁ hy atra

deva-kāryam aśeṣataḥ

yad-artham avatīrṇo ’ham

aṁśena brahmaṇārthitaḥ

Answering the prayer of Brahmā, I descended within this world along with my portion, Baladeva, and performed various activities on behalf of the *devatās.* I have now completed my mission here.

Aṁśena means “with Balarāma.”

|| 11.7.3 ||

kulaṁ vai śāpa-nirdagdhaṁ

naṅkṣyaty anyonya-vigrahāt

samudraḥ saptame hy enāṁ

purīṁ ca plāvayiṣyati

Now, due to the *brāhmaṇas*’ curse, the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.

|| 11.7.4 ||

yarhy evāyaṁ mayā tyakto

loko ’yaṁ naṣṭa-maṅgalaḥ

bhaviṣyaty acirāt sādho

kalināpi nirākṛtaḥ

O saintly Uddhava! In the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all auspiciousness.

|| 11.7.5 ||

na vastavyaṁ tvayaiveha

mayā tyakte mahī-tale

jano ’bhadra-rucir bhadra

bhaviṣyati kalau yuge

You should not remain here on the earth once I have abandoned this world. O sinless devotee! In Kali-yuga the people will be addicted to all types of sinful activities.

|| 11.7.6 ||

tvaṁ tu sarvaṁ parityajya

snehaṁ sva-jana-bandhuṣu

mayy āveśya manaḥ saṁyak

sama-dṛg vicarasva gām

Now you should completely give up all attachment to your personal friends and relatives and fix your mind on me. Being always conscious of me, observing all things with equal vision, wander throughout the earth.

The Lord thought within himself. I have fulfilled the desires of my devotees on earth who desired to see me, by going to places like Indraprastha and Mithila and thus killing Bāṇa and other demons, marrying Rukmiṇī, and meeting friends. I have shown myself to those on lower planets such as Bali and Yamarāja when I went there to retrieve the six sons of my *guru.* I have shown myself to Aditi and Kaśyapa in Svarga when I stole the *pārijāta* tree and to Mahāviṣṇu and others in Vaikuṇṭha when I went there to retrieve the son's of the *brāhmaṇa*. But I have not fulfilled the longing of the great sages of Badrarikāśrama such as Nara-nārāyaṇa. And now the limit of my hundred and twenty-five years of manifested pastimes has expired. I should send Uddhava to Badarikāśrama since he is equal to me and is another form of myself. I will give hem *bhakti-yoga*, like valuable jewel, as a gift, along with *jñāna* and *vairāgya* which are expressed by the term *bhaga,* in my name Bhagavān. Then their desires will be satisfied. Though Uddhava already has *jñāna* and *vairāgya* arising from his full *prema* for me, and has no desire at the moment for separate teachings of *jñāna* and *vairāgya* taught by me, I will produce a desire in him since this is my desire. Though he should die in sudden separation from me, I will preserve his life by my strong *icchā-śakti* and send him to that far off place. I will then establish him by my side, invisible to the material eye. Considering in this way, the Lord then imparted the desire for *bhakti-yoga* along with j*ñāna* and *vairāgya* in the heart of Uddhava**.**

There are two types of affection for relatives and friends. One is affection for them based on one's body, and the other is affection for them based on their relationship with me. It is possible to give up the first, and I will arrange that. But the second cannot be given up. "It is impossible for you to do so, and you will not be criticized." Uddhava understood the Lord's intention.

|| 11.7.7 ||

yad idaṁ manasā vācā

cakṣurbhyāṁ śravaṇādibhiḥ

naśvaraṁ gṛhyamāṇaṁ ca

viddhi māyā-mano-mayam

The material universe that you perceive through your mind, speech, eyes, ears and other senses is a temporary creation that is equivalent to what is made of *māyā* when you perceive in the waking state and to what is made of the mind when you perceive in the dream state.

What is this seeing equally? That is explained in this verse. What you perceive by the mind and senses in the waking state is equivalent to what is made of *māyā,* and what you perceive in the dream state is equivalent to what is produced by the mind.

|| 11.7.8 ||

puṁso ’yuktasya nānārtho

bhramaḥ sa guṇa-doṣa-bhāk

karmākarma-vikarmeti

guṇa-doṣa-dhiyo bhidā

An ignorant person perceives many illusory meanings with conceptions of good and bad. Thinking in terms of good and bad, the ignorant person sees differences in terms of prescribed actions, neglected actions and forbidden actions.

This verse explains the previous verse. There are various meanings endowed with good or bad qualities. An ignorant person (*ayuktasya*) perceives erroneously. For persons who have fallen into the current of the *guṇas* what is a good quality and what is a bad quality. What is a good object or bad object? Citraketu has said:

guṇa-pravāha etasmin kaḥ śāpaḥ ko nv anugrahaḥ

kaḥ svargo narakaḥ ko vā kiṁ sukhaṁ duḥkham eva vā

In the river of the *guṇas,* what is a curse and what is a blessing, what is Svarga and hell, and what is happiness and sorrow? SB 6.17.20

"Are not good and bad expressed in the Vedas by injunctions and prohibitions?" Yes. But even the Vedas speak of sense objects filled with ignorance. *Karma* is prescribed actions. *Akarma* is neglect of those actions. *Vikarma* is prohibited action. These differences belong to a person who thinks in terms of good and bad, a person in ignorance.

|| 11.7.9 ||

tasmād yuktendriya-grāmo

yukta-citta idam jagat

ātmanīkṣasva vitatam

ātmānaṁ mayy adhīśvare

Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as the object of enjoyment for the *jīvas*, expanded everywhere, and you should also see the *jīvas* as controlled by me, Paramātmā.

Controlling the senses and the mind, please see the world made of happiness and suffering as the object of enjoyment for the *jīva (ātmani).* And see that enjoyer, the *jīva*, situated in me as the controller, Paramātmā (*adhīśvare).*

|| 11.7.10 ||

jñāna-vijñāna-saṁyukta

ātma-bhūtaḥ śarīriṇām

atmānubhava-tuṣṭātmā

nāntarāyair vihanyase

Being fully endowed with conclusion of the Vedas and its realization, satisfied by realization of *ātmā,* being the object of affection by all beings, you will not be checked by any obstacles.

"If one controls the mind and neglects to perform *karmas*, the *devatās* will create obstacles." Being fixed in understanding the real meaning of the Vedas *(jñāna*) and in

realization of that meaning (*vijñāna),* consequently being satisfied in mind realization of *ātmā,* and thus being the object of affection (*ātmā-bhūtaḥ*) by all beings, you will not be checked by obstacles. *Śruti* says *tasya ha na devāś ca nābhūtyā īśate ātmā hy evaiṣāṁ sa bhavati*: the *devatās* do not create obstacles for the person who has realized *ātmā.* (*Bṛhad-āraṇyaka Upaniṣad*1.4.10)

|| 11.7.11 ||

doṣa-buddhyobhayātīto

niṣedhān na nivartate

guṇa-buddhyā ca vihitaṁ

na karoti yathārbhakaḥ

One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

One who has attained *jñāna* acts as he pleases. The *jñānī* who has surpassed thinking in terms of good and bad, refrains from forbidden acts because of previous impressions of that nature, but without condemning such forbidden acts as bad. He generally engages in prescribed actions, but not thinking of them as good, just as an innocent child, devoid of conceptions of decisions and lack of decision, performs actions, and refrains from certain acts.

|| 11.7.12 ||

sarva-bhūta-suhṛc chānto

jñāna-vijñāna-niścayaḥ

paśyan mad-ātmakaṁ viśvaṁ

na vipadyeta vai punaḥ

One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees me within all things. Such a person never again falls down into the cycle of birth and death.

|| 11.7.13 ||

śrī-śuka uvāca

ity ādiṣṭo bhagavatā

mahā-bhāgavato nṛpa

uddhavaḥ praṇipatyāha

tattvaṁ jijñāsur acyutam

Śukadeva Gosvāmi said: O King! The Supreme Lord thus instructed his pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

|| 11.7.14 ||

śrī-uddhava uvāca

yogeśa yoga-vinyāsa

yogātman yoga-sambhava

niḥśreyasāya me proktas

tyāgaḥ sannyāsa-lakṣaṇaḥ

Uddhava said: O master of all types of yoga! O teacher of *jñāna-yoga*! O embodiment of all *yogas*! O Lord, you make your appearance through *bhakti-yoga*! You have explained renunciation performed by *sannyāsīs* for the highest benefit.

O master of *yoga*! O lord of the *karma-yoga, jñāna-yoga* and *bhakti-yoga*! O presenter of *jñāna-yoga* to me, who am not qualified for it! O personification of *yoga*! If I attain you, I have attained all *yogas.* However, since you appear through *bhakti-yoga* and appear within your devotees, you should particularly teach me *bhakti-yoga.*

|| 11.7.15 ||

tyāgo ’yaṁ duṣkaro bhūman

kāmānāṁ viṣayātmabhiḥ

sutarāṁ tvayi sarvātmann

abhaktair iti me matiḥ

O Lord! O Soul of all beings! For those whose minds are attached to sense enjoyment, and especially for those bereft of devotion unto you, such

renunciation of material enjoyment is most difficult to perform. That is my opinion.

|| 11.7.16 ||

so ’haṁ mamāham iti mūḍha-matir vigāḍhas

tvan-māyayā viracitātmani sānubandhe

tat tv añjasā nigaditaṁ bhavatā yathāhaṁ

saṁsādhayāmi bhagavann anuśādhi bhṛtyam

O Lord! A fool, I am deeply absorbed in the concept of I and mine related to the body and its corollaries produced by your *māyā.* Please instruct me, your servant, so that I can easily accomplish the *jñāna* you have just explained.

I am absorbed in material enjoyment because I am deeply involved with sons and wife related to my body created by your *māyā*. I identify with the blind well of the body. Teach me how to give up that absorption, and deliver me. Teach me the first actions and then teach about *jñāna.*

|| 11.7.17 ||

satyasya te sva-dṛśa ātmana ātmano ’nyaṁ

vaktāram īśa vibudheṣv api nānucakṣe

sarve vimohita-dhiyas tava māyayeme

brahmādayas tanu-bhṛto bahir-artha-bhāvāḥ

O Lord! Among all the lords, I do not see anyone except you, who give benefit to your devotees, who know me, and who can explain this to me, since you are Paramātmā. Brahmā and others, embodied beings, thinking in terms of the external world, are all bewildered by your *māyā.*

The genitive case for *satyasya* and other words instead of the ablative is poetic license. I see no one other than you, who are the cause of al existence in time and space, or who gives benefit to the devotees (*satyasya*), and you have knowledge of me (*sva-dṛśaḥ*), who can speak to me, since you are the Paramātmā *(ātmanaḥ*) of me.

|| 11.7.18 ||

tasmād bhavantam anavadyam ananta-pāraṁ

sarva-jñam īśvaram akuṇṭha-vikuṇṭha-dhiṣṇyam

nirviṇṇa-dhīr aham u he vṛjinābhitapto

nārāyaṇaṁ nara-sakhaṁ śaraṇaṁ prapadye

O Lord! Feeling disgust with material life because of being afflicted by suffering, I now surrender unto you, the perfect, unlimited, omniscient Lord, whose spiritual abode in Vaikuṇṭha is free from all disturbances. I surrender to you, the shelter of Mahāviṣṇu, the true friend of all living beings.

Therefore I surrender unto you. Though someone may have all good qualities, he performs bad activities. In order to dispel this doubt about the Lord, Uddhava says that his Lord is irreproachable in conduct (*anavadyam*). Some persons may be served, but at the time of giving results, they perish. But you have no limit in time or space *(ananta-param*). Some persons do not have complete knowledge, but you are omniscient *(sarva-jñām).* Some persons are incapable of giving complete protection, but you give complete protection as the controller of all (*īśvaram*). Some persons have inauspicious abodes, but you have an abode Vaikuṇṭha which is not worn out by time (*akuṇṭha).* O Lord (*u he*)! The word *he* should correctly be *ha*, to indicate respect. I have become indifferent to the world because I am afflicted with suffering. You are the supreme shelter of even Nāra, the creator of *mahat-tattva*. You are most merciful: you are the friend of all men (*nara-sakham*). You have appeared in the world to give mercy to everyone.

|| 11.7.19 ||

śrī-bhagavān uvāca

prāyeṇa manujā loke

loka-tattva-vicakṣaṇāḥ

samuddharanti hy ātmānam

ātmanaivāśubhāśayāt

The Supreme Lord said: Generally those human beings who understand the actual truth are able deliver themselves from the desire for sense objects by their intelligence.

O Uddhava! You think you are a fool, but I do not see such intelligence as yours among all the *devatās.* Though people are fallen, they can know the truth by the strength of their intelligence, even without instructions of *a guru.* Thus, certainly you, the crest jewel of intelligent people, can know the truth taught by a *guru* like me.

Being expert at judging the cause of auspiciousness and inauspiciousness in the world, such persons can deliver themselves from the desire for sense objects (*aśubhāśayāt).*

|| 11.7.20 ||

ātmano gurur ātmaiva

puruṣasya viśeṣataḥ

yat pratyakṣānumānābhyāṁ

śreyo ’sāv anuvindate

An intelligent person, acting as his own *guru*, can achieve great benefit by perception and logic.

One can attain benefit by sense perception to some degree and by reflection or inference to some degree.

|| 11.7.21 ||

puruṣatve ca māṁ dhīrāḥ

sāṅkhya-yoga-viśāradāḥ

āvistarāṁ prapaśyanti

sarva-śakty-upabṛṁhitam

In the human form of life, those who are without envy and are expert in *jñāna* and *bhakti* can directly see me endowed with all of my energies.

Though who have attained human life can generally know me. Those who are without envy (*dhīrāḥ*), who are expert in *jñāna* and *bhakti (sāṅkhyam),* see me. *Śruti* says

puruṣatve cāvistarām ātmā sa hi prajñānena sampannatamo vijñātaṁ paśyati, veda śvastanaṁ veda lokālokau martyenāmṛtam īpsaty evaṁ sampanno’thetareṣāṁ paśūnām aśanāpipāse evābhivijñānam

A person develops knowledge of *ātmā* in the human form. Endowed with intelligence he sees what he has known. He knows the future, he knows heaven and hell, and he

desires immorality through his mortal body. In this way he is endowed. Others, animals, know only eating and drinking. *Aitreya-āraṇyaka* 2.3.2.4 **-5**

|| 11.7.22 ||

eka-dvi-tri-catus-pādo

bahu-pādas tathāpadaḥ

bahvyaḥ santi puraḥ sṛṣṭās

tāsāṁ me pauruṣī priyā

In this world there are many kinds of created bodies—some with one leg, others with two, three, four or more legs, and still others with no legs—but of all these, the human form is actually dear to me.

He praises the human form.

|| 11.7.23 ||

atra māṁ mṛgayanty addhā

yuktā hetubhir īśvaram

gṛhyamāṇair guṇair liṅgair

agrāhyam anumānataḥ

Engaged in *bhakti,* they search for me, the Lord, directly by processes like hearing and chanting. But I am not attained by inference using indicators and intelligence.

Situated in human form, engaging in *bhakti-yoga* (*yuktaḥ*), they directly search for me, Kṛṣṇa, by causes of *bhakti* such as hearing and chanting (*hetubhiḥ*). It is said *bhakyāham ekayā grāhyaḥ*: I am only attained only by *bhakti.* (SB 11.14.21) “Can they see you be searching for you through inference, since you are the stimulator of intelligence?” I cannot be attained by inference using the intelligence and various indicators (*liṅgaiḥ*). The dependent *jīva* is inferred by inference, since there must be a cause of the senses and intelligence, and the *antaryāmī,* who instigates the *jīva*, is somewhat inferred by inference. However Kṛṣna, Svayam Bhagavān, cannot be so inferred, since his form, qualities, pastimes and powers are inconceivable, beyond conception of the intelligence.

|| 11.7.24 ||

atrāpy udāharantīmam

itihāsaṁ purātanam

avadhūtasya saṁvādaṁ

yador amita-tejasaḥ

In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an *avadhūta.*

Atra api here means “on the topic of being realized as Paramātmā through inference” the sages recite a story.

|| 11.7.25 ||

avadhūtaṁ dviyaṁ kañcic

carantam akuto-bhayam

kaviṁ nirīkṣya taruṇaṁ

yaduḥ papraccha dharma-vit

Mahārāja Yadu once observed a young, learned *brāhmaṇa avadhūta*, who was wandering about fearlessly. Being himself most learned in *dharma,* the King inquired from him as follows.

|| 11.7.26 ||

śrī-yadur uvāca

kuto buddhir iyaṁ brahmann

akartuḥ su-viśāradā

yām āsādya bhavāl lokaṁ

vidvāṁś carati bāla-vat

Yadu said: O *brāhmaṇa*! Where have you attained your great intelligence by which you wander the earth like a child, not engaged in work?

|| 11.7.27 ||

prāyo dharmārtha-kāmeṣu

vivitsāyāṁ ca mānavāḥ

hetunaiva samīhanta

āyuṣo yaśasaḥ śriyaḥ

Generally human beings work hard to cultivate religiosity, economic development, sense gratification and also knowledge of the soul, to increase the duration of their lives, acquire fame and enjoy wealth.

People generally engage in *artha, dharma, kāma* and reflection on *ātmā* for long life, fame and wealth**.**

|| 11.7.28 ||

tvaṁ tu kalpaḥ kavir dakṣaḥ

su-bhago ’mṛta-bhāṣaṇaḥ

na kartā nehase kiñcij

jaḍonmatta-piśāca-vat

You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if haunted.

You do not perform any actions. You do not desire anything. You are capable of doing things, and you have knowledge, skill and a good body. You can desire a beautiful wife. You can speak to anyone because you speak nicely. But you remain like a dumb person, not doing anything.

|| 11.7.29 ||

janeṣu dahyamāneṣu

kāma-lobha-davāgninā

na tapyase ’gninā mukto

gaṅgāmbhaḥ-stha iva dvipaḥ

Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Gaṅgā River.

Why are not afflicted with lust though you are young?

|| 11.7.30 ||

tvaṁ hi naḥ pṛcchatāṁ brahmann

ātmany ānanda-kāraṇam

brūhi sparśa-vihīnasya

bhavataḥ kevalātmanaḥ

O *brāhmaṇa!* We see that you are devoid of any contact with material enjoyment and that you are traveling alone. Therefore, because we are sincerely inquiring from you, please tell us the cause of the great ecstasy that you are feeling within yourself.

Where does your bliss come from? He asks because hearing directly from a person is the best way to get the truth. You are devoid of material enjoyment (*sparśa*) and live alone.

|| 11.7.31 ||

śrī-bhagavān uvāca

yadunaivaṁ mahā-bhāgo

brahmaṇyena su-medhasā

pṛṣṭaḥ sabhājitaḥ prāha

praśrayāvanataṁ dvijaḥ

Lord Kṛṣṇa continued: When the intelligent King Yadu, always respectful to the *brāhmaṇas,* asked and honored the *brāhmaṇa,* the *brāhmaṇa* replied to the humble King.

By his service, he brought the *brāhmaṇa* under control. His intelligence attracted the *brāhmaṇa*. For these reasons the *brāhmaṇa* replied.

|| 11.7.32 ||

śrī-brāhmaṇa uvāca

santi me guravo rājan

bahavo buddhy-upaśritāḥ

yato buddhim upādāya

mukto ’ṭāmīha tān śṛṇu

The *brāhmaṇa* said: O King! With my intelligence I have taken shelter of many *gurus.* Having gained understanding from them, I now wander about the earth free from suffering. Please listen as I describe them to you.

I have taken shelter of intelligence, not instructions from someone else. I am liberated from the suffering of *saṁsāra.*

|| 11.7.33-35 ||

pṛthivī vāyur ākāśam

āpo ’gniś candramā raviḥ

kapoto ’jagaraḥ sindhuḥ

pataṅgo madhukṛd gajaḥ

madhu-hā hariṇo mīnaḥ

piṅgalā kuraro ’rbhakaḥ

kumārī śara-kṛt sarpa

ūrṇanābhiḥ supeśakṛt

ete me guravo rājan

catur-viṁśatir āśritāḥ

śikṣā vṛttibhir eteṣām

anvaśikṣam ihātmanaḥ

O King! I have taken shelter of twenty-four *gurus,* who are the following: the earth, air, sky, water, fire, moon, sun, pigeon, python, the sea, moth, honeybee, elephant, honey thief, the deer, the fish, the prostitute Piṅgalā, the *kurara* bird, a child, a young girl, an arrow maker, a serpent, a spider and a wasp. My dear King, by studying their activities I have learned things to be known about the self.

By their activities, I have learned things that be known about the self.

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|| 11.7.36 ||

yato yad anuśikṣāmi

yathā vā nāhuṣātmaja

tat tathā puruṣa-vyāghra

nibodha kathayāmi te

O son of Mahārāja Yayāti! O tiger among men! Please listen, as I explain to you what I have learned from each of these *gurus.*

|| 11.7.37 ||

bhūtair ākramyamāṇo ’pi

dhīro daiva-vaśānugaiḥ

tad vidvān na calen mārgād

anvaśikṣaṁ kṣiter vratam

A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of *karma,* and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.

I have learned tolerance from the earth. An intelligent person understands that all beings are under the control of *devatās* and Pitṛs.

|| 11.7.38 ||

śaśvat parārtha-sarvehaḥ

parārthaikānta-sambhavaḥ

sādhuḥ śikṣeta bhū-bhṛtto

naga-śiṣyaḥ parātmatām

A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.

He speaks of the mountain and the tree, which also represent the earth. The mountain always devotes its efforts for others by holding up the earth, producing waterfalls and giving jewels. The devotee should learn this conduct from the mountain. As the disciple of the tree, he should learn to dedicate himself completely to others. One can take the tree from one place to another, plant it and water it. The tree accepts this, and does not protest. The *yogī* should be like that. This is the particular nature of the tree not seen in the mountain.

|| 11.7.39 ||

prāṇa-vṛttyaiva santuṣyen

munir naivendriya-priyaiḥ

jñānaṁ yathā na naśyeta

nāvakīryeta vāṅ-manaḥ

A learned sage should take his satisfaction with the actions of his *prāṇa* and should not seek satisfaction through the sense objects. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

There are two types of air: *prāṇa* and the external air. This verse speaks of what he learned from *prāṇa. Prāṇa* operates by eating and other actions, and is not dependent on the objects of the senses like form and taste (*indriya-priyaih*). By doing this he becomes a sage. J*ñāna* will be destroyed by disturbance of the mind, caused by disruption of the *prāṇa*. Therefore one should maintain the body by eating etc., but in such a way that speech and mind will not create disturbance. The mind will become disturbed by eating course or impure food. The mind and speech will be agitated by food which is too oily, because of increase in laziness and semen.

|| 11.7.40 ||

viṣayeṣv āviśan yogī

nānā-dharmeṣu sarvataḥ

guṇa-doṣa-vyapetātmā

na viṣajjeta vāyu-vat

The *yogī,* indifferent to good and bad qualities, though contacting sense objects of various qualities, is not attached to them, just like the air.

Though one indulges in sense objects, one remains unattached to them. One learns this from the external air. The *yogī* contacts objects which are light or heavy, excellent or inferior, but is not attached to any of them. The air is not attached to either a dark cave or a blazing fire.

|| 11.7.41 ||

pārthiveṣv iha deheṣu

praviṣṭas tad-guṇāśrayaḥ

guṇair na yujyate yogī

gandhair vāyur ivātma-dṛk

Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled by those qualities, just as the wind which carries various aromas does not actually mix with them.

One should learn from the air that one should remain unattached to the qualities of the body. The air does not mix with good or bad fragrance though it is aware of them by contacting them. Though the *yogī* is aware of his contact with the qualities of the body he is not those qualities because he sees that the *ātmā* is different from them.

|| 11.7.42 ||

antarhitaś ca sthira-jaṅgameṣu

brahmātma-bhāvena samanvayena

vyāptyāvyavacchedam asaṅgam ātmano

munir nabhastvaṁ vitatasya bhāvayet

The *yogī* should meditate on Paramātmā, spreading everywhere and undivided as the medium called Brahman in all moving and non-moving beings, inside and outside, similar to ether.

Seeing the ether, one learns that though Paramātmā is inside and outside everything, he is not attached to anything. This is explained in two verses. The *yogī* should meditate with intelligence on Paramātmā who is like ether, pervading everywhere inside and outside. Paramātmā is undivided, spreading everything as connecting medium in the form of Brahman in all moving and non-moving beings, just as ether though pervading everywhere, does not mix with the pot or other objects and does not become divided.

|| 11.7.43 ||

tejo-’b-anna-mayair bhāvair

meghādyair vāyuneritaiḥ

na spṛśyate nabhas tadvat

kāla-sṛṣṭair guṇaiḥ pumān

Just as ether is not touched by clouds blown by the wind, the *jīva* is not touched by the body made of fire, water, and earth by time.

The *jīva* is not touched by the body etc. (*guṇaiḥ*) which is created by time, composed of fire, water and earth, just as ether is not touched by clouds blown by the wind.

|| 11.7.44 ||

svacchaḥ prakṛtitaḥ snigdho

mādhuryas tīrtha-bhūr nṛṇām

muniḥ punāty apāṁ mitram

īkṣopasparśa-kīrtanaiḥ

Like water, the devotee is pure by nature, affectionate to people, sweet in speech, and purifying to all people by being seen, touched or glorified.

He learns from water. Similar to water (*apām mitram*), the devotee is pure, by nature friendly to people, speaks sweetly, and purifies people by giving instructions on *bhakti.* Instead of *apām,* the word *aghād* is also found. The sentence then means "He purifies a friend of sin." He is similar to water which has qualities of purity, friendliness, and purity.

|| 11.7.45 ||

tejasvī tapasā dīpto

durdharṣodara-bhājanaḥ

sarva-bhakṣyo 'pi yuktātmā

nādatte malam agni-vat

He who is like fire, who glows with austerity, who cannot be agitated, who eats only enough to fill his stomach, and who is not contaminated though he eats everything, becomes a true *yogī.*

Three verses describe what he learned from fire. He cannot be agitated *(durdharṣaḥ*) and eats to fill his stomach. He becomes a *yogi* (*yuktātmā*).

|| 11.7.46 ||

kvacic channaḥ kvacit spaṣṭa

upāsyaḥ śreya icchatām

bhuṅkte sarvatra dātṛṇāṁ

dahan prāg-uttarāśubham

A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself, is worshipped by those desiring the highest benefit, and like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.

|| 11.7.47 ||

sva-māyayā sṛṣṭam idaṁ

sad-asal-lakṣaṇaṁ vibhuḥ

praviṣṭa īyate tat-tat-

svarūpo ’gnir ivaidhasi

Just as fire enters and manifests in pieces of wood of different sizes and qualities, the Supreme Soul, having entered the universe with its higher and lower life forms created by his own potency, manifests his form there.

Just as fire enters wood and manifests by rubbing, the Lord enters the universe and manifests by repeated hearing and chanting.

|| 11.7.48 ||

visargādyāḥ śmaśānāntā

bhāvā dehasya nātmanaḥ

kalānām iva candrasya

kālenāvyakta-vartmanā

The various phases of one’s material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

The conditions of birth and death are states of the body, not the soul, just as the appearance and disappearance of the moon belong to its fifteen phases, and not to the moon itself.

|| 11.7.49 ||

kālena hy ogha-vegena

bhūtānāṁ prabhavāpyayau

nityāv api na dṛśyete

ātmano ’gner yathārciṣām

Because of time, which has the speed of the wind, the constant birth and death of living entities related to oneself are not seen, just as the appearance and disappearance of flames in fire are not seen.

He learns renunciation from fire. The order is reversed, and again fire is explained, in the manner of *siṁhāvalokana (*a lion glancing back). One does not see the birth and death of beings related to oneself (*ātmanaḥ*). *Arciṣām* means “of flames.”

|| 11.7.50 ||

guṇair guṇān upādatte

yathā-kālaṁ vimuñcati

na teṣu yujyate yogī

gobhir gā iva go-patiḥ

The *yogī* accepts objects by his senses and at an appropriate time gives them away without attachment, just as the sun draws water by its rays and then disperses it without attachment.

Two verses explain what he learned from the sun. The *yogī* accepts sense objects by the senses, and when persons come with requests at some time, he gives away those items. He is not attached to them. He does not think “This was obtained by me, this was given by me.” He is like the sun, which takes up water using its rays.

|| 11.7.51 ||

budhyate svena bhedena

vyakti-stha iva tad-gataḥ

lakṣyate sthūla-matibhir

ātmā cāvasthito ’rka-vat

Paramātmā is understood to situated along with his *śaktis,* just as the sun is situated with its *śaktis*. However unintelligent people consider the Paramātmā to be identical to his *śaktis.*

Paramātmā is understood to be situated with its parts--*svarūpa-śakti, māyā-śakti* and *jīva-śakti,* just as the sun is situated with its parts—its globe, the clouds and its rays. Persons with no intelligence will consider the sun to be situated in its rays or the clouds, like a newly produced object. Paramātmā seems to be separate in different bodies due to visible coverings just as the sun appears to be a separate entity by water and other elements.

|| 11.7.52 ||

nāti-snehaḥ prasaṅgo vā

kartavyaḥ kvāpi kenacit

kurvan vindeta santāpaṁ

kapota iva dīna-dhīḥ

One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.

He learns from the pigeon. *Prasaṅgaḥ* means fondling etc.

|| 11.7.53 ||

kapotaḥ kaścanāraṇye

kṛta-nīḍo vanaspatau

kapotyā bhāryayā sārdham

uvāsa katicit samāḥ

There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.

|| 11.7.54 ||

kapotau sneha-guṇita-

hṛdayau gṛha-dharmiṇau

dṛṣṭiṁ dṛṣṭyāṅgam aṅgena

buddhiṁ buddhyā babandhatuḥ

The two pigeons, attached to their household duties, their hearts tied together by affection, were bound together by the other’s glances, bodily features and intelligence.

|| 11.7.55 ||

śayyāsanāṭana-sthāna

vārtā-krīḍāśanādikam

mithunī-bhūya viśrabdhau

ceratur vana-rājiṣu

Trusting each other, they carried out their acts of resting, sitting, walking, standing, conversing, playing, eating and so forth among the trees of the forest.

|| 11.7.56 ||

yaṁ yaṁ vāñchati sā rājan

tarpayanty anukampitā

taṁ taṁ samanayat kāmaṁ

kṛcchreṇāpy ajitendriyaḥ

Whenever she desired anything, O King, her husband, with no sense control, would gratify her by faithfully doing whatever she wanted, even with great personal difficulty.

|| 11.7.57 ||

kapotī prathamaṁ garbhaṁ

gṛhṇantī kāla āgate

aṇḍāni suṣuve nīḍe

sta-patyuḥ sannidhau satī

Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.

|| 11.7.58 ||

teṣu kāle vyajāyanta

racitāvayavā hareḥ

śaktibhir durvibhāvyābhiḥ

komalāṅga-tanūruhāḥ

When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.

|| 11.7.59 ||

prajāḥ pupuṣatuḥ prītau

dampatī putra-vatsalau

śṛṇvantau kūjitaṁ tāsāṁ

nirvṛtau kala-bhāṣitaiḥ

The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born of them.

|| 11.7.60 ||

tāsāṁ patatraiḥ su-sparśaiḥ

kūjitair mugdha-ceṣṭitaiḥ

pratyudgamair adīnānāṁ

pitarau mudam āpatuḥ

The parent birds became very joyful by observing the soft wings of their joyful children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly.

Adīnānām means joyful.

|| 11.7.61 ||

snehānubaddha-hṛdayāv

anyonyaṁ viṣṇu-māyayā

vimohitau dīna-dhiyau

śiśūn pupuṣatuḥ prajāḥ

Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Viṣṇu, continued to take care of the young offspring.

They took care of their young (*śiśūn*) offspring (*prajāḥ*).

|| 11.7.62 ||

ekadā jagmatus tāsām

annārthaṁ tau kuṭumbinau

paritaḥ kānane tasminn

arthinau ceratuś ciram

One day, the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.

|| 11.7.63 ||

dṛṣṭvā tān lubdhakaḥ kaścid

yadṛcchāto vane-caraḥ

jagṛhe jālam ātatya

caratāḥ svālayāntike

At that time a hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.

He caught the young birds who were wandering about near their nest.

|| 11.7.64 ||

kapotaś ca kapotī ca

prajā-poṣe sadotsukau

gatau poṣaṇam ādāya

sva-nīḍam upajagmatuḥ

The pigeon and his wife, always anxious for the maintenance of their children, had gone to the forest, and, bringing food, they returned to their nest.

Poṣaṇam means food.

|| 11.7.65 ||

kapotī svātmajān vīkṣya

bālakān jāla-samvṛtān

tān abhyadhāvat krośantī

krośato bhṛśa-duḥkhitā

When the lady pigeon caught sight of her own children trapped within the hunter’s net, overwhelmed with anguish and crying out, she rushed toward them as they cried out to her in return.

|| 11.7.66 ||

sāsakṛt sneha-guṇitā

dīna-cittāja-māyayā

svayaṁ cābadhyata śicā

baddhān paśyanty apasmṛtiḥ

Bound by the ropes of intense affection by the Lord’s *māyā,* the foolish female pigeon, forgetting the danger while looking at her captured children, became bound in the hunter’s net.

Seeing her children bound up, she became forgetful, and fell into lamentation and became caught in the net.

|| 11.7.67||

kapotaḥ svātmajān baddhān

ātmano ’py adhikān priyān

bhāryāṁ cātma-samāṁ dīno

vilalāpāti-duḥkhitaḥ

Seeing his own children, who were dearer to him than life itself, fatally bound in the hunter's net along with his dear wife, whom he considered equal to himself, the poor male pigeon began to wail and lament in great grief.

The word *ca* indicates "he lamented."

|| 11.7.68 ||

aho me paśyatāpāyam

alpa-puṇyasya durmateḥ

atṛptasyākṛtārthasya

gṛhas trai-vargiko hataḥ

The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities and thus I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

|| 11.7.69 ||

anurūpānukūlā ca

yasya me pati-devatā

śūnye gṛhe māṁ santyajya

putraiḥ svar yāti sādhubhiḥ

She was suitable and faithful, accepting me as her deity. But seeing her home empty, she has left me behind and gone to heaven with our saintly children.

|| 11.7.70 ||

so 'haṁ śūnye gṛhe dīno

mṛta-dāro mṛta-prajaḥ

jijīviṣe kim arthaṁ vā

vidhuro duḥkha-jīvitaḥ

Now I am a wretched person living in an empty home. My wife is dead; my children are dead. Why should I possibly want to live? Pained by separation from my family, I find that life itself has become simply suffering.

|| 11.7.71 ||

tāṁs tathaivāvṛtān śigbhir

mṛtyu-grastān viceṣṭataḥ

svayaṁ ca kṛpaṇaḥ śikṣu

paśyann apy abudho ’patat

As the father pigeon wretchedly stared at his poor, motionless children trapped in the net and on the verge of death, he lost his intelligence also fell into the hunter’s net.

Seeing the motionless children in the net, he also fell in the net.

|| 11.7.72 ||

taṁ labdhvā lubdhakaḥ krūraḥ

kapotaṁ gṛha-medhinam

kapotakān kapotīṁ ca

siddhārthaḥ prayayau gṛham

The cruel hunter, having fulfilled his desire by capturing the attached pigeon, his wife and all of their children, set off for his home.

|| 11.7.73||

evaṁ kuṭumby aśāntātmā

dvandvārāmaḥ patatri-vat

puṣṇan kuṭumbaṁ kṛpaṇaḥ

sānubandho ’vasīdati

In this way, one who is too attached to family life, having a disturbed heart, finds pleasure in dualities, and like the pigeon, maintains his family. The miserly person in this way suffers greatly along with his family.

|| 11.7.74 ||

yaḥ prāpya mānuṣaṁ lokaṁ

mukti-dvāram apāvṛtam

gṛheṣu khaga-vat saktas

tam ārūḍha-cyutaṁ viduḥ

The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered to be like a person who, having climbed to a high place, falls down.

Thus ends the commentary on Seventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

The Story of Piṅgalā

|| 11.8.1 ||

śrī-brāhmaṇa uvāca

sukham aindriyakaṁ rājan

svarge naraka eva ca

dehināṁ yad yathā duḥkhaṁ

tasmān neccheta tad-budhaḥ

The *brāhmaṇa* said: O King! The embodied living entity automatically experiences unhappiness and happiness in heaven or hell. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness.

In the Eighth Chapter, nine *gurus* such as the python are described and as well as the story of Piṅgalā, which produces distaste for material pleasure. One should not over-endeavor for maintaining the material body. This is taught through the example of the python in four verses. Just as suffering comes without desiring it, happiness also comes. What is the use of such desires?

|| 11.8.2 ||

grāsaṁ su-mṛṣṭaṁ virasaṁ

mahāntaṁ stokam eva vā

yadṛcchayaivāpatitaṁ

grased ājagaro 'kriyaḥ

Following the example of the python which does not endeavor, one should accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.

One should take food as the python does, without much action.

|| 11.8.3 ||

śayītāhāni bhūrīṇi

nirāhāro 'nupakramaḥ

yadi nopanayed grāso

mahāhir iva diṣṭa-bhuk

If at any time food does not come, then a saintly person should fast for many days without making endeavor, accepting what comes by fate, just like a huge python.

|| 11.8.4 ||

ojaḥ-saho-bala-yutaṁ

bibhrad deham akarmakam

śayāno vīta-nidraś ca

nehetendriyavān api

A saintly person should remain peaceful but alert, maintaining his inactive body possessed of full sensual, mental and physical strength, without much endeavor, though he possesses all his senses.

Vīta-nidraḥ means that he should remain constantly alert, thinking of the Supreme Lord as his goal, since he has taken shelter of living like a python, thinking "My time should not be wasted in endeavoring for maintenance of my body. Such things are not my goal."

|| 11.8.5 ||

muniḥ prasanna-gambhīro

durvigāhyo duratyayaḥ

ananta-pāro hy akṣobhyaḥ

stimitoda ivārṇavaḥ

A sage is happy but inscrutable, impossible to understand and impossible to surpass. He does not reveal his inner nature and is without agitation, like the calm ocean.

He explains what he learned from the ocean in two verses. He is inscrutable. Even the intelligent person cannot understand him. The *yogī's* mind cannot be understood by anyone (*durvigāhyaḥ*). He cannot be surpassed because of his great power. Though sick or in difficult circumstances, he does not lose control of himself and reveal his inner nature (*ananta-paraḥ*). He is unagitated because he has conquered lust.

|| 11.8.6 ||

samṛddha-kāmo hīno vā

nārāyaṇa-paro muniḥ

notsarpeta na śuṣyeta

saridbhir iva sāgaraḥ

The sage dedicated to Nārāyaṇa does not swell up when flourishing or dwindle when destitute, just as the ocean does not increase by rivers or dry up without them.

Just as the ocean does not rise up because of monsoon rivers, nor does it dry up in the summer without rivers, the sage, though attaining many objects, does not rejoice because of attaining his desire, and when without anything he does not lament because of poverty. The devotees of Nārāyaṇa will have joy and sorrow by attaining or not attaining the sweetness of realization of the Lord.

|| 11.8.7 ||

dṛṣṭvā striyaṁ deva-māyāṁ

tad-bhāvair ajitendriyaḥ

pralobhitaḥ pataty andhe

tamasy agnau pataṅga-vat

A man, lured by his uncontrolled senses, seeing a women created by the Lord's *māyā,* falls into the greatest darkness, just as a moth falls into fire.

The moth teaches that attachment to form is the cause of destruction. This is explained in two verses.

|| 11.8.8 ||

yoṣid-dhiraṇyābharaṇāmbarādi-

dravyeṣu māyā-raciteṣu mūḍhaḥ

pralobhitātmā hy upabhoga-buddhyā

pataṅga-van naśyati naṣṭa-dṛṣṭiḥ

A foolish person, lured by a woman, gold, ornaments or fine clothing made by *māyā,* with a desire for enjoyment, loses his vision and is destroyed, just like the moth which rushes into a fire.

Though the five sense objects are involved in being attracted to a woman, among all enjoyable objects, first sight falls victim to women or other desired objects. Thus form is the chief sense object.

|| 11.8.9 ||

stokaṁ stokaṁ grased grāsaṁ

deho varteta yāvatā

gṛhān ahiṁsann ātiṣṭhed

vṛttiṁ mādhukarīṁ muniḥ

A saintly person should accept only enough food to keep his body alive. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

He learns from the bee in two verses. Just as the bee stays in one lotus because of greed for its special fragrance, and becomes trapped inside when the petals close at night, the sage, taking shelter of one house because of greed for its good qualities, becomes trapped there by that illusion. Therefore, one should accept a little from each house and eat only to keep the body alive. One commits violence against the householders by taking too much or too little.

|| 11.8.10 ||

aṇubhyaś ca mahadbhyaś ca

śāstrebhyaḥ kuśalo naraḥ

sarvataḥ sāram ādadyāt

puṣpebhya iva ṣaṭpadaḥ

Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

He learns from the bee to take the essence of *dharma* from scriptures.

|| 11.8.11 ||

sāyantanaṁ śvastanaṁ vā

na saṅgṛhṇīta bhikṣitam

pāṇi-pātrodarāmatro

makṣikeva na saṅgrahī

The sage should not collect food, storing it for the evening or the next day, but rather uses his hands as his plate and his belly as his storage vessel. He should not collect and store food as the bee collects honey and stores it.

He should not collect food thinking, “I will eat this tonight or tomorrow.” What to speak of thinking of food from the previous day, the previous month or previous full moon. One should not make plans for food one sees, and should also not accept invitations for the evening or next day, according to some authorities. With what vessel should one beg from house to house? One should use one’s hands as a vessel. Having obtained food where should one place it? One should put it in the belly. He has his belly as his storage vessel (*amatraḥ*).

|| 11.8.12 ||

sāyantanaṁ śvastanaṁ vā

na saṅgṛhṇīta bhikṣukaḥ

makṣikā iva saṅgṛhṇan

saha tena vinaśyati

A saintly mendicant should not collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects food, he will be destroyed along with the food.

If he hoards food, what happens? That is explained in this verse.

|| 11.8.13 ||

padāpi yuvatīṁ bhikṣur

na spṛśed dāravīm api

spṛśan karīva badhyeta

kariṇyā aṅga-saṅgataḥ

A saintly person should never touch a young girl even with his foot. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. He will be captured by illusion, just as the elephant is captured by desire to touch the she-elephant's body.

Attachment to touch is a cause of destruction. This he learned from the elephant. This is explained in two verses. One should not touch a young woman even with one's foot, and should not even touch a wooden form of a woman. The elephant, seeing the female elephant, falls into a hole covered with grass and is trapped.

|| 11.8.14 ||

nādhigacchet striyaṁ prājñaḥ

karhicin mṛtyum ātmanaḥ

balādhikaiḥ sa hanyeta

gajair anyair gajo yathā

An intelligent man should not at any time exploit a woman who is death itself, because he will be killed by stronger lovers, just as an elephant trying to enjoy a she-elephant is killed by other stronger bull elephants

One should not boldly approach a woman, while thinking, "I will enjoy her." He will be killed by stronger lovers brought by her.

|| 11.8.15 ||

na deyaṁ nopabhogyaṁ ca

lubdhair yad duḥkha-sañcitam

bhuṅkte tad api tac cānyo

madhu-hevārthavin madhu

What wealth greedy persons collect with great difficulty, but neither enjoy or spend, is enjoyed by another person, just as the collector of honey, knowing how to attain his goal, takes honey collected by the bees.

Wealth accumulated without giving or enjoying is taken by others. The bee keeper teaches this. Another person who is stronger enjoys what is collected by another person, just as a person enjoys honey gathered by the bees. "How can another person understand one has wealth if one hides it?" Some persons understand wealth by certain symptoms in another person and know how to get it (*arthavit).* The honey collector knows where to get the honey in the hollow of the tree by following the bees.

|| 11.8.16 ||

su-duḥkhopārjitair vittair

āśāsānāṁ gṛhāśiṣaḥ

madhu-hevāgrato bhuṅkte

yatir vai gṛha-medhinām

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as *brahmacārīs* and *sannyāsīs* are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

One should enjoy without endeavor. The honey collector is the teacher for this. *Āśāsānām* should be *āśāsānānām.*

yatiś ca brahmacārī ca pakvān na svāmināv ubhau |
tayor annam adattvā tu bhuktvā cāndrāyaṇaṁ caret ||

The *sannyāsī* and *brahmacārī* should take the food cooked by the householder. If a housholder does not give them food, and eats it himself, he should peform atonement by observing the *cāndrāyaṇa* vow. *Parāśara Smṛti* 1.51

|| 11.8.17 ||

grāmya-gītaṁ na śṛṇuyād

yatir vana-caraḥ kvacit

śikṣeta hariṇād baddhān

mṛgayor gīta-mohitāt

A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, he

should carefully study the example of the deer, which is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

He learned from the deer that attachment to material songs causes obstacles. One should instead hear *Bhagavad-gītā.*

|| 11.8.18 ||

nṛtya-vāditra-gītāni

juṣan grāmyāṇi yoṣitām

āsāṁ krīḍanako vaśya

ṛṣyaśṛṅgo mṛgī-sutaḥ

Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage Ṛṣyaśṛṅga, the son of Mṛgī, fell totally under their control, just like a pet animal.

An example of attachment to material songs is given.

|| 11.8.19 ||

jihvayāti-pramāthinyā

jano rasa-vimohitaḥ

mṛtyum ṛcchaty asad-buddhir

mīnas tu baḍiśair yathā

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus meets his death.

Attraction to material taste is a cause of obstacles. This he learned from the fish. Man, bewildered by his tongue which is agitating and difficult to control (*atipramāthinyā*) attains death. The fish attains death by the hook with tasty bait.

|| 11.8.20 ||

indriyāṇi jayanty āśu

nirāhārā manīṣiṇaḥ

varjayitvā tu rasanaṁ

tan nirannasya vardhate

By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

The moth is destroyed by attraction to form. The bee is destroyed by attraction to smell. The elephant is destroyed by attraction to touch. The deer is destroyed by attraction to sound. The fish is destroyed by attraction to taste. It has been said:

kuraṅga-mātaṅga-pataṅga-bhṛṅga-
mīnā hatāḥ pañcabhir eva pañca |
ekaḥ pramādī sa kathaṁ na hanyate
yaḥ sevate pañcabhir eva pañca ||

The deer, elephant, moth, bee and fish are destroyed by the five sense objects. How can an insane person who engages all senses in the five sense objects not be destroyed? Garuḍa Purāṇa 1.115.21

The tongue which endows the other senses with their functions (by eating food) is the cause of obstacles. Therefore one should make efforts to control it. This is explained in two verses. If one gives up eating, one conquers all the senses except the tongue. The urge of the tongue increases by fasting. If one eats, all senses become agitated by the attachment to taste. Therefore, one must conquer the tongue. Then all the senses following it will be conquered. One can control the tongue by developing a taste for chanting loudly the name of the Lord. It is said

viṣayā vinivartante nirāhārasya dehinaḥ |

rasa-varjaṁ raso ’py asya paraṁ dṛṣṭvā nivartate ||

One who refrains from eating also stops the sense objects from functioning, but the desire for tasting remains. Having experienced the highest taste, one can stop the desire for material taste. BG 2.59

:

|| 11.8.21 ||

tāvaj jitendriyo na syād

vijitānyendriyaḥ pumān

na jayed rasanaṁ yāvaj

jitaṁ sarvaṁ jite rase

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

|| 11.8.22 ||

piṅgalā nāma veśyāsīd

videha-nagare purā

tasyā me śikṣitaṁ kiñcin

nibodha nṛpa-nandana

O son of kings! Previously in the city of Videha there dwelled a prostitute named Piṅgalā. Now please hear what I have learned from that lady.

From Piṅgalā he learned distaste for material enjoyment. Her story is now told.

|| 11.8.23 ||

sā svairiṇy ekadā kāntaṁ

saṅketa upaneṣyatī

abhūt kāle bahir dvāre

bibhratī rūpam uttamam

Once, that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

Saṇkete means “in the place for enjoyment.” She stood there to attract someone.

|| 11.8.24 ||

mārga āgacchato vīkṣya

puruṣān puruṣarṣabha

tān śulka-dān vittavataḥ

kāntān mene ’rtha-kāmukī

O best among men! This prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, “Oh, this one surely has money. I know he can pay the price.”

Paying the price the men would enjoy sex.

|| 11.8.25-26 ||

āgateṣv apayāteṣu

sā saṅketopajīvinī

apy anyo vittavān ko ’pi

mām upaiṣyati bhūri-daḥ

evaṁ durāśayā dhvasta-

nidrā dvāry avalambatī

nirgacchantī praviśatī

niśīthaṁ samapadyata

As many men passed by her house, Piṅgalā, who lived by prostitution, thought, “Maybe this rich one will come and give me lots of money.” Thus, with vain hope, she remained leaning against the doorway, and could not go to sleep. Out of anxiety she would sometimes walk out in the street, and sometimes she went back into her house. In this way, the midnight arrived.

Midnight (*niśītham*) arrived.

|| 11.8.27 ||

tasyā vittāśayā śuṣyad-

vaktrāyā dīna-cetasaḥ

nirvedaḥ paramo jajñe

cintā-hetuḥ sukhāvahaḥ

The prostitute, who intensely desired money, gradually became morose, and her face dried up. Because of that worry for money, she began to feel a great detachment from her situation, and happiness arose in her mind.

Worrying about money was the cause of her detachment.

|| 11.8.28 ||

tasyā nirviṇṇa-cittāyā

gītaṁ śṛṇu yathā mama

nirveda āśā-pāśānāṁ

puruṣasya yathā hy asiḥ

Detachment acts like a sword, cutting to pieces the bondage caused by aspirations. Now please hear from me exactly the song sung by the disgusted prostitute.

Śṛnu yathā mama means “hear from me as it is.” Detachment is the sword for cutting the ropes produced by hopes for material enjoyment.

|| 11.8.29 ||

na hy aṅgājāta-nirvedo

deha-bandhaṁ jihāsati

yathā vijñāna-rahito

manujo mamatāṁ nṛpa

O King! Just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has developed detachment never desires to give up the bondage of the material body.

This verse describes the necessity of detachment.

|| 11.8.30 ||

piṅgalovāca

aho me moha-vitatiṁ

paśyatāvijitātmanaḥ

yā kāntād asataḥ kāmaṁ

kāmaye yena bāliśā

Piṅgalā said: See the extent of my illusion! Because I cannot control my mind, I desire love from an insignificant man. By this I have become a fool.

I desire love. Because of that love I have become a fool.

|| 11.8.31 ||

santaṁ samīpe ramaṇaṁ rati-pradaṁ

vitta-pradaṁ nityam imaṁ vihāya

akāma-daṁ duḥkha-bhayādhi-śoka-

moha-pradaṁ tuccham ahaṁ bhaje ’jñā

Giving up the eternal Lord situated within me, who accepts love, gives love and gives wealth, foolishly I serve insignificant men who give dissatisfaction, sorrow, fear, worry, lamentation and illusion.

The Lord is in my heart, the enjoyer (*ramaṇam*). Why do I not give love to him? He gives love. Why would he not give love to me? What is the use of other men, who are full of sin? He gives wealth. Being pleased with my love, he will give the greatest wealth. Others are not capable of giving full satisfaction (*akāmadam*). In this way she thought of the Lord. Some authorities say that she thought in this way by the great mercy of Dattātreya who happened to rest in her yard that night.[8]

|| 11.8.32 ||

[8] In SB 11.9.32 commentary it is explained that the *avadhūta* was Dattatreya, who gave instruction to King Yadu.

aho mayātmā paritāpito vṛthā

sāṅketya-vṛttyāti-vigarhya-vārtayā

straiṇān narād yārtha-tṛṣo ’nuśocyāt

krītena vittaṁ ratim ātmanecchatī

Oh, how I have uselessly tortured my own soul by the profession of despicable prostitution! I desired pleasure and wealth from pitiable, greedy, lusty men by selling my body.

I desired pleasure and wealth from lusty men by selling my body.

|| 11.8.33 ||

yad asthibhir nirmita-vaṁśa-vaṁsya-

sthūṇaṁ tvacā roma-nakhaiḥ pinaddham

kṣaran-nava-dvāram agāram etad

viṇ-mūtra-pūrṇaṁ mad upaiti kānyā

Who except me accepts this body full of stool and urine, which is like a house made of bones, with nine doors oozing with filth, with the spine as the main beam and the bones of the hands and feet as the secondary beams, covered by skin, hair and nails?

How astonishing that I thought that this disgusting body was enjoyable for love making? The body is a house made of bones. The spine (*vaṁśa)* is the main beam and the bones of the hands and feet (*vaṁśya*) are its secondary beams. Who except me is dedicated to this body**?**

|| 11.8.34 ||

videhānāṁ pure hy asminn

aham ekaiva mūḍha-dhīḥ

yānyam icchanty asaty asmād

ātma-dāt kāmam acyutāt

Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Lord who gives himself and instead I desired to enjoy with other men.

I am unchaste, desiring enjoyment with men other than the Lord.

|| 11.8.35 ||

suhṛt preṣṭhatamo nātha

ātmā cāyaṁ śarīriṇām

taṁ vikrīyātmanaivāhaṁ

rame ’nena yathā ramā

The Supreme Lord is the dearest for all living beings because he is everyone’s well-wisher, and the soul situated in everyone’s heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord, I will enjoy with him just like Lakṣmī.

“What then do you desire to do?” Purchasing him by giving my body to him, I will enjoy with him, having attained the Lord who is most dear.

|| 11.8.36 ||

kiyat priyaṁ te vyabhajan

kāmā ye kāma-dā narāḥ

ādy-antavanto bhāryāyā

devā vā kāla-vidrutāḥ

Sense objects, men who provide sense gratification for women, and even the *devatās*, have a beginning and an end, and are destroyed by time. Therefore how much actual pleasure could any of them ever give to their wives?

Sense objects (*kāmāḥ*), men who give pleasure, and *devatās* as well, are all destroyed by time. What pleasure can they give their wife? None at all. Thus, in this world and the next, no one except the Lord should be served.

|| 11.8.37 ||

nūnaṁ me bhagavān prīto

viṣṇuḥ kenāpi karmaṇā

nirvedo ’yaṁ durāśāyā

yan me jātaḥ sukhāvahaḥ

Viṣṇu is pleased with me for some action of mine. Although I most stubbornly hoped to enjoy the material world, detachment has arisen in my heart, and it is making me happy.

Discerning in this way, she glorifies her good fortune. “O best of detached persons! Today make my yard successful by your mercy. Come here and rest. Eat and drink!” Having addressed Dattātreya who had arrived own his own, she began to clean and decorate the place at night. This is the explanation of some authorities.

|| 11.8.38 ||

maivaṁ syur manda-bhāgyāyāḥ

kleśā nirveda-hetavaḥ

yenānubandhaṁ nirhṛtya

puruṣaḥ śamam ṛcchati

The suffering of an unfortunate woman could not be the cause of detachment, by a person gives up bondage and attains peace.

“How can Viṣṇu be pleased with you, if you have not obtained wealth?” If Viṣṇu was not pleased with me, the sufferings of the unfortunate prostitute would be no reason for becoming detached. By this detachment, a person gives up bondage to house and family, and attains peace.

|| 11.8.39 ||

tenopakṛtam ādāya

śirasā grāmya-saṅgatāḥ

tyaktvā durāśāḥ śaraṇaṁ

vrajāmi tam adhīśvaram

With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of the Supreme Lord.

Accepting the help give by the Lord, in the form of detachment, taking it on my head, giving up all collections of sense objects (*grāmya-saṅgatāḥ*), I surrender to the Lord.

|| 11.8.40 ||

santuṣṭā śraddadhaty etad

yathā-lābhena jīvatī

viharāmy amunaivāham

ātmanā ramaṇena vai

Satisfied, having faith in the Lord, and maintaining myself with whatever comes of its own accord, I shall enjoy life with only the Lord, because he is the real source of love and happiness.

What does she desire to do after surrendering? That is explained. What does she has faith in? She has faith that she will enjoy with the Lord.

|| 11.8.41 ||

saṁsāra-kūpe patitaṁ

viṣayair muṣitekṣaṇam

grastaṁ kālāhinātmānaṁ

ko ’nyas trātum adhīśvaraḥ

Who else but the Supreme Lord can save the living entity who has fallen in the well of saṁsāra, blind by sense objects, devoured by the snake of time?

“Why are you so eager to give up worshipping the *devatās* for Viṣṇu?” This verse answers.

|| 11.8.42 ||

ātmaiva hy ātmano goptā

nirvidyeta yadākhilāt

apramatta idaṁ paśyed

grastaṁ kālāhinā jagat

When the living entity sees that the entire universe has been seized by the serpent of time, and becoming sober, detaches himself from all material enjoyment, he is qualified to protect himself from *saṁsāra.*

"Will you worship the Lord with the idea of getting deliverance?" No. When the *jīva* becomes detached from all material enjoyment (*akhilāt),* since he sees the world devoured by time, at that time *ātmā* is his own protection from *saṁsāra.* My *ātmā* has this very nature. Thus I have been delivered from *saṁsāra* automatically. I will then worship the Lord in *prema* alone.

|| 11.8.43 ||

śrī-brāhmaṇa uvāca

evaṁ vyavasita-matir

durāśāṁ kānta-tarṣa-jām

chittvopaśamam āsthāya

śayyām upaviveśa sā

The *avadhūta* said: Thus, with determined mind, Piṅgalā, cutting off all her sinful desires arising from thirst for lovers, became situated in perfect peace and lay down on her bed.

|| 11.8.44 ||

āśā hi paramaṁ duḥkhaṁ

nairāśyaṁ paramaṁ sukham

yathā sañchidya kāntāśāṁ

sukhaṁ suṣvāpa piṅgalā

Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore,

completely cutting off her desire to enjoy lovers, Piṅgalā happily went to sleep.

Thus ends the commentary on Eighth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

The Avadhūta Concludes His Teachings

|| 11.9.1 ||

śrī-brāhmaṇa uvāca

parigraho hi duḥkhāya

yad yat priyatamaṁ nṛṇām

anantaṁ sukham āpnoti

tad vidvān yas tv akiñcanaḥ

The *brāhmaṇa* said: Because of attachment to things considered most dear, one becomes miserable. One who gives up material desires is learned and achieves unlimited happiness.

In the Ninth Chapter, seven *gurus* are described starting with the *kurara* bird, as well as the body, the eighth *guru.* This makes a total of twenty-five *gurus.* He explains what he learned from the *kurara* bird in two verses. From attachment to what is most dear, one suffers. He who is without desire is learned and attains unlimited happiness**.**

|| 11.9.2 ||

sāmiṣaṁ kuraraṁ jaghnur

balino ’nye nirāmiṣāḥ

tadāmiṣaṁ parityajya

sa sukhaṁ samavindata

Once a group of stronger hawks who were unable to find any prey attacked another, weaker hawk that was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced happiness.

The *kurara* was holding some meat.

|| 11.9.3 ||

na me mānāpamānau sto

na cintā geha-putriṇām

ātma-krīḍa ātma-ratir

vicarāmīha bāla-vat

I do not care for honor or dishonor. I do not worry about house or children. I sport and enjoy in the *ātmā* and wander in this world like a child.

He explains what he learned from a child.

|| 11.9.4 ||

dvāv eva cintayā muktau

paramānanda āplutau

yo vimugdho jaḍo bālo

yo guṇebhyaḥ paraṁ gataḥ

In this world, two types of people are free from all anxiety and merged in great happiness: one who is a retarded, ignorant person or a child, and the other is a person who is beyond the three modes of material nature.

|| 11.9.5 ||

kvacit kumārī tv ātmānaṁ

vṛṇānān gṛham āgatān

svayaṁ tān arhayām āsa

kvāpi yāteṣu bandhuṣu

Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

The story of what he learned from the young girl is now narrated. Coming out of the house with covered body, she welcomed them by offering seats of *kuśa* grass and water while her father and mother were absent.

|| 11.9.6 ||

teṣām abhyavahārārthaṁ

śālīn rahasi pārthiva

avaghnantyāḥ prakoṣṭha-sthāś

cakruḥ śaṅkhāḥ svanaṁ mahat

O King! The girl went to a private room and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms make a loud noise.

“When will my parents return? When will they prepare food?” Thinking this, she began to prepare food. The conch bracelets made noise.

|| 11.9.7 ||

sā taj jugupsitaṁ matvā

mahatī vṛīḍitā tataḥ

babhañjaikaikaśaḥ śaṅkhān

dvau dvau pāṇyor aśeṣayat

The young girl feared that the men would consider her family to be poor because their daughter was engaged in husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.

Because she was husking rice they would think that her family was poor. Thus she considered the noise disgusting. She was intelligent (*mahatī).*

|| 11.9.8 ||

ubhayor apy abhūd ghoṣo

hy avaghnantyāḥ sva-śaṅkhayoḥ

tatrāpy ekaṁ nirabhidad

ekasmān nābhavad dhvaniḥ

Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

|| 11.9.9 ||

anvaśikṣam imaṁ tasyā

upadeśam arindama

lokān anucarann etān

loka-tattva-vivitsayā

O subduer of the enemy! I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

I was at the house on that day. I saw all these *gurus* with my own eyes, not from being omniscient.

|| 11.9.10 ||

vāse bahūnāṁ kalaho

bhaved vārtā dvayor api

eka eva vaset tasmāt

kumāryā iva kaṅkaṇaḥ

When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

One version has *vāso* and another has *vase.* Just as the poor girl without a husband took off her bracelets to stop the sound, *jñāna-yoga* makes the sages who practice *jñāna* live alone. Just as a married princess, on meeting her husband, wears her bracelets for make sound, Bhakti-devī makes the devotees who accept her shelter associate with each other for making sounds of sweeter and sweeter *nāma-kīrtana.* They do not remain alone. The Lord has said:

naikātmatāṁ me spṛhayanti kecin

mat-pāda-sevābhiratā mad-īhāḥ

ye 'nyonyato bhāgavatāḥ prasajya

sabhājayante mama pauruṣāṇi

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who gathering together relish my pastimes amongst themselves, never desire to become one with Brahman. SB 3.25.34

|| 11.9.11 ||

mana ekatra saṁyuñjyāj

jita-śvāso jitāsanaḥ

vairāgyābhyāsa-yogena

dhriyamāṇam atandritaḥ

Having perfected the *yoga* sitting postures and the breathing process, one should carefully fix the mind, made steady by practice and detachment, on one point.

He learned fixing the mind from the arrow maker. This is explained in three verses. The mind is unsteady because of the strength of attachment. Therefore one must make the mind steady by detachment (*vairāgya*) and practice of *dhāraṇa* of *aṣṭāṅga-yoga* mixed with *bhakti.*

|| 11.9.12 ||

yasmin mano labdha-padaṁ yad etac

chanaiḥ śanair muñcati karma-reṇūn

sattvena vṛddhena rajas tamaś ca

vidhūya nirvāṇam upaity anindhanam

When the mind attains its goal of concentration, it gradually becomes free of the desire of actions. Destroying *rajas* and *tamas* by increase of *sattva,* one then attains a condition of bliss, devoid of all *guṇas,* with no influence of the *guṇas* or its effects.

When the mind attains its goal, it gives up desires for action. Destroying *rajas* and *tamas* by increase of *sattva,* one attains a condition devoid of extraneous actions of the mind, being free of agitation and sloth, and attains supreme bliss (*nirvāṇam*) because of disappearance of even *sattva.* It is without fuel, since it is devoid of the *guṇas* and their effects.

|| 11.9.13 ||

tadaivam ātmany avaruddha-citto

na veda kiñcid bahir antaraṁ vā

yatheṣu-kāro nṛpatiṁ vrajantam

iṣau gatātmā na dadarśa pārśve

Thus, when one's consciousness is completely fixed on the Lord, one no longer sees the duality of internal and external. This condition is like the arrow maker who was so absorbed in making an arrow that he did not even notice the king passing next to him.

Ātmani means the Supreme Lord. Because of complete concentration *(gatātmā*) to make the arrow straight, he did not notice the king walking nearby with the uproar of drums.

|| 11.9.14 ||

eka-cāry aniketaḥ syād

apramatto guhāśayaḥ

alakṣyamāṇa ācārair

munir eko 'lpa-bhāṣaṇaḥ

A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized by others. Moving without companions, he should not speak more than required.

He explains what he learned from the snake. The young girl is a *guru* for giving up even the association of other *yogīs.* The snake is the *guru* for giving up association of material people. The sage moves about alone, afraid of society, without a fixed residence, always alert. He lives alone. He is unnoticed by the public by his gait and actions. He has no companion and speaks little.

|| 11.9.15 ||

gṛhārambho hi duḥkhāya

viphalaś cādhruvātmanaḥ

sarpaḥ para-kṛtaṁ veśma

praviśya sukham edhate

When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

|| 11.9.16 ||

eko nārāyaṇo devaḥ

pūrva-sṛṣṭaṁ sva-māyayā

saṁhṛtya kāla-kalayā

kalpānta idam īśvaraḥ

eka evādvitīyo 'bhūd

ātmādhāro 'khilāśrayaḥ

The one form of Viṣṇu withdrew the universe previously created by his *māyā* through his time *śakti* at the end of Brahmā's life, and remained alone, the support of himself and shelter of all his *śaktis*.

He learned from the spider how the Lord carries out creation and destruction of the universe. This is explained in six and half verses. Kāraṇārṇava-śāyī Viṣṇu, alone, without assistance other than his own *śaktis,* withdraws the universe by his time *śakti.* He alone exists since nothing exists outside of than the Lord. Nothing existed since the total universe and its parts were all destroyed. He is his own support (*ātmādhāraḥ).* He is the shelter of all *śaktis.*

|| 11.9.17-18 ||

kālenātmānubhāvena

sāmyaṁ nītāsu śaktiṣu

sattvādiṣv ādi-puruṣaḥ

pradhāna-puruṣeśvaraḥ

parāvarāṇāṁ parama

āste kaivalya-saṁjñitaḥ

kevalānubhavānanda-

sandoho nirupādhikaḥ

When he brought his energies such as *sattva* to equilibrium by his powerful energy of time, the Lord, who enjoys in himself, who is the controller of *prakṛti* and the *jīvas,* who is worshipped by liberated and conditioned *jīvas,* remained in the form of complete bliss, without *māyā.*

When his energies like *sattva* were brought to equilibrium by time, a form of the Lord’ṣ power (*ātmā-anubhāvena*), the controller of *māyā (pradhāna*) and the j*īvas* (*puruṣa*), the most worthy object of worship for liberated and conditioned *jīvas,* the Lord called *kaivalya,* remained. He is called *kaivalya.* He remains only with his form of bliss, since there were no actions such as protecting the universe. He is without *māyā (nirupādhikaḥ*) which was sleeping at that time.

sa vā eṣa tadā draṣṭā nāpaśyad dṛśyam ekarāṭ

mene ’santam ivātmānaṁ supta-śaktir asupta-dṛk

The one *puruṣa*, who glances over *prakṛti,* at the beginning of creation, could not see her. He, possessor of *māyā*, who was sleeping, and who is the possessor of spiritual consorts who were awake, considered himself non-existent without her. SB 3.5.24

|| 11.9.19 ||

kevalātmānubhāvena

sva-māyāṁ tri-guṇātmikām

saṅkṣobhayan sṛjaty ādau

tayā sūtram arindama

O subduer of the enemies! At the time of creation the Lord by the power of his *cit-śakti* agitates *prakṛti* made of the *guṇas* and creates *mahat-tattva.*

Having shown destruction, the brāhmaṇa now shows creation. By the power of his *cit-śakti* he awakes *pradhāna (sva-māyām),* agitating it by his glance, and creates the *mahat-tattva (sūtram)* predominated by *kriyā-śakti.*

|| 11.9.20 ||

tām āhus tri-guṇa-vyaktiṁ

sṛjantīṁ viśvato-mukham

yasmin protam idaṁ viśvaṁ

yena saṁsarate pumān

They say that this *sūtra,* the product of the three *guṇas,* creates the universe with great variety. By this *sūtra* the universe is pervaded, and by this *sūtra* the *jīva* takes rebirth.

Tām refers to *mahat-tattvam,* but it is now in the feminine gender. They say that *mahat-tattva* is the product (*vyaktim*) of the three *guṇas.* It creates the universe full of varieties *(viśvato mukham*) made of the three *guṇas*, through *ahaṅkāra. Mahat-tattva* called *sūtra,* the effect of the *guṇas,* is the cause of the universe. The universe is strung on this *sūtra* (thread), *prāṇa* in its total form, which acts as the cause of the universe. *Śruti* says:

vāyur vai gautama, sūtraṁ vāyunā vai gautama, sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni saṁsṛṣṭāni

O Gautama! Air is *sūtra.* By this air or *sūtra,* this world and Svarga and all beings are created. *Bṛhad-āraṇyaka Upaniṣad* 3.7.2

By this *sūtra,* in the form of *adhyātma* (senses and mind), the *jīva* takes repeated births.

|| 11.9.21 ||

yathorṇanābhir hṛdayād

ūrṇāṁ santatya vaktrataḥ

tayā vihṛtya bhūyas tāṁ

grasaty evaṁ maheśvaraḥ

Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Lord produces the universe and then withdraws it.

Ūrnanābhiḥ means a spider. The spider produces a thread from its mouth, and after playing (*vihṛtya*), withdraws it.

|| 11.9.22 ||

yatra yatra mano dehī

dhārayet sakalaṁ dhiyā

snehād dveṣād bhayād vāpi

yāti tat-tat-svarūpatām

If, out of love, hate or fear, an embodied soul fixes his mind with intelligence and complete concentration upon a particular form, he will certainly attain the form.

It is not surprising that those who constantly meditate on the Lord attain forms similar to his. This the *brāhmaṇa* learned from the wasp. This is explained in two verses. When the action of the mind does not go elsewhere, the *jīva* attains a form similar to that of one's meditation.

|| 11.9.23||

kīṭaḥ peśaskṛtaṁ dhyāyan

kuḍyāṁ tena praveśitaḥ

yāti tat-sātmatāṁ rājan

pūrva-rūpam asantyajan

O King! Once, a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved a form like that of the wasp.

An insect was forced by a wasp *(tena)* into his nest and attained a similar form, without giving up its previous body. Another version has *sāmyatām.* Sometimes the body of the person meditating is similar to the form of the Lord upon which he meditates, as in the case of Dhruva. But sometimes the meditating devotees give up their present bodies (and attain spiritual forms though this is not seen). The Lord shows this by his *māyā* in order to protect the secret of *bhakti-yoga* and in order to avoid destroying other opinions. Sometimes it appears that a devotee even gives up a spiritual body of knowledge and bliss. A statement concerning this is made by Nārada. This condition is produced by the Lord's *māyā*. Giving up the body is shown in this statement:

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum

ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ

Having been awarded a pure body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped. SB 1.6.29

|| 11.9.24 ||

evaṁ gurubhya etebhya

eṣā me śikṣitā matiḥ

svātmopaśikṣitāṁ buddhiṁ

śṛṇu me vadataḥ prabho

O King, from all these spiritual masters I have acquired great wisdom. Now please listen as I explain what I learned from my own body.

He learned from his own body as well.

|| 11.9.25 ||

deho gurur mama virakti-viveka-hetur

bibhrat sma sattva-nidhanaṁ satatārty-udarkam

tattvāny anena vimṛśāmi yathā tathāpi

pārakyam ity avasito vicarāmy asaṅgaḥ

My body is a *guru* since it teaches detachment and discrimination. The body supports creation and destruction and its final result is suffering. As much as I discern truth by the body with its senses, I engage in *bhakti* using the body and senses. But convinced that the body is fit for the dogs and jackals, I wander in the world without attachment to the body.

My body is a *guru* because it is the cause of detachment and discrimination. It is described as the cause of detachment: it maintains creation and destruction. Its final result is always suffering. For instance if the stomach cannot digest two or three days' food, it is like detachment. From this one learns detachment. The body is a cause of discrimination. By this body with its senses I contemplate truth: I attain *bhakti-yoga* with hearing and chanting in order to attain the Lord. A great devotee with taste, relishing *rasa,* does not become *rasa* but a person completely attached to the Lord's *rasa* becomes colored with *rasa.* Similarly the tongue, tasting ghee and other things, does not mix with them, but it does mix with betel nut juice since the tongue becomes red. (Thus though one uses the body, one should not become too attached to it, otherwise one falls under its control.) One should not think that the body, being a *guru,* is permanent. I discern that the body is meant for others—to be eaten by dogs or jackals. *Pārakyam* in the neuter is poetic license. Therefore I walk about without attachment to the body.

|| 11.9.26 ||

jāyātmajārtha-paśu-bhṛtya-gṛhāpta-vargān

puṣnāti yat-priya-cikīrṣayā vitanvan

svānte sa-kṛcchram avaruddha-dhanaḥ sa dehaḥ

sṛṣṭvāsya bījam avasīdati vṛkṣa-dharmaḥ

A person with a desire to please the body expands himself and nourishes wife, children, money, animals, servants, house and relatives. In the end, the body, with its accumulating wealth, then dies with difficulty, after creating *karma* for another body, like a tree which produces seeds and then dies.

“The body, the best among all the *gurus,* giving *bhakti-yoga,* detachment and discrimination, though temporary, should be engaged in service with the greatest attachment. To do otherwise would be sign of ingratitude. Then why do you say you are unattached to the body?” That is true. But the body is an amazing *guru* since, served with great attachment, it does not at all teach discrimination and detachment. Rather the body then throws a person into the huge blind well of *saṁsāra.* This is expressed in two verses. By wanting to please his body, a person nourishes a wife, children, money etc. That body, with its accumulated money, becomes devoid of the wealth of discrimination. At the end of life, the body is destroyed while enduring great difficulties. It creates *karma*, the seed of the next body, by which the current of repeated birth takes place. It is like a tree which produces seeds and dies.

|| 11.9.27 ||

jihvaikato ’mum apakarṣati karhi tarṣā

śiśno ’nyatas tvag udaraṁ śravaṇaṁ kutaścit

ghrāṇo ’nyataś capala-dṛk kva ca karma-śaktir

bahvyaḥ sapatnya iva geha-patiṁ lunanti

The tongue pulls the attached person in one direction and thirst pulls him in another. The genital, skin, stomach, ear, nose and eye pull him in other directions. The action senses pull him apart just as many co-wives pull the husband apart.

Therefore one should give the *guru* in the form of the body food for maintaining life only, and do that without attachment. For the body, this is service to *guru*. “But one should feed the body with great faith.” Please hear the truth. The tongue pulls the person attached to his body in one direction for taste in order to degrade the person. Sometimes thirst pulls the person towards water. The genital pulls him for sex. The skin pulls him to touch. The action senses (*karma-śaktiḥ*) tear him apart.

|| 11.9.28 ||

sṛṣṭvā purāṇi vividhāny ajayātma-śaktyā

vṛkṣān sarīsṛpa-paśūn khaga-dandaśūkān

tais tair atuṣṭa-hṛdayaḥ puruṣaṁ vidhāya

brahmāvaloka-dhiṣaṇaṁ mudam āpa devaḥ

The Supreme Lord, by his *māyā-śakti,* created innumerable species of life to house the conditioned souls, such as trees, reptiles, animals, birds, snakes and so on, but he was not satisfied within his heart. Then he created human life, which offers the conditioned soul sufficient intelligence to perceive the Lord, and he then became pleased.

Since the Lord created the human body for attaining liberation, one should not use it to go to hell. The Lord created many bodies (*purāṇi*). He then created the human body in which intelligence gives one direct vision of the Supreme Lord. *Śruti* says *puruṣatve cāvistarām ātmā:* the Lord manifested as the human being.

tathā tābhyo gām ānayan tā abruvan na vai no'yam alam iti tābhyo'śvam ānayan tā abruvan na vai no'yam alam iti | tābhyaḥ puruṣam ānayattā abruvan sukṛtaṁ bata

He brought the *devatās* a cow. But they were not satisfied. He brought them a horse but they were not satisfied. He brought them the human being, and they accepted the human.. *Aitareya Upanisad*

|| 11.9.29 ||

labdhvā su-durlabham idaṁ bahu-sambhavānte

mānuṣyam artha-dam anityam apīha dhīraḥ

tūrṇaṁ yateta na pated anu-mṛtyu yāvan

niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

Having attained after many births the rare human body which is temporary but of value, the intelligent person should immediately strive for spiritual life as long as the body lives, because the body dies after being born. Material enjoyment is available in all forms of life.

The human body is temporary but full of value, since by the human body one can attain what is eternal. One should thus endeavor for the highest benefit as long as the body lives because the body is temporary: after being born, it dies. Material enjoyment (*viṣayaḥ*) is possible in all bodies such as dogs.

|| 11.9.30 ||

evaṁ sañjāta-vairāgyo

vijñānāloka ātmani

vicarāmi mahīm etāṁ

mukta-saṅgo ’nahaṅkṛtaḥ

Having learned from my *gurus*, having developed detachment and seeing through realization of Paramātmā, I wander the earth without attachment or false ego.

The King had said *tvaṁ tu kalpaḥ kavir dakṣaḥ*: you are capable, learned, and expert, but are inactive. (SB 11.7.29) The *avadhūta* answers the King's query in this verse. I see through spiritual realization of Paramātmā (*vijñānālokaḥ).*

|| 11.9.31 ||

na hy ekasmād guror jñānaṁ

su-sthiraṁ syāt su-puṣkalam

brahmaitad advitīyaṁ vai

gīyate bahudharṣibhiḥ

Although the Lord is one without a second, the sages have described him in many different ways. Therefore one may not be able to acquire firm and complete knowledge from one *guru.*

It is said *mad abhijñaṁ guruṁ śāntam upāsīta*: one should worship a peaceful *guru* who knows me (SB 11.10.5) and *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*: the inquisitive person should surrener to the superior *guru*. (SB 11.3.21) From these statements it is understood that one should accept only one *guru.* Śvetaketu, Bṛgu and others did not accept many *gurus.* And true, I also have accepted one *guru* who gives instruction on *mantra.* But considering things which act as examples of what is favorable or unfavorable for performing worship, I have made those things my *guru*s. They are my *śikṣā-gurus,* teaching by negative or positive example. Śrīdhara Svāmī has supplied this verse:

kapota-mīna-hariṇā kumārī-gaja-pannagāḥ |
pataṅgaḥ kuraraś cāṣṭau heyārthe guruvo matāḥ ||
madhukṛn madhuhartā ca piṅgalā ca dvayos trayaḥ |
upādeyārtha-vijñāne śeṣāḥ pṛthvy-ādayo matāḥ ||

The pigeon, fish, deer, young girl, elephant, snake, moth and kurara bird are *gurus* teaching what to avoid. The bee, honey collector, and Piṅgalā teach what to avoid and what to accept. Other items such as the earth teach what should be accepted.

There can be many *śikṣā-gurus* who generally strengthen one's knowledge. That is explained in this verse. "Should we accept *śikṣā-gurus* who have knowledge?" That is true, but because knowledgeable persons have many philosophies, where will I find someone with the same philosophy as mine? Brahman which is only one is glorified in many ways—impersonal and personal—by the sages. It is also said *nāsāv ṛṣir yasya mataṁ na bhinnam*: a person is not a sage if he does not have a different opinion. (*Mahābhārata, Vana-parva* 313.117) Therefore I have accepted common objects as my *śikṣā-gurus.*

|| 11.9.32 ||

śrī-bhagavān uvāca

ity uktvā sa yaduṁ vipras

tam āmantrya gabhīra-dhīḥ

vanditaḥ sv-arcito rājñā

yayau prīto yathāgatam

The Lord said: Having thus spoken to King Yadu, the wise *brāhmaṇa* accepted obeisances and worship offered by the King. Pleased, he took permission and left exactly as he had come.

The *brāhmaṇa* was Dattātreya, for it has been said:

atrer apatyam abhikāṅkṣata āha tuṣṭo

datto mayāham iti yad bhagavān sa dattaḥ

yat-pāda-paṅkaja-parāga-pavitra-dehā

yogarddhim āpur ubhayīṁ yadu-haihayādyāḥ

The Lord, satisfied, said to Atri who desired a son, "I have given myself to you." Thus he was called Datta. Those purified by the dust of Dattatreya's feet, such as Yadu and Haihaya, attained perfection of yoga for enjoyment and liberation. SB 2.7.4

He left as he had come, by his own will.

|| 11.9.33 ||

avadhūta-vacaḥ śrutvā

pūrveṣāṁ naḥ sa pūrva-jaḥ

sarva-saṅga-vinirmuktaḥ

sama-citto babhūva ha

O Uddhava! Hearing the words of the *avadhūta,* the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and began to see everything equally.

Thus ends the commentary on Ninth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

The Futility of Karma Rituals

|| 11.10.1 ||

śrī-bhagavān uvāca

mayoditeṣv avahitaḥ

sva-dharmeṣu mad-āśrayaḥ

varṇāśrama-kulācāram

akāmātmā samācaret

The Supreme Lord said: Taking full shelter in me through *bhakti* as explained by me, while being without material desire, one should practice *varṇāśrama.*

In the Tenth Chapter *jñāna,* the bondage of the *jīva* because of relationship with his body and the philosophy of Jaimini as well as its refutation are presented. Having presented teachings, the Lord now teaches the *sādhana.* Taking shelter of the *dharma* explained in the Pañcarātra scriptures by me, perform *varṇāśrama* duties.

|| 11.10.2 ||

anvīkṣeta viśuddhātmā

dehināṁ viṣayātmanām

guṇeṣu tattva-dhyānena

sarvārambha-viparyayam

By meditation on his spiritual goal in relation to happiness from sense objects, the purified soul should see that all endeavors of persons dedicated to material enjoyment give opposite results.

How does one become free of material desires? By meditation on his spiritual goal in relation to the happiness derived from sense objects, he should see that all endeavors give opposite results. He should see this repeatedly. Becoming convinced of this, he then becomes devoid of material desires.

|| 11.10.3 ||

suptasya viṣayāloko

dhyāyato vā manorathaḥ

nānātmakatvād viphalas

tathā bhedātma-dhīr guṇaiḥ

Just as objects seen in dreams or in the waking mind yield no spiritual results since they depend on material objects, intelligence depending on material objects using the material senses yields no spiritual results.

Because material results are destructible, they are equivalent of their non-attainment. Spiritual results are not obtainable by material senses. That is explained in this verse. Because of taking support of many material objects, these perceptions in sleep have no spiritual result. Because the intelligence takes support of various material objects (*bhedātma*), by the material senses (*guṇaiḥ*), it yields no spiritual result. Intelligence simply being individually aware of various objects made of the *guṇas* by means of the

senses does not yield spiritual results. The results are like objects experienced in dreams, generated from the mind, since they take support of material objects either auspicious or inauspicious. But intelligence which takes support of the Lord alone yields spiritual results. There is oneness in this perception of intelligence, concerning the Lords' form, qualities pastimes and devotees, since one cannot separate them, since they are all spiritual and since they are all auspicious. It is said:

vyavasāyātmikā buddhir ekeha kuru-nandana |

bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām ||

Resolute intelligence is only one in this process, O son of the Kurus. The intelligence of those who are irresolute has many branches of action and unlimited desires. BG 2.41

|| 11.10.4 ||

nivṛttaṁ karma seveta

pravṛttaṁ mat-paras tyajet

jijñāsāyāṁ sampravṛtto

nādriyet karma-codanām

The person dedicated to me engages in *karmas* without desire and gives up *karmas* for material results. The person completely fixed in *yogārūḍha* does not care for daily or periodic *karmas.*

The person whose intelligence takes support of me alone performs actions without desire and gives up *karmas* for material results. A person who is situated in the stage after inquiry, who has reached the stage of *yogārūḍha,* does not care for daily or periodic *karmas* since he is not qualified for that. It is said:

ārurukṣor muner yogaṁ karma kāraṇam ucyate |

yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||

yadā hi nendriyārtheṣu na karmaṣv anuṣajjate |

sarva-saṅkalpa-sannyāsī yogārūḍhas tadocyate ||

For the sage wishing to attain *yoga*, action is said to be the cause of elevation. For the sage who has already attained *yoga*, cessation of action is said to be the cause of maintaining that state.

When a person has no attachment to the sense objects or to action to attain them, having renounced all desires, he is called *yogārūḍha*--one who has attained steady meditation. BG 6.3-4

|| 11.10.5 ||

yamān abhīkṣṇaṁ seveta

niyamān mat-paraḥ kvacit

mad-abhijñaṁ guruṁ śāntam

upāsīta mad-ātmakam

The person dedicated to me should respect the prohibitions like non-violence and the rules such as cleanliness. He should serve the peaceful *guru* who knows me, who is not different from me.

However this person should respectfully follow prohibitions like non-violence, and to the best of his ability observe rules like cleanliness. The Lord will explain this further in the Nineteenth Chapter. He should worship the *guru* with great affection.

|| 11.10.6 ||

amāny amatsaro dakṣo

nirmamo dṛḍha-sauhṛdaḥ

asatvaro 'rtha-jijñāsur

anasūyur amogha-vāk

The disciple should be without pride, without selfishness, without possessiveness and without laziness, and should have firm faith in *guru* and the Lord. He should be patient in attaining his goal, desirous of knowing the truth, free of envy and controlled in speech.

The qualities of the disciple are described. He should be devoid of possessiveness (*nimamaḥ)* and should have strong affection for *guru* and the Lord. He is not hasty in attaining his desired goal (*asatvaraḥ*).

|| 11.10.7 ||

jāyāpatya-gṛha-kṣetra-

svajana-draviṇādiṣu

udāsīnaḥ samaṁ paśyan

sarveṣv artham ivātmanaḥ

One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and other things.

By what type of consideration does lack of possessiveness take place? One should see neutrally one's possessions such as gold and silver. One should have possessiveness only until attaining what is necessary for survival, and not longer that that. One should view one's wife and children similarly. One should not have possessiveness because one sees that possessiveness is an impediment to full surrender to the Lord. The son of Citraketu said:

yathā vastūni paṇyāni hemādīni tatas tataḥ

paryaṭanti nareṣv evaṁ jīvo yoniṣu kartṛṣu

nityasyārthasya sambandho hy anityo dṛśyate nṛṣu

yāvad yasya hi sambandho mamatvaṁ tāvad eva hi

Just as commodities and coins pass among many people, the *jīva* wanders into various wombs with various fathers and mothers.

It is seen that the relationships of one object with many people are temporary. As long as the relationship lasts, one has possessiveness of the object. SB 6.16.6-7

But one should not lack possessiveness of *guru* and the Lord. Thus it is said one should have firm attachment to them (*dṛḍah-sauhṛdaḥ*).

|| 11.10.8 ||

vilakṣaṇaḥ sthūla-sūkṣmād

dehād ātmekṣitā sva-dṛk

yathāgnir dāruṇo dāhyād

dāhako ’nyaḥ prakāśakaḥ

The *ātmā*, self-revealing, the observer, is different from the subtle and gross bodies, just as fire, the burning agent and illuminator, is different from wood, which is burned, since the revealer is different from the revealed.

One should not think the body is the self. The *ātmā,* the giver of consciousness, the seer or perceiver, is different from the subtle and gross bodies made of dull matter, which are objects of perception. The *jīva* has a small amount of consciousness. The *ātmā* which perceives itself (*sva-dṛk*) is different from material objects which are its objects of perception. Thus, how can the *ātmā* think the body is itself? Though Paramātmā is also self-perceiving, the *jīva* is perceived by the Paramātmā. Though *jīva* is revealed by Paramātmā, *jīva* also has some power to reveal. Though gold and silver are illuminated by the sun, they have some power of illumination as well. An example is given of the difference between body and soul (or Paramātmā). Fire, a burning agent, is different from wood, which is burned, because the revealer, fire *(prakāśakaḥ*), is different from what is revealed, wood. Just as the fire remains covered by the wood, the *jīva* is covered by ignorance. And just as fire burns wood and becomes uncovered by it, the *jīva* at the stage of knowledge becomes the burner of ignorance by his knowledge.

|| 11.10.9 ||

nirodhotpatty-aṇu-bṛhan-

nānātvaṁ tat-kṛtān guṇān

antaḥ praviṣṭa ādhatta

evaṁ deha-guṇān paraḥ

Just as fire, on entering wood, may appear to manifest, die, be weak, or be brilliant, the *ātmā*, entering a material body, accepts particular bodily characteristics.

Just as one mistakes the qualities of wood such as its tendency to be destroyed to be those of fire, though the qualities of wood do not actually reside in fire, one mistakes the qualities of the body such as its perishable nature to be those of the soul. Fire, entering wood, seems to assume qualities like destruction. The *ātmā (paraḥ),* entering the body, assumes qualities of the body such as destruction, out of man’s misconception. Just as fire is said to take various forms, such as birth, death, small or big, the *ātmā* is said to take birth and die. Though there is many different *jīvas,* one *jīva* such as a *devaṭā* attains variety by accepting various types of bodies one after the other or simultaneously.

|| 11.10.10 ||

yo ’sau guṇair viracito

deho ’yaṁ puruṣasya hi

saṁsāras tan-nibandho ’yaṁ

puṁso vidyā cchid ātmanaḥ

The *jīva* is bound to *saṁsāra* by the imposition of the subtle and gross bodies made of the Lord’s *māyā. Vidyā* cuts this bondage of the *jīva.*

“Fire takes on the qualities of wood by contact with wood. How does the *ātmā* have a relation with the body and its qualities when it does not mix with them? How does one destroy that relationship?” The subtle body and the gross body are made of *māyā’s guṇas* which are dependent on the Lord (*puruṣasya*). *Saṁsāra* of the *jīva (puṁsaḥ)* means bondage to those bodies. Though they do not have a relationship, the bodies are imposed on the *jīva.* The imposition of the body on the *jīva* takes place by the inconceivable *śakti* called *avidyā* or ignorance. Complete bondage (*nibandhaḥ*) occurs. Because of this complete bondage, his *vidyā-śakti,* by the Lord’s mercy, is the destroyer of that bondage of the *jīva.*

|| 11.10.11 ||

tasmāj jijñāsayātmānam

ātma-sthaṁ kevalaṁ param

saṅgamya nirased etad

vastu-buddhiṁ yathā-kramam

After understanding the pure *ātmā* situated within the gross and subtle bodies by careful inquiry and analysis, one should gradually give up material thinking in relation to the body.

Knowing the *ātmā*, completely untouched (*param),* situated within the gross and subtle bodies by careful analysis, one should gradually give up material thinking in relation to the body by increasing *sādhana.*

|| 11.10.12 ||

ācāryo ’raṇir ādyaḥ syād

ante-vāsy uttarāraṇiḥ

tat-sandhānaṁ pravacanaṁ

vidyā-sandhiḥ sukhāvahaḥ

The *guru* is the wood base, the student is the wood on top, the teachings are the kindling stick, and knowledge, which brings bliss, is the fire.

To make clear that knowledge obtained from the *guru* can destroy *avidyā* and its effects, the arousal of knowledge is described through analogy with producing fire. *Ādyaḥ* is the lower piece of wood. *Sandhānam,* the stick in the middle which is rotated, is compared to the instructions. Fire, which appears in the middle, is compared to *vidyā* or knowledge. *Śruti* says *ācāryaḥ pūrva-rūpam | antevāsy uttara-rūpam | vidyā sandhiḥ | pravacanaṁ sandhānam*: the *guru* is the bottom wood and the disciple is the top wood, knowledge is the fire and the teachings are the kindling stick. (*Taittirīya Upaniṣad* 1.3.3)

|| 11.10.13 ||

vaiśāradī sāti-viśuddha-buddhir

dhunoti māyāṁ guṇa-samprasūtām

gunāṁś ca sandahya yad-ātmam etat

svayaṁ ca śāṁyaty asamid yathāgniḥ

Pure *vidyā* arising from the Lord destroys *avidyā* in the form of the gross and subtle bodies, which arise from the *guṇas.* After destroying *avidyā* and the *guṇas, vidyā* itself is destroyed, just as a fire goes out when deprived of fuel.

Knowledge is compared to fire. *Vidyā,* very pure knowledge coming from the Lord, (*viśāradī*) destroys *māyā* made of *avidyā,* ignorance, in the form of the imposition of the subtle and gross bodies (*yad ātmam*), the bondage of *saṁsāra.* After destroying its qualities as well, *vidyā* itself is destroyed just as fire goes out when fuel is exhausted. Then, by pure *bhakti* which has also been practiced along with *vidyā (jñāna-miśra-bhakti)*, one attains *śānti-rati* and then residence on the planet of the Lord. It is said:

bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ |

anujjhita-mumukṣā ye bhajante te tu tāpasāḥ ||15||

The practitioners of austerity who attain *śānti-rati* are those who worship the Lord while practicing *yukta-vairāgya* without giving up the desire for liberation, since obstacles to *bhakti* are destroyed by attaining liberation. BRS 3.1.15

However, *jñānīs* who perform *bhakti* secondarily (*bhakti-miśra-jñāna*), after the destruction of *avidyā* and *vidyā,* merge into Paramātmā by their *jñāna* arising through their secondary *bhakti.*

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tad-anantaram ||

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

|| 11.10.14-16 ||

athaiṣām karma-kartṝṇāṁ

bhoktṝṇāṁ sukha-duḥkhayoḥ

nānātvam atha nityatvaṁ

loka-kālāgamātmanām

manyase sarva-bhāvānāṁ

saṁsthā hy autpattikī yathā

tat-tad-ākṛti-bhedena

jāyate bhidyate ca dhīḥ

evam apy aṅga sarveṣāṁ

dehināṁ deha-yogataḥ

kālāvayavataḥ santi

bhāvā janmādayo ’sakṛt

O Uddhava! If you consider the varieties of places, time, scriptures and bodies, as well as the pleasure and pain achieved by the *jīvas* who perform *karmas* to be eternal, and consider all objects to be naturally permanent and real, with distinct forms and without a temporary nature, then repeated birth will continue because all j*īvas* are connected with bodies and are subject to the divisions of time.

If you object, and take shelter of the followers of Jaimini who argue with the above conclusions, please listen to the truth. If you accept that the varieties of places, time, scriptures, bodies, happiness and suffering (the result of *karmas*) experienced by the *jīvas* are eternal, according to the followers of *karma,* then repeated birth will continue. The verb is in the third verse. The followers of Jaimini say that detachment is not possible. However, one should become detached since all the various places of enjoyment are temporary. The time of enjoyment, the scriptures which give the method for enjoyment and the body for enjoying are all temporary.

But they maintain the opposite. They say they are all eternal. They say that there can be no detachment simply because of separation from the objects of enjoyment or because they are made of *māyā.* All objects like garlands, sandalwood and women are firmly established (*saṁsthā*) by their nature: they are eternal since they continually appear. They claim that the world will never perish. The world has no Lord. The world is substantial *(yathā*), not made of *māyā.* They say there is no eternal knowledge arising from *ātmā.* One becomes aware of differing forms like pot and cloth *(tat tat*). Thus knowledge is temporary, having a beginning, and is fragmented.

In response to this, the deep meaning is this. The *ātmā* is not the eternal form of knowledge, but a transformation of knowledge. But it is also not temporary because of transformation, for it is said *vikriyā-jñāna-rūpasya na nityatve virudhyate*: there is no contradiction to the *ātmā's* eternal nature becaise of its changing knowledge.

Enjoyment is better than renunciation because of the impossibility of change in the liberated state when one has no senses, and because of the impossibility of attaining the highest goal by being totally inactive. In verse 16 however, the Lord emphasizes that the path of enjoyment is the cause of obstacles, in order to propose detachment.

|| 11.10.17 ||

tatrāpi karmaṇāṁ kartur

asvātantryaṁ ca lakṣyate

bhoktuś ca duḥkha-sukhayoḥ

ko nv artho vivaśaṁ bhajet

It can be seen that the performer of *karmas* is powerless since he experiences both happiness and suffering. What goal is achieved by helplessness?

The performer of *karmas* is seen to be powerless in his enjoyment since he experiences happiness and suffering from performing his actions. Who would choose to enjoy suffering if he were completely independent? What discerning person would perform sinful acts? Thus, he is actually powerless.

|| 11.10.18 ||

na dehināṁ sukhaṁ kiñcid

vidyate viduṣām api

tathā ca duḥkhaṁ mūḍhānāṁ

vṛthāhaṅkaraṇaṁ param

The learned person is not always happy and the fool is not always suffering. Only persons with false pride will claim that one can always be happy by performing *karmas.*

"He who performs sin cannot be called learned. It is proper that he suffer. But he who does not perform *karmas* should learn to perform them. Then he will never suffer." Do not say this! Among all *jīvas* with bodies, one cannot see anyone who is always happy or always suffering. Even the wise person does not have complete happiness. And even the fool does not have complete suffering. To say that we can always be happy by performing *karmas* properly is useless pride of the *karmīs.*

|| 11.10.19 ||

yadi prāptiṁ vighātaṁ ca

jānanti sukha-duḥkhayoḥ

te 'py addhā na vidur yogaṁ

mṛtyur na prabhaved yathā

Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death can be averted.

Even if one has knowledge, one cannot be successful. They do not know the proper process by which death cannot exert its control.

|| 11.10.20 ||

ko ’nv arthaḥ sukhayaty enaṁ

kāmo vā mṛtyur antike

āghātaṁ nīyamānasya

vadhyasyeva na tuṣṭi-daḥ

What object or desire can bring a person happiness? Death standing next to you does not bring satisfaction. Similarly the person being led to the place of execution cannot be satisfied by an offering of sweets.

“Well, at least before death one can have happiness.” That is not so. Objects or the desire arising from them cannot make one happy because death being present nearby does not give happiness. When the criminal to be executed is brought to the execution place and is offered as much sweet rice as he can eat, that offering will not bring happiness. Thus material objects and desires for them are not the goal of life.

|| 11.10.21 ||

śrutaṁ ca dṛṣṭa-vad duṣṭaṁ

spardhāsūyātyaya-vyayaiḥ

bahv-antarāya-kāmatvāt

kṛṣi-vac cāpi niṣphalam

Even the happiness of Svarga is contaminated, like the happiness on earth, with intolerance of others’ happiness, finding fault in others’ qualities, death and gradual decline, as well as happiness mixed with obstacles. It is like farming, in which sometimes there is no result.

It has just been said that there is no happiness in this world. There is also no happiness in the next world. The happiness of Svarga (*śrutam*), like the happiness of the present world, is spoiled by intolerance of others happiness, attributing fault to others’ good qualities, by death and gradual destruction of what little happiness Svarga gives by enjoying it., and because one obtains happiness only after overcoming defects in actions of sacrifice. It is just like farming, where sometimes there is no result.

|| 11.10.22 ||

antarāyair avihito

yadi dharmaḥ sv-anuṣṭhitaḥ

tenāpi nirjitaṁ sthānaṁ

yathā gacchati tac chṛṇu

If one performs Vedic rites without any mistake, even this result, which is only achieved by perfect performances, will be vanquished by time. Now hear of this.

Even if one performs acts without discrepancies, one cannot eliminate suffering. This is explained in five verses. *Nirjitam* means "accomplished."

|| 11.10.23 ||

iṣṭveha devatā yajñaiḥ

svar-lokaṁ yāti yājñikaḥ

bhuñjīta deva-vat tatra

bhogān divyān nijārjitān

If on earth one performs sacrifices for the satisfaction of the *devatās*, he goes to Svarga, where, just like a *devatā,* he enjoys all of the heavenly pleasures he has earned by his performances.

|| 11.10.24 ||

sva-puṇyopacite śubhre

vimāna upagīyate

gandharvair viharan madhye

devīnāṁ hṛdya-veṣa-dhṛk

Traveling in a glowing airplane, which he obtains as the result of his piety on earth, he is glorified by songs sung by the Gandharvas, and, dressed in attractive clothing, he enjoys life amidst Apsarās.

Devīnām means Apsarās.

|| 11.10.25 ||

strībhiḥ kāmaga-yānena

kiṅkinī-jāla-mālinā

krīḍan na vedātma-pātaṁ

surākrīḍeṣu nirvṛtaḥ

Accompanied by heavenly women, he goes on pleasure rides in an airplane decorated with rows of tinkling bells and which flies wherever he desires. Blissful in the heavenly gardens, he does not consider that he will soon fall.

He enjoys in an airplane that goes anywhere he wants.

|| 11.10.26 ||

tāvat sa modate svarge

yāvat puṇyaṁ samāpyate

kṣīṇa-punyaḥ pataty arvāg

anicchan kāla-cālitaḥ

Until his pious results are used up, he enjoys life in Svarga. When the pious results are exhausted, however, he falls from Svarga against his will, by the force of time.

He is made to fall *(cālitaḥ*) by time.

|| 11.10.27-29 ||

yady adharma-rataḥ saṅgād

asatāṁ vājitendriyaḥ

kāmātmā kṛpaṇo lubdhaḥ

straiṇo bhūta-vihiṁsakaḥ

paśūn avidhinālabhya

preta-bhūta-gaṇān yajan

narakān avaśo jantur

gatvā yāty ulbaṇaṁ tamaḥ

karmāṇi duḥkhodarkāṇi

kurvan dehena taiḥ punaḥ

deham ābhajate tatra

kiṁ sukhaṁ martya-dharmiṇaḥ

If a human being is engaged in sinful activities, either because of bad association or because of his inability to control his senses, such a person will be full of desires, miserable, greedy for pleasure, and attached to women. He becomes violent towards other beings and kills animals against the rules. He worships ghosts and spirits and goes to hell against his will. He attains the body of a plant. By his body he performs actions which create future suffering and attains another body by those actions. How can the person with a body leading to death attain happiness in that body?

There are two types of people qualified for action--the religious and sinful. The destination of the religious has been described. The destination of sinful is now described. The word *vā* indicates that some people by their nature cannot control their senses. Because they are full of desires, they become miserable, and then overcome by thirst for enjoyment. They indulge in women and for that purpose commit violence to other beings. They kill animals against the rules. It is said *śyenenābhicaran yajeta:* one should worship by offering sacrificial victims to inflict injury on others. (*Apastambha Śrauta Sūtra* 22.4.13)They end up in the worst darkness, as plants. Verse 29 summarizes: there is no happiness in performing *karmas.*

|| 11.10.30 ||

lokānāṁ loka-pālānāṁ

mad bhayaṁ kalpa-jīvinām

brahmaṇo 'pi bhayaṁ matto

dvi-parārdha-parāyuṣaḥ

All the planetary systems and all of the great *devatās* who live for one thousand *yuga* cycles fear me. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is afraid of me.

Eternal existence of Svarga and other places, and of the protectors of those places, is rejected, even though they are said to be eternal in some scriptures just to satisfy materialistic persons according to the principle of *tuṣyatu durjanaḥ*: let the opponent be satisfied. *Mad-bhayam* means "they fear me." *Śruti* says:

> bhīṣā'smād vātaḥ pavate, bhīṣodeti sūryaḥ |
> bhīṣā'smād agniś cendraś ca, mṛtyur dhāvati pañcamaḥ ||

In fear of the Lord the wind blows, and the sun rises. Out of fear of the Lord, Agni, Indra and death flee. *Taittīrya Upanisad* 2.8.1

By nature's evidence of the Lord's existence, atheism is rejected.

|| 11.10.31 ||

guṇāḥ sṛjanti karmāṇi

guṇo 'nusṛjate guṇān

jīvas tu guṇa-saṁyukto

bhuṅkte karma-phalāny asau

The material senses create material activities with results, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of action.

Verse 28 explained that the sinful person goes to hell though he does not desire it. How does the *jīva* lose control? That is explained in this verse. The senses produce visible and invisible results from actions such as worship of *devatās,* enjoying one's wife or others' wives, hearing and other sense activities, farming or trading. The three *guṇas* create those senses. The *jīva,* endowed with his senses and the three *guṇas,* experiences the good and bad results of action.

|| 11.10.32 ||

yāvat syād guṇa-vaiṣamyaṁ

tāvan nānātvam ātmanaḥ

nānātvam ātmano yāvat

pāratantryaṁ tadaiva hi

As long as the *jīva* acts through his senses and creates various destinations, he will attain a variety of bodies. As long as such bodies exist, he will remain dependent on *karma.*

As long as the *jīva* acts with his senses and produces diversity in high or low destinations, he will attain variety of *devatā* or animal bodies. As long as that variety exists, the *jīva* remains dependent on *karma.*

|| 11.10.33 ||

yāvad asyāsvatantratvaṁ

tāvad īśvarato bhayam

ya etat samupāsīraṁs

te muhyanti śucārpitāḥ

As long as the *jīva* is dependent on *karma,* he will fear the controller of *karma.* Those who devote themselves to material rituals are bewildered and subject to lamentation.

The Lord condemns those who claim that the path of enjoyment is the best. Those who dedicate themselves to material rituals are filled with lamentation and are bewildered.

|| 11.10.34 ||

kāla ātmāgamo lokaḥ

svabhāvo dharma eva ca

iti māṁ bahudhā prāhur

guṇa-vyatikare sati

When there is agitation and interaction of the material modes of nature, I take on various forms of *māyā*: as the time for enjoyment, the body suitable for enjoyment, as the scriptures proclaiming *karma*, as the places giving enjoyment, as causes of transformation, and as rules for creating enjoyment.

Some accept Svarga, the time of enjoyment, the scriptures proclaiming *karma,* and the body attained by *karma* to be eternal and supreme. *Svabhāva* refers to the cause of transformation into *devatās* and other forms. *Dharma*, the code of rules, is the cause of enjoyment. When *māyā* is agitated, I take on many forms, which are products of my *māyā-śakti.* Therefore the conclusion is that the *jīva* should strive for freedom from the bondage of *karma.*

|| 11.10.35 ||

śrī-uddhava uvāca

guṇeṣu vartamāno ’pi

deha-jeṣv anapāvṛtaḥ

guṇair na badhyate dehī

badhyate vā kathaṁ vibho

Uddhava said: O Lord! The *jīva* in his uncovered state exists in the *guṇas* created by his body, but yet he is not bound up by the *guṇas.* How did he become bound up in the first place?

“According to you the goal is liberation. This is achieved by practice of *bhakti, jñāna* and *vairāgya.* When that takes place, a person is said to be liberated. But I do not understand this.” Even though Dattātreya and Bharata were liberated they maintained gross and subtle bodies, since we hear that they ate, slept and walked about. If that is so, why is that *jīva* not bound by the *guṇas*, since he exists within the *guṇas* of his body? If you say the uncovered *jīva* is not bound up because he is like the ether in his spiritual state, then bondage should not have occurred at all. How was the uncovered *jīva* bound up in the body?

|| 11.10.36-37 ||

kathaṁ varteta viharet

kair vā jñāyeta lakṣaṇaiḥ

kiṁ bhuñjīтota visṛjec

chayītāsīta yāti vā

etad acyuta me brūhi

praśnaṁ praśna-vidāṁ vara

nitya-baddho nitya-mukta

eka eveti me bhramaḥ

By what symptoms can I know the liberated *jīva,* since he carries on existence, enjoys, evacuates, sleeps, eats, sits and walks using a material identity? O Lord! O best answerer of questions! Please answer my question. Those who are completely bound up and those who are perfectly liberated seem to be the same. This is my confusion.

"If one is bound by identity with sense objects and senses, then, by destruction of the sense objects, senses and *guṇas,* one becomes liberated even in the presence of the *guṇas*. How should I understand this?" Uddhava thus asks questions. What qualities should I seek in a liberated person, since existing, enjoying, eating, evacuation, sleeping, sitting and going are actions related to material identity? Since perfectly liberated persons like Dattātreya and Bharata carry out daily activities like the completely bound *jīvas*, they seem to be the same. This is confusing. It is impossible for me to understand the difference. You must tell me. The word *nitya* here means "perfect."

Thus ends the commentary on Tenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

Conditioned and Liberated *Jīvas*

|| 11.11.1 ||

śrī-bhagavān uvāca

baddho mukta iti vyākhyā

guṇato me na vastutaḥ

guṇasya māyā-mūlatvān

na me mokṣo na bandhanam

The Lord said: One cannot actually say that there is bondage or liberation due to the *guṇas* controlled by me. Because the relationship with the *gūnas* arises only by *avidyā* or ignorance, there is no real bondage, and consequently no liberation. That is my opinion.

In the Eleventh Chapter the Lord explains the difference between the liberated and conditioned *jīvas,* the qualities of the devotee and the *aṅgas* of *bhakti.* At the end of the last chapter Uddhava inquired about the liberated and conditioned *jīvas*. Now the Lord explains that the question does not arise. It is impossible to say that a *jīva* is bound by the *guṇas* which are dependent on me, or that the *jīva* is liberated from them. Why? It arises by the inconceivable energy called *avidyā,* related to the *guṇas.* Thus it is only an appearance of a relationship with the *guṇas,* body and senses, a relationship difficult to accomplish. This is my opinion. There is no bondage, and therefore there is no liberation, since there is no bondage from which to be liberated.

|| 11.11.2 ||

śoka-mohau sukhaṁ duḥkhaṁ

dehāpattiś ca māyayā

svapno yathātmanaḥ khyātiḥ

saṁsṛtir na tu vāstavī

Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of another material body take place by *avidyā,* and are not based on reality.

He explains how bondage is illusory. *Dehāpattiḥ* means "acceptance of another body after giving up a body," or "death of the body." Acceptance of a body takes place by *avidyā (māyayā),* by a relationship with a conditioning produced by *māyā.* This conditioning arises only from identification of the *jīva* with his subtle body or *antaḥkaraṇa.* Because of this identification one accepts the qualities of the subtle body—lamentation, illusion, happiness and distress—as one's own qualities. Thus *saṁsāra*, consisting of identity with lamentation and illusion, is not based on reality. Though lamentation and illusion actually exist as the creations of *māyā*, their relation with the *jīva* is false, produced by *avidyā.* This is like the transformation (*khyātiḥ*) of one's intelligence to produce a dream, which is false.

|| 11.11.3 ||

vidyāvidye mama tanū

viddhy uddhava śarīriṇām

mokṣa-bandha-karī ādye

māyayā me vinirmite

O Uddhava! Understand that *vidyā* and *avidyā* are my *śaktis.* They are created by my *māyā,* are without beginning, and create liberation and bondage for the living beings.

"What is this *avidyā,* by which the *jīva* develops a false relationship with the *guṇas?"* Both *vidyā* and *avidyā* are my *śaktis (tanū),* by which liberation and bondage are produced. *Vidyā* produces liberation and *avidyā* produces bondage for the embodied beings. These are created by my great *śakti, māyā.* Moreover, because they are aspects of *māyā,* metaphorically, they are said to be created by *māyā.* But they are without beginning (*ādye*).

na tasya kālāvayavaiḥ pariṇāmādayo guṇāḥ

anādy anantam avyaktaṁ nityaṁ kāraṇam avyayam

Prakṛti is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe. SB 12.4.19

Medical scriptures also say *puṁso' sti prakṛtir nityā:* the *prakṛti* of the Lord is eternal. Like *māyā*, her modes, *vidyā* and *avidyā,* are eternal. *Māyā* thus has three modes: *pradhāna, avidyā* and *vidyā. Pradhāna* creates the coverings *(upadhi*—subtle and gross bodies), which are real. *Avidyā* creates the imposition of the body (*adhyāsa*), which is false. *Vidyā* destroys the false identity. These are the three products of the three aspects of *māyā.*

|| 11.11.4 ||

ekasyaiva mamāṁśasya

jīvasyaiva mahā-mate

bandho 'syāvidyayānādir

vidyayā ca tathetaraḥ

O intelligent Uddhava! The bondage of the *jīva,* who is my one part or *taṭastha-śakti,* by *avidyā,* is without beginning. By *vidyā*, he achieves liberation which has a beginning.

Bondage and liberation of my *śakti,* the *jīva,* which are apparent only, is caused by my *avidyā-śakti,* which produces the imposition of the body, and liberation is produced by my *vidyā-śakti* which removes the imposition of the body. This is brought about under the influence of my *śakti* which functions for the pastime of creation and destruction of the universe. That is explained in this verse. Though the *jīva* is my part or *aṁśa*, it should be understood to be different from me (*vibhinnāṁśa*).[9] I have said:

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām |

jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat ||

This is my inferior energy. Understand my superior energy which is different from this inferior energy. It is the *jīvas*, by whom the inferior energy is employed for their enjoyment. BG 7.5

Though the *jīva* is my *śakti,* its nature as *aṁśa* should be understood from this statement:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |

manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ||

This eternal *jīva*, one of my parts, drags with it the senses and the sixth sense called the mind, which are situated in the bewildering *prakṛti.* BG 15.7

"You have mentioned the many living beings in the previous verse. *Śruti* also says there are many *jīvas*. *Nityo nityānāṁ cetanaś cetanānam eko bahūnāṁ yo vidadhāti kāmān*: the Lord is the chief eternal conscious entity among many eternal jīvas, and he alone maintains the many jīvas. ((*Kaṭha Upaniṣad* 2.2.13) Why do you call the *jīva* "one" in this verse?"

The *jīva-śakti* or *taṭastha-śakti* is one, but from its many expansions appear many *jīvas*. Similarly, the one external energy called *māyā-śakti* has two aspects *avidyā* and *vidyā*, which affect many *jīva*s by expansion into many functions. Just as all the expansions of *māyā* are simply called *māyā*, so all the expansions of the *jīva-śakti* are called *jīva.* The many expansions of the *jīva-śakti* and *māyā-śakti* should be understood to be eternal.

[9] Some forms of the Lord are also called *aṁśa.* Garbhodakaśāyi is an *aṁśa* of Mahāviṣṇu.

The *jīva* is eternal, but by *vidyā* the *jīva* becomes liberated. It is said that when *avidyā* is destroyed the *jīva* attains liberation. But "destruction" simply means that *avidyā* ceases its influence on a particular *jīva* (since *avidyā* is eternal). Liberation or *nirvāṇa* means the *jīva* merges in Brahman. The *jīva* is not destroyed. *Sāyujya* means "joining with Brahman." In that condition, the *jīva's svarūpa* is not destroyed.

viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathā parā

avidyā-karma-saṁjñānyā tṛtīyā śaktir

The Lord has a superior energy, another energy called the *jīva* and a third energy, the material energy, called *avidyā-karma*. *Viṣṇu Purāṇa*. 6.7.61

yayā kṣetra-śaktiḥ ……. ṣa tāratemyena vartate ||[10]

The *jīva-śakti* exists in various conditions in various bodies by the *māyā-śakti.*

From the statement of the *Viṣṇu Purāṇa*, it is understood that the *jīva-śakti* is generally controlled by *māyā-śakti* for accomplishing the pastime of creation of the universe. That is stated in the verse. The *jīva* is bound by *avidyā. Avidyā* is beginningless because *karma* is beginningless. When liberation takes place, *avidyā* has an end for that particular *jīva.* Liberation, because it is produced, has a beginning. But because it is indestructible, it has no end.

|| 11.11.5 ||

atha baddhasya muktasya

vailakṣaṇyaṁ vadāmi te

viruddha-dharmiṇos tāta

sthitayor eka-dharmiṇi

Hear about the difference between the *jīva* and Paramātmā, who display opposite qualities, though situated in one body.

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[10] The full text is : yayā kṣetrajñaśaktiḥsā veṣṭitā nṛpasarvagā /

saṁsāratāpānakhilānavāprotyatisaṁtatān //

tayā tirohitatvācca śaktiḥ kṣetrajñasaṁjñitā /

sarvabhūteṣu bhūpāla tāratamyena lakṣyate //

Uddhava asked about the qualities of the liberated *jīva* (SB 11.10.36). W e hear statements like "This *jīva* is in bondage and that *jīva* is liberated," "The *jīva* is in bondage and Paramātmā is liberated," or "That *ātmā* is without sin." First hear about the difference between j*īva* and Paramātmā. This is explained in one and half verses. Two possessors of qualities with opposite natures (*viruddha-dharmiṇoḥ*)—lamentation and bliss-- are situated in one body as the controlled and the controller.

|| 11.11.6 ||

suparṇāv etau sadṛśau sakhāyau

yadṛcchayaitau kṛta-nīḍau ca vṛkṣe

ekas tayoḥ khādati pippalānnam

anyo niranno 'pi balena bhūyān

By chance, two birds of similar nature, who are friends, have made a nest in the same tree. One of them, however, is eating the fruits of the tree, whereas the other, superior in strength, does not eat the fruits.

As birds are different from the tree, the *jīva* and Paramātmā are different from the body. They are similar because both are conscious entities. They are friends because they work together. There is no reason for them being together in the tree since one is attached to making a nest and eating the fruit, while the other is not attached to making a nest or eating the fruit. *Vṛkṣa* or tree means "that which is cut *(vṛśyate*) by *māyā."* It refers to the body, which is destroyed by *māyā. Śruti* says *ūrdhva-mūlam avāk-śākhaḥ vṛkṣaḥ yo veda samprati*: one who knows this tree with its roots upward and branches downward becomes liberated. (*Katha Upaniṣad* 2.3.1) *Smṛti* also says ūrdhva-mūlam adhaḥ-śākham aśvatthaṁ prāhur avyayam: they say this world is an indestructible *pippala* tree with root upward and branches downward. (BG 15.1) In this tree (body), a nest or house (the heart) has been made out of attachment and detachment. Of the two, the *jīva* enjoys the fruits of *karm*a produced by the body. Paramātmā however does not eat, but is satisfied in his own bliss by the strength of his *jñāna-śakti. Śruti* says:

> dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte
>
> tayor anyaḥ pippalaṁ svādv atty anaśnann anyo 'bhicākaśīti

Two birds who are friends embrace each other in the same tree. One bird eats the sweet fruit and the other bird remains without eating. *Mundaka Upaniṣad* 3.1.1

|| 11.11.7 ||

ātmānam anyaṁ ca sa veda vidvān

apippalādo na tu pippalādaḥ

yo ’vidyayā yuk sa tu nitya-baddho

vidyā-mayo yaḥ sa tu nitya-muktaḥ

Paramātmā, who does not eat the fruit, knows himself and the *jīva.* The jīva does not know himself or Paramātmā. The *jīva*, endowed with *avidyā,* is eternally bound. The Lord, who is endowed with *cit-śakti,* is eternally liberated.

Paramātmā knows himself and the *jīva (anyam)* and does not eat the fruits of *karma.* The *jīva,* eater of the fruits of *karma,* does not know himself or Paramātmā. Endowed with *avidyā,* the *jīva* is eternally bound up. Paramātmā filled with the *cit-śakti*, is eternally liberated. *Vidyā-mayaḥ* refers to the *cit-śakti,* not to the *vidyā* belonging to *māyā-śakti.*

Dvā suparṇau bhavato brāhmaṇo’ ṁśa-bhūtas tathetaro bhoktā bhavati | anyo hi sākṣī bhavatīti | vṛkṣa-dharme tau tiṣṭhataḥ | ...yatra vidyāvidye na viḍamo vidyāvidābhyāṁ bhinnaḥ | vidyāmayo hi yaḥ sa kathaṁ visayī bhavati

There are two birds. One is a portion of Brahman and enjoys the fruitm and the other is the witness. They remain in the tree. … In him we do not perceive *vidyā* and *avidyā*. He is different from vidyā and avidyā. How can he who is v*idyāmaya* be material? *Gopāla-tāpanī Upaniṣad*

Smṛti says *chāyātapau yatra na gṛdhra-pakṣau*: in the Lord there is no *vidyā* or *avidyā,* no hate or favoritism. (SB 8.5.27)

|| 11.11.8 ||

deha-stho ’pi na deha-stho

vidvān svapnād yathotthitaḥ

adeha-stho ’pi deha-sthaḥ

kumatiḥ svapna-dṛg yathā

The liberated *jīva*, though living in the body, is not situated there, just as person on waking from a dream is not situated in the dream body. The bound *jīva* however, though not his body, identifies with it like a person who identifies with his body in a dream.

The difference between the bound and liberated *jīva* is now explained in ten verses. Three verses answer the questions "How does the liberated person exist in the body?" The liberated person (*vidvān*) is not situated in the body under the control of previous impressions. Arising from a dream, though situated in the dream by remembrance, the person is not situated there. This is similar to the supposed condition of *bādhitānuvṛtti.*[11] In that condition, he is not moved by the happiness and distress in the dream, since he is fixed in waking consciousness. Therefore he is not actually situated in the body. The bound *jīva* however is situated in his body and experiences happiness and distress. This is like an ignorant person who, seeing a dream, participates in the dream with his dream body.

|| 11.11.9 ||

indriyair indriyārtheṣu

guṇair api guṇeṣu ca

gṛhyamāṇeṣv ahaṁ kuryān

na vidvān yas tv avikriyaḥ

When the sense objects are received by the senses, the liberated person, who has no transformations arising from *ahaṅkāra*, does not think "I am experiencing this," since it is only material *guṇas* received by other material *guṇas.*

When the sense objects are received by the senses, the liberated person does not think "I am experiencing this," since it is only material *guṇas* received by other material guṇas. This sign of the person without *ahaṅkāra* is that he is devoid of transformations arising from *ahaṅkāra.* But a person who undergoes transformations and still says "I am doing nothing at all" is a fraud, deeply bound up in *māyā.*

|| 11.11.10 ||

daivādhīne śarīre 'smin

guṇa-bhāvyena karmaṇā

[11] The liberated soul continues to have an appearance of dualistic vision after the illusion has been destroyed, but this does not create bondage. This is called bādhitānuvṛtti. This is proposed by followers of Śaṅkara.

vartamāno ’budhas tatra

kartāsmīti nibadhyate

The bound *jīva,* situated in his body produced by previous *karma,* thinking, “I am the doer” is bound to the body by actions arising from his senses.

The fool situated in his body which is dependent on previous *karmas* is bound by actions produced by the senses (*guṇa-bhāvyena*). Why? By *ahaṅkāra* he thinks, “I am the doer.” It is said:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |

ahaṅkāra-vimūḍhātmā kartāham iti manyate ||

The person bewildered by pride thinks that he is the doer of actions which are being done completely by the senses made of *prakṛti.* BG 3.27

|| 11.11.11 ||

evaṁ viraktaḥ śayana

āsanāṭana-majjane

darśana-sparśana-ghrāṇa-

bhojana-śravaṇādiṣu

na tathā badhyate vidvān

tatra tatrādayan guṇān

An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never bound by such activities. Situated as a witness to all these actions, he merely engages his bodily senses with their sense objects.

Uddhava asked “how does he enjoy, how does he sleep and eat?” (SB 11.10.36) This is answered in three verses. The bound *jīva* is bound by joy and sorrow arising from his actions for attaining sleep, sitting or eating, out of attachment. But the liberated person is not bound while doing these activities even though he may experience a little joy or sorrow as in *bādhitānuvṛtti.* This is because he is detached. Though he engages his senses in sense objects he remains as the witness and does not personally involve himself.

|| 11.11.12-13 ||

prakṛti-stho ’py asaṁsakto

yathā khaṁ savitānilaḥ

vaiśāradyekṣayāsaṅga-

śitayā chinna-saṁśayaḥ

pratibuddha iva svapnān

nānātvād vinivartate

Though situated in *prakṛti,* the liberated person is unattached, just as ether, the sun and air are unaffected by everything they pervade. Having cut all doubts by sharp detachment and discerning vision, he renounces all material bodies as if fully awakened from a dream.

Why is he not affected? Just as ether is situated everywhere but is not attached to anything, just as the sun distributes its rays everywhere but is not affected, just as air spreads everywhere without being affected, after having destroyed all doubts such as his fitness for liberation by sharp detachment *(asaṅgena),* he renounces varieties of bodies *(nānātvāt*) in this world.

|| 11.11.14 ||

yasya syur vīta-saṅkalpāḥ

prāṇendriya-rnano-dhiyām

vṛttayaḥ sa vinirmukto

deha-stho ’pi hi tad-guṇaiḥ

A person is considered to be completely liberated from the qualities of the body when all the functions of his *prāṇa*, senses, mind and intelligence are performed without material desire.

How does the liberated person roam about? Freed from qualities of the body like lamentation and illusion, he roams about with the functions of *prāṇa,* senses, mind and intelligence free of desire.

|| 11.11.15 ||

yasyātmā hiṁsyate hiṁsrair

yena kiñcid yadṛcchayā

arcyate vā kvacit tatra

na vyatikriyate budhaḥ

The liberated person, when attacked by violent creatures or when worshipped for some reason, is not affected by that.

How is the liberated person to be recognized? Three verses give easily recognized qualities. The liberated person whose body is attacked by the wicked, by shoes or fists, or, without reason is worshipped with garland and sandalwood, is not disturbed. He does not become angry at the violent person or happy with the gentleman. Yājñavalkya has said:

yaḥ kaṇṭakair vitudati candanaiś ca vilimpati |
akruddho'parituṣṭaś ca samas tasya ca tasya ca ||

The wise man, on being beaten with thorns or anointed with sandalwood, remains indifferent, not becoming either angry or joyful. *Yājñavalkya Smṛti* 3.54

|| 11.11.16 ||

na stuvīta na nindeta

kurvataḥ sādhv asādhu vā

vadato guṇa-doṣābhyāṁ

varjitaḥ sama-dṛṅ muniḥ

The sage seeing with equal vision is not affected by that which is materially good or bad. He does not praise or criticize persons who perform good or bad work or speak properly or improperly.

He does not praise or condemn those who act or speak properly or improperly.

|| 11.11.17 ||

na kuryān na vadet kiñcin

na dhyāyet sādhv asādhu vā

ātmārāmo ’nayā vṛttyā

vicarej jaḍa-van muniḥ

A liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, taking pleasure in the self, he should wander about with this nature, appearing like a retarded person.

With this nature, he appears to be a bound up person, not liberated.

|| 11.11.18 ||

śabda-brahmaṇi niṣṇāto

na niṣṇāyāt pare yadi

śramas tasya śrama-phalo

hy adhenum iva rakṣataḥ

If one is skilful in knowing Vedic scriptures and Brahman, but not skilful in devotion to the Supreme Lord, the result of one’s efforts is nullified. He is like a person desiring milk who maintains a cow which does not bear calves.

He should perform *bhakti*, thinking of the Lord with an eternal form of knowledge and bliss. Doing this, the liberated person reaches perfection. Otherwise he falls. If he is expert in knowledge of the Vedic scriptures and the impersonal Brahman, which are praised in the scriptures, but does not become expert in *bhakti* to the Supreme Lord *(pare),* who is superior to the scriptures and Brahman, his efforts are useless. The word *niṣṇaṭa* means skilful. Skillfulness in relation to the Lord is thinking of the Lord with *bhakti*. Without *bhakti*, the results of his efforts in *sādhana* are useless. His efforts do not result in the highest goal, just as it is useless to maintain a cow which has not given birth for a long time though one desires milk.

|| 11.11.19 ||

gāṁ dugdha-dohām asatīṁ ca bhāryāṁ

dehaṁ parādhīnam asat-prajāṁ ca

vittaṁ tv atīrthī-kṛtam aṅga vācaṁ

hīnāṁ mayā rakṣati duḥkha-duḥkhī

O Uddhava! That man is certainly most miserable who takes care of a barren cow, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of my glories is also most miserable.

Expert service to me means accepting things seen and heard which are related to me and rejecting things which are without relation to me. To illustrate this, the Lord uses many examples to show how one sense, the voice, should be used to glorify the Lord. This of course represents all the senses. One receives a free cow from someone, but that cow has been milked of its milk and cannot give any more milk. The person who thinks that by feeding the cow plenty of grass it will again give milk is greedy for milk. Suffering daily because of expecting milk from the cow his has obtained, he eventually gives up hope and in disappointment curses the donor. Thus he suffers further in the next life (*duḥkha-duḥkhī*). A man thinking that his unchaste wife will become chaste by instructions on morality from righteous persons, continues to maintain her with the desire of having children. A foolish person also maintains unworthy children with the same mentality. *Asat-prajām* means sons who have no pious credits in this and next life. A body dependent on others is the cause of distress at every moment. If one does not give wealth to a qualified person who comes, it causes infamy and sin. O Uddhava! The person who maintains these persons suffers misery after misery.

|| 11.11.20 ||

yasyāṁ na me pāvanam aṅga karma

sthity-udbhava-prāṇa-nirodham asya

līlāvatārepsita-janma vā syād

vandhyāṁ giraṁ tāṁ bibhṛyān na dhīraḥ

O Uddhava! The wise do not accept useless scriptures in which there are no descriptions of how I create, maintain and destroy the universe, and in which there are no descriptions of my auspicious birth as Kṛṣṇa among all the *līlāvatāras.*

“What does it mean when the scriptures should speak about you? Do you mean the scriptures indicating that *jīva* and Brahman are one in statements like *tattvam asi*? Or do you mean something else? Please explain this clearly to me.” In those scriptures there should be descriptions of my activities--the creation, maintenance and destruction of the universe. Considering what is the superior, the Lord speaks again. The scriptures should describe, among the *līlāvatāras,* my birth which is most auspicious for the universe (*īpsita*). This indicates not only Kṛṣṇa’s birth but all his childhood pastimes. If the scriptures do not contain these descriptions, they are useless. The wise person will not accept such scriptures. Foolish persons will.

|| 11.11.21 ||

evaṁ jijñāsayāpohya

nānātva-bhramam ātmani

upārameta virajaṁ

mano mayy arpya sarva-ge

Rejecting the misconception of variety concerning *ātmā* by deliberation, fixing the mind devoid of *māyā* upon me, who pervade everywhere, a person will attain *sāyujya.*

Coming to the conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on me, since I am all-pervading.

The Lord summarizes the path of *jñāna.* Discarding false concepts of variety concerning the self—the gross and subtle bodies, bodies of *devatā* and human by deliberation (*jijñāsayā*) as described above, fixing the mind devoid of contamination of *māyā* (*virajam*) in me by *bhakti,* one attains *sāyujya* with me (*upārameta*) by *vijñāna* arising from that *bhakti.* It is said:

bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna |

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa ||

Only by *ananyā bhakti* it is possible to know me, see me, or even merge with me, O Arjuna. BG 11.54

|| 11.11.22 ||

yady anīśo dhārayituṁ

mano brahmaṇi niścalam

mayi sarvāṇi karmāṇi

nirapekṣaḥ samācara

If you are not able to free your mind from all material disturbances and cannot absorb it completely in Brahman, then perform all your activities as an offering to me, without enjoying the fruits.

The *antaḥkaraṇa* becomes purified by *niṣkāma-karma* offered to me. With a pure *antaḥkaraṇa* one can practice *jñāna* with a mixture of *bhakti:* one can concentrate with fixed mind on Brahman. With the destruction of *vidyā*, one attains *bhakti,* which surpasses *vidyā.*

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām //

Having attained the state of Brahman, being a pure soul, he does not lament at the loss of what he has attained nor does he desire what he has not attained, and looks upon all beings as equal. He then manifests pure *bhakti.* BG 18.54

By that *bhakti*, one then meditates on me with a mind free of contamination. By the pure knowledge arising from that *bhakti* one then attains *sāyujya-mukti*. This is the sequence. If someone cannot ascend to the fourth stage of concentrating on Brahman with fixed mind, inferring impurity in the *antaḥkaraṇa,* one should again perform *niṣkāma-karma* offered to me for purification.[12] He speaks to Uddhava. One should offer all *karmas*—daily, periodic and those for renounced persons—to me.

|| 11.11.23-24 ||

śraddhālur mat-kathāḥ śṛṇvan

su-bhadrā loka-pāvanīḥ

gāyann anusmaran karma

janma cābhinayan muhuḥ

mad-arthe dharma-kāmārthān

ācaran mad-apāśrayaḥ

labhate niścalāṁ bhaktiṁ

mayy uddhava sanātane

A person with natural faith should constantly hear topics about me, should sing and remember my topics which purify the world, and enact my exploits and birth. He should perform *dharma, kāma* and *artha* as service to me.

[12] The stages are niṣ*kāma-karma, bhaktt-miśra-jñāna, bhtkti, sāyūjya.*

Having taken shelter of me, he will attain permanent *bhakti* to me, whose form is permanent.

Having described *jñāna-yoga* in four and half verses, Kṛṣṇa now describes *bhakti-yoga* until SB 11.12.15. The ending on *śraddhāluḥ* indicates a natural faith. This excludes mixture of *jñāna* or *karma.* Placing this word at the beginning indicates that such natural faith is the qualification for *bhakti.* It will be said:

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nāti-sakto bhakti-yogo ’sya siddhi-daḥ

If by unexpected association with devotees one develops faith in my topics, such a person, being neither very disgusted with nor attached to material life, he is qualified for *bhakti* and will achieve perfection.

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one’s prescribed duties of *varṇāśrama.* SB 11.20.8-9

Thus the qualification for *bhakti* is different from qualification for *jñāna* or *karma*.

One should sing most auspicious topics concerning my stealing yogurt, milk, women, as well as the song of the flute and the *rāsa* dance. One should remember repeatedly those songs, and this will become spontaneous. One should enact my exploits like taming Kāliya and my birth, with the celebration performed by Nanda. The word *ca* indicates one should sing and remember the activities and birth as well as enact them.

For serving me, one should perform *dharma*—giving cloth and food to *bṛahmaṇas* and Vaiṣṇavas on my birthday or on days for worshipping *guru* who is also my *svarūpa.* 0ne should perform *kāma,* acts for oneself, in the form of obtaining *prasādam,* garlands, sandalwood, betel nut and cloth from the assembly of Vaiṣṇavas. One should perform *artha*, collecting items for service to Viṣṇu and the devotees. One attains steady *bhakti* fixed (*niścalām)* in the stages of *sādhana* and *sādhya* (perfection). Since my form, the object of worship, is permanent (*sanatane*), *bhakti* to me is also permanent or steady.

|| 11.11.25 ||

sat-saṅga-labdhayā bhaktyā

mayi māṁ sa upāsitā

sa vai me darśitaṁ sadbhir

añjasā vindate padam

One who has obtained pure devotional service by association with my devotees always worships me. Thus he easily goes to my abode, which is revealed by my devotees.

Who instigates this type of *bhakti*? He worships me by steady *bhakti* obtained from association with devotees. He quickly attains my lotus feet or my abode, revealed by the devotees, ascending through the stages of *ruci, āsakti, rati* and *prema.*

|| 11.11.26-27 ||

śrī-uddhava uvāca

sādhus tavottama-śloka

mataḥ kīdṛg-vidhaḥ prabho

bhaktis tvayy upayujyeta

kīdṛśī sadbhir ādṛtā

etan me puruṣādhyakṣa

lokādhyakṣa jagat-prabho

praṇatāyānuraktāya

prapannāya ca kathyatām

Uddhava said: O master, worthy of praise! What type of person do you consider to be a true devotee, and what type of devotional service, approved by great devotees, should be offered to you? Ruler of the *devatās*! O Lord of Vaikuṇṭha! O Lord of the universe! Since I am surrendered to you, am attached to you and am offering respects to you, please explain this to me.

Having heard of the devotee who develops *bhakti,* Uddhava asks about the qualities of such a devotee. Which devotee is approved by you? What type of *bhakti,* authorized by the devotees, should be performed?

|| 11.11.28 ||

tvaṁ brahma paramaṁ vyoma

puruṣaḥ prakṛteḥ paraḥ

avatīrno ’si bhagavan

svecchopātta-pṛthag-vapuḥ

As the Absolute Truth, you are unattached like the sky, since you are superior to material nature. Still, by the desire of your devotees, you produce many forms of devotees to spread *bhakti.*

Those devotees who teach *bhakti* are different from your *svarūpa,* but arise from your *svarūpa.* You are the supreme Brahman, without material association like the sky, since you are superior to *prakṛti.* Yet, you appear by your mercy in this world to deliver the *jīvas.* You manifest many forms according to the desires of your devotees. This means that you give forms which arise from your *svarūpa* to your devotees so that *bhakti* can be spread. Nārada has said:

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum

ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped. SB 1.6.29

Thus people meditate upon *guru,* your devotee, as your *svarūpa.* Another meaning is “You appear in this world in order to spread your *bhakti,* even though you are indifferent to the world since you enjoy in yourself.” By your will, you give rise to many forms like Kapila, Dattātreya and Nārada. It is said:

anye ca saṁskṛtātmāno vidhināabhihitena te

yajanti tvan-mayās tvāṁ vai bahu-mūrty-eka-mūrtikam

And yet others—those whose intelligence is pure—follow the injunctions of Vaiṣṇava scriptures promulgated by you. Absorbing their minds in you, they worship you as the one Supreme Lord manifesting in multiple forms. SB 10.40.7

|| 11.11.29-32 ||

śrī-bhagavān uvāca

kṛpālur akṛta-drohas

titikṣuḥ sarva-dehinām

satya-sāro ’navadyātmā

samaḥ sarvopakārakaḥ

kāmair ahata-dhīr dānto

mṛduḥ śucir akiñcanaḥ

anīho mita-bhuk śāntaḥ

sthiro mac-charaṇo muniḥ

apramatto gabhīrātmā

dhṛtimāñ jita-ṣaḍ-guṇaḥ

amānī māna-daḥ kalyo

maitraḥ kāruṇikaḥ kaviḥ

ājñāyaivaṁ guṇān doṣān

mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān

māṁ bhajeta sa tu sattamaḥ

The Supreme Lord said: O Uddhava, a saintly person is merciful and never injures others. He is tolerant toward all living entities. He is strong in truth. He is free from all envy and jealousy, and his mind is equal in material happiness and distress. He dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing and exemplary, and he is free from possessiveness. He never endeavors in worldly activities, and he controls his eating. He has *śānti-rati* and performs his duties until

completion. A saintly person is contemplative and accepts me as his only shelter. Such a person is alert and inscrutable, and not subject to changes. He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in understanding others and is free from cheating. He is compassionate and understands bondage and liberation.

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all.

There are two types of *bhakti—bhakti* mixed with *karma* or *jñāna* and pure *bhakti.* Thus there are two types of devotees. First the mixed devotees are described in three verses. *Kṛpāluḥ* means he cannot tolerate the suffering of others in *saṁśara. Akṛta-drohaḥ* means he does not become violent with persons who inflict violence on himself. He is tolerant of the offenses of persons who disrespect him. He has strength in being truthful. He has no faults like envy (*anavadyātmā*). He remains calm (*samaḥ*) in happiness and distress, respect and disrespect. He acts for the benefit of all beings. His mind is not agitated by desires. He controls his external senses (*dāntaḥ).* He has a soft heart. He has proper conduct (*śuciḥ*). He does not accumulate possessions. He does not perform material activities. He eats pure food in moderation. He has *śanti-rati.* He is steady in performing his prescribed duties till completion *(sthiraḥ*). He surrenders to me. He contemplates (*muniḥ*). He is alert (*apramattaḥ*). He cannot be understood by others (*gabhīrātmā).* He is without change (*dhṛtimān*). He is devoid of hunger, thirst, and others disturbances. He does not hanker for respect. He gives respect to others. He is expert at understanding others. He does not cheat others. He acts with compassion. He understands bondage and liberation (*kaviḥ*). He who possesses these twenty-eight qualities is the best.

The person who is *śānta* and has conquered the six urges is a perfect devotee, devoid of the desire for impersonal liberation. He may be called a devotee who is *ātmārāma* or a *śānta-bhakta.* Previously he was a *jñāna-miśra-bhakta*, and previous to that he was a *karma-miśra-bhakta*. When he attains perfection with *bhakti* as the main element, and without a covering of *karma* or *jñāna,* he is called a pure *bhakta.* The *karma-miśra-bhakta* is good, the *jñāna-miśra-bhakta* is better and the pure *bhakta* is the best (*sattamaḥ*).

A person desires to make his associates like himself, first teaches them *karma-mīśra-bhakti.* The taught persons become *niṣkāma,* and perform *karma-miśra-bhakti* without material desires. *Na karmāṇi tyajed yogī karmabhis tyajyate hi saḥ*: the *yogī* should not give up his work, but he is abandoned by the work. [13]

Thus, when he reaches the state of becoming disinterested in *karma,* he will give up *karma* in a natural way, and practice *jñāna-miśra-bhakti*. When *bhakti* becomes

[13] Śrīdhara Svāmī quotes this in his *Gītā* commentary, noting it is stated by Vasiṣṭha.

strong in that stage's maturity, and one gives up *jñāna* because of disinterest, one becomes what is called an *ātmārāma-bhakta* or *śānta-bhakta.* Such a person has no interest in *jñāna,* as described in *Bhakti-rasāmṛta-sindhu*:

asmin sukha-ghana-mūrtau param-

ātmani vṛṣṇi-pattane sphurati

ātmārāmatayā me vṛthā

gato bata ciraṁ kālaḥ ||

Though Kṛṣṇa, Paramātmā, the form of concentrated bliss, resides in Dvārakā, I am so unfortunate! Thinking myself an *ātmārāma*, I have wasted so much time. BRS 3.1.34

It is also said:

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ

adhyagān mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ

Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration Śrīmad-Bhāgavatam. SB 1.7.11

In this state, though there is some *jñāna,* it is restricted by *bhakti,* and thus does not obstruct *bhakti.* Thus it can be included in pure *bhakti,* which is defined as follows:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam |
ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā //

The highest *bhakti* is defined as continuous service or emotions directed towards Kṛṣṇa, His expansion forms or others related to him, with a pleasing attitude towards Kṛṣṇa. It should be devoid of desires other than the desire to please the Lord, and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts. BRS 1.1.11

Verse 32 describes the devotee practicing pure *bhakti.* It has been said that one who does not give up *dharma* is the best. But he who gives up all *dharmas* completely because of faith in *bhakti* to me is the best. But does he give up *dharma* because of ignorance or atheism? No. Understanding the good points in performing *dharma* such as purification of existence, and also understanding the bad points, with firm faith that all things are perfected by *bhakti* to me, he gives up those *dharmas.* That is the meaning given by Śrīdhara Svāmī. A person of lower qualification will worship the Lord without giving up *dharma.* But the best devotee however worships the Lord while giving up all *dharmas.* The person who develops all the qualities starting with compassion as mentioned above is considered the best (*sattamaḥ).* "But the last

sentence, which indicates the best devotee, does not include the qualities previously mentioned. How could a person without those qualities be considered the best?" One should not worry that the person who performs only *bhakti* does not possess those qualities, for it is said:

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. SB11.2.42

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā

manorathenāsati dhāvato bahiḥ

The *devatās* constantly dwell with all good qualities in that person who has pure *bhakti* for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with desire for material pleasure. SB 5.18.12

He who reaches the highest stage is the best, since he becomes endowed with all good qualities while destroying all bad qualities. But even without reaching the perfect stage (not have all good qualities), the devotee at the state of *sādhana* should also be considered the best. He is better than the previously mentioned devotees because from the beginning he has accepted pure *bhakti.*

|| 11.11.33 ||

jñātvājñātvātha ye vai māṁ

yāvān yaś cāsmi yādṛśaḥ

bhajanty ananya-bhāvena

te me bhaktatamā matāḥ

Those who may or may not know the extent of my powers, my forms and my nature, but who worship me with great possessiveness, I consider to be the best of devotees.

This verse describes the exalted position of the devotees in the state of perfection. The words “knowing or not knowing” should be repeated with each phrase. *Bhaktyāham ekayā grāhyaḥ*: I am to be known only by *bhakti.* This means that according to the degree of *bhakti* one will experience various degrees of sweetness at every moment. Though (*yāvat)* I am actually undivided by time and space, under the control of the devotee, I become divided by time and space. Who am I (*yaḥ)?* I am parabrahman, Śyāmasundara, and the son of Vasudeva. What is my nature (*yādṛśaḥ*)? Though I am *ātmārāma* and *āptakāma*, I do not enjoy by myself and am not fully satisfied because I am helplessly under control of my devotees’ *prema.* Those who worship me with purity, or with great possessiveness (*ananya-bhāvena*), I consider to be the best devotees. He utters this with great respect. These devotees I call the best. This sentence refers to the persons mentioned in the previous verse. I consider those persons to be my best devotees.

|| 11.11.34 ||

mal-liṅga-mad-bhakta-jana-

darśana-sparśanārcanam

paricaryā stutiḥ prahva-

guṇa-karmānukīrtanam

One should see, touch, worship serve, praise offer respects, and glorify the qualities and activities of my deity form and my devotees.

You have asked how to perform *bhakti* (verse 26). I am giving the answer now. The first line should modify all the following words: One should see, touch, worship serve, praise offer respects and glorify the qualities and activities of my deity form and my devotees. *Mal-liṅga-mad-bhakta-jana* should properly be in the genitive case. *Prahva* means offering respects.

|| 11.11.35 ||

mat-kathā-śravaṇe śraddhā

mad-anudhyānam uddhava

sarva-lābhopaharaṇaṁ

dāsyenātma-nivedanam

O Uddhava! One should have faith in hearing topics about me. One should meditate upon me. One should offer treasured objects. One should offer oneself since one is a servant.

Thinking "This object has appeared on its own to serve the Lord" one should offer all objects of attachment to the Lord. One should offer one's body and the *jīva (ātmā)* to the Lord since one is in the position of a servant**.**

|| 11.11.36 ||

maj-janma-karma-kathanaṁ

mama parvānumodanam

gīta-tāṇḍava-vāditra-

goṣṭhībhir mad-gṛhotsavaḥ

One should discuss about my birth and activities. One should celebrate my special festivals in the temple with groups of devotees singing, dancing and playing instruments.

Verse 34 mentioned *anukīrtana.* The difference is that *anukīrtana* is accompanied by *raga, svāra* and *tāla* (melodies and rhythm) and *kathana* is not. One should celebrate my festival days like Janmāṣṭamī. One should hold festivals in my temple with singing, dancing and instrumental music.

|| 11.11.37 ||

yātrā bali-vidhānaṁ ca

sarva-vārṣika-parvasu

vaidikī tāntrikī dīkṣā

madīya-vrata-dhāraṇam

One should celebrate yearly festivals in which special offerings are made. One should perform initiation according to Vedic and Pañcarātrika methods. One should observe Vaiṣṇava vows.

One should celebrate annual festivals such as the swing festival on Phālguna full moon. In those festivals there should be offerings of various cloths, ornaments, sweets, garlands, sandalwood and flowers. One should observe vows like Ekādaśī.

|| 11.11.38 ||

mamārcā-sthāpane śraddhā

svataḥ saṁhatya codyamaḥ

udyānopavanākrīḍa-

pura-mandira-karmaṇi

One should have faith in establishing deities. One should engage in special projects, such as gardens, groves, playgrounds, houses and temples, constructing them personally, or engaging others.

One should make efforts to make gardens if possible. If one cannot do it oneself, one should have others make them. *Ākrīḍa* means playgrounds. *Pura* means a house topped with a *cakra.*

|| 11.11.39 ||

sammārjanopalepābhyāṁ

seka-maṇḍala-vartanaiḥ

gṛha-śuśrūṣaṇaṁ mahyaṁ

dāsa-vad yad amāyayā

One should sincerely serve my temple by cleaning, anointing, sprinkling with flowers, and drawing designs on the floor, just as a servant takes care of the house of a king.

One should first clean my temple, then apply cow dung, then when the place is dry, sprinkle it with flowers. Then one should draw *sarvatobhadra-maṇḍalas* on the floor. By these one serves me abode. One should serve the temple as a servant serves the king’s house.

|| 11.11.40 ||

amānitvam adambhitvaṁ

kṛtasyāparikīrtanam

api dīpāvalokaṁ me

nopayuñjyān niveditam

One should not have pride or make a false show of *bhakti*. One should not glorify one's accomplishments. One should not accept articles offered to the Lord, until they are first offered to other devotees.

One should not have pride. One should not make a false show of *bhakti.* One should not use offered articles like lamp or food just for oneself, but after offering them to all the devotees, one should partake of them oneself. It is said:

ṣaḍbhir māsopavāsaiś ca yat phalaṁ parikīrtitam |

viṣṇu-naivedya-sikthena puṇyaṁ tad bhuñjatāṁ kalau ||

hṛdi rūpaṁ mukhe nāma naivedyam udare hareḥ |

pādodakaṁ ca nirmālyaṁ mastake yasya so'cyutaḥ ||

The results of fasting for six months are attained by accepting a mouthful of food offered to Viṣṇu in Kali-yuga. One should meditate on the Lord in the heart, put his offered food in one's belly, and put his foot water and garlands one one's head.

|| 11.11.41 ||

yad yad iṣṭatamaṁ loke

yac cāti-priyam ātmanaḥ

tat tan nivedayen mahyaṁ

tad ānantyāya kalpate

If one offers to me what is considered best by the scriptures, by the people, and by oneself as well, one becomes qualified for eternal life.

One should offer to me what is considered the best in the scriptures and by the people. Scripture says that *kuśa* buds are wonderful, but because they are not esteemed by

the common people they are not to be offered to the Lord. As well, what is very dear to oneself should particularly be offered to the Lord.

|| 11.11.42 ||

sūryo ’gnir brāhmaṇā gāvo

vaiṣṇavaḥ khaṁ maruj jalam

bhūr ātmā sarva-bhūtāni

bhadra pūjā-padāni me

O saintly Uddhava! Please know that you may worship me in the sun, fire, *brāhmaṇas*, cows, Vaiṣṇavas, sky, wind, water, earth, the individual soul and all living entities.

“Where should I worship you?” Eleven places of worship are given.

|| 11.11.43 ||

sūrye tu vidyayā trayyā

haviṣāgnau yajeta mām

ātithyena tu viprāgrye

goṣv aṅga yavasādinā

One worships me in the sun by reciting verses and performing specific Vedic rituals. One worships me in the fire by offering oblations. One worships me in the *brāhmana* by giving him proper reception. One worships me in the cow by feeding her grass and tickling her.

“How does one worship the Lord in these places?” Three verses explain this. One should worship the sun by Vedic verses, approaching with respect (*upasthāna*),[14] and offering respects. One worships the Lord in the cow by offering grass and tickling the cow.

|| 11.11.44 ||

vaiṣṇave bandhu-sat-kṛtyā

[14] This is a ritual for worshipping the sun with mantras, performed during *sandhyā* rites.

hṛdi khe dhyāna-niṣṭhayā

vāyau mukhya-dhiyā toye

dravyais toya-puraḥsaraiḥ

One worships the Lord in the devotees by respecting them as great friends. One worships the Lord in ether by meditating on the space of the heart. One worships the Lord in air by thinking that air is the chief *prāṇa.* One worships the Lord in water by offering items starting with water.

One should respect the Vaiṣṇava with attachment as a friend. *Hṛdi khe* means "in the space of the heart." One worships the Lord in the sky by meditation on the space of the heart. One worships the Lord in air by thinking "Air is the chief *prāṇa*." One worships the Lord in water by offering water, flowers and *tulasī.*

|| 11.11.45 ||

sthaṇḍile mantra-hṛdayair

bhogair ātmānam ātmani

kṣetra-jñaṁ sarva-bhūteṣu

samatvena yajeta mām

One worships me in earth by uttering secret *mantras* on purified ground. One worships me in the *ātmā* by offering food to the *ātmā* in the body. One worships me in all beings by understanding that I am the *antaryāmī* of all beings.

One worships me in purified earth by secret *mantras.* One worships me in the *ātmā* by offering items without greed to the *ātmā* in the body, thinking "This *ātmā* is the residence of my Lord." One worships me in all beings by understanding that I am the *antaryāmī* of all beings.

|| 11.11.46 ||

dhiṣṇyeṣv ity eṣu mad-rūpaṁ

śaṅkha-cakra-gadāmbujaiḥ

yuktaṁ catur-bhujaṁ śāntaṁ

dhyāyann arcet samāhitaḥ

Thus, in the previously mentioned places of worship and by the described methods, one should meditate on my peaceful, transcendental form with four arms holding a conch, disc, club and lotus flower, and then worship me with fixed attention.

In the ways described, in those places, you should meditate on my form with four hands. This is a general statement. Actually worshippers of Rāma would use Rāma *mantra* and mediate on Rāma's form in these places.

|| 11.11.47 ||

iṣṭā-pūrtena mām evaṁ

yo yajeta samāhitaḥ

labhate mayi sad-bhaktiṁ

mat-smṛtiḥ sādhu-sevayā

He who worships me with attention by sacrifices, constructing gardens and other things mentioned above obtains *prema-bhakti.* I remember him because of his great service.

He who worship me by oblations in fire *(iṣṭa*), representing other types of worship mentioned above as well, and works like building gardens (*pūrtena*), attains the highest *(sat) bhakti, prema.* He is remembered by me (*mat-smṛtiḥ*) because of his good service. I remember that person who serves with intense *sādhana*.

|| 11.11.48 ||

prāyeṇa bhakti-yogena

sat-saṅgena vinoddhava

nopāyo vidyate samyak

prāyaṇaṁ hi satām aham

O Uddhava! I am directly the best shelter for the devotees. If one does not engage in *bhakti,* which arises usually by associating with my devotees, there is no means of escaping from material existence.

Kṛṣṇa has explained the paths of *jñāna* and *bhakti.* Actually *bhakti* is the only method which can deliver one from *saṁsāra.* That is explained in this verse. The word *prāyena* means "by reasoning" according to Jīva Gosvāmī. Or *prāyena* can mean "there is no method other than *bhakti* which generally arises from association with devotees." It should be explained that there are two types of *bhakti* which arise by devotee association: mixed *bhakti* (*bhakti* with a little *jñān*a or *karma)* and pure *bhakti.* However *jñāna* mixed with a little *bhakti* for attaining liberation is called secondary *bhakti.* This occurs even without devotee association. Thus the word "generally" is used since in this case *jñāna* itself is the cause of that secondary *bhakti.*

Even without *jñāna, bhaki* gives all results, and without *bhakti, jñāna* and other processes give no results such as liberation. It was explained in the First Canto (SB 1.2.8 commentary) that the farmer worships the king by giving taxes and gifts. This is the cause of his farming. If he does not do this his efforts will be useless. This is stated by the Lord:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32-33

In the other processes, the actual giver of their results is *bhakti* alone. Some say that other methods are like nipples on the goat's neck—useless. The Lord's statements are the proof. Uddhava says the same:

āpa-trayeṇābhihitasya ghore

santapyamānasya bhavādhvanīha

paśyāmi nānyac charaṇaṁ tavāṅghri-

dvandvātapatrād amṛtābhivarṣāt

For one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides your two lotus feet, which are a shower of nectar extinguishing the fire of suffering. SB 11.19.9

Śukadeva also states the same:

saṁsāra-sindhum ati-dustaram uttitīrṣor

nānyaḥ plavo bhagavataḥ puruṣottamasya

līlā-kathā-rasa-niṣevaṇam antareṇa

puṁso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes. SB 12.4.40

Nārada says:

kiṁ vā yogena sāṅkhyena

nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca

na yatrātma-prado hariḥ

What is the use of *yoga, sāṅkhya, sannyāsa,* study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

Samyak prāyaṇaṁ means “directly the best shelter.”

|| 11.11.49 ||

athaitat paramaṁ guhyaṁ

śṛṇvato yadu-nandana

su-gopyam api vakṣyāmi

tvaṁ me bhṛtyaḥ suhṛt sakhā

O beloved of the Yadu dynasty! Because you are my servant, well-wisher and friend, I shall now speak to you who listen well the supreme secret.

I will speak to you something not revealed to others. It is said:

ettha tvaṁ saumya tat sarvaṁ tattvatas tad-anugrahāt

brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta

Because you are submissive, by the mercy of the *gurus,* you know all matters in truth. The *gurus* should speak the secret to the disciple who has affection for the *gurus.* SB 1.1.8

Śrīdhara Svāmī says that Lord will explain that methods like Sāṅkhya and *yoga* depend on other practices and are unpredictable in results. Association with devotees is independent, powerful and gives results without fail.

Thus ends the commentary on Eleventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Association of Devotees

|| 11.12.1 ||

śrī-bhagavān uvāca

na rodhayati māṁ yogo

na sāṅkhyaṁ dharma eva ca

na svādhyāyas tapas tyāgo

neṣṭā-pūrtaṁ na dakṣiṇā

vratāni yajñaś chandāṁsi

tīrthāni niyamā yamāḥ

yathāvarundhe sat-saṅgaḥ

sarva-saṅgāpaho hi mām

The Supreme Lord said: O Uddhava! Only by associating with my pure devotees one can destroy material attachment and attain me. One cannot attain me by *aṣṭāṅga-yoga,* distinction of *ātmā* from body, practice of nonviolence, study of the Vedas, austerity, *sannyāsa,* sacrifices, charitable projects, donations, vows, worship of *devatās*, secret *mantras*, holy places, or observing prohibitions and rules.

In the Twelfth Chapter, Kṛṣṇa glorifies association with devotees and, destroying all doubts, explains that the inhabitants of Vraja have the most exalted *prema. Yogaḥ* means practice of *āsana* and *prāṇāyāma*. *Sāṅkhyam* means distinction of *ātmā* from the body. *Dharmaḥ* means non-violence. *Svādhyāyaḥ* means study of the Vedas. *Tapaḥ* means austerities. *Tyāgaḥ* means *sannyāsa. Iṣṭāpūrtam* means sacrifice and charitable works such as digging wells or making gardens*. Dakṣiṇā* means giving donations to the public. *Vratāni* means *cāturmāsya* and other vows. *Yajñaḥ* means worship of *devatās*. *Chamdāṁsi* means secret *mantras*. The singular verb is used to indicate the verb *rodhayati* is to be repeated with each item. Plural words like *vratāni* should have the verb *rodhayanti.* The verb *rudh* means "to control." *Yoga* and other processes are not causes of controlling me. I am not controlled by *yoga* and other processes. This means I am not attained by these processes. The reasoning is as follows. It is said:

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava

na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā

O Uddhava, the unalloyed devotional service rendered to me by my devotees brings me under their control. I cannot be thus controlled by those engaged in mystic *yoga,* Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation. SB 11.14.20

The next statement is *bhaktyāham ekayā grāhyaḥ:* only by executing devotional service can I be attained. This reconfirms the previous statement "If one does not engage in *bhakti,* which arises usually by associating with my devotees, there is no means of escaping from material existence." (SB 11.11.48) I am not attained by these methods but I am factually attained by association with devotees. The present tense

(instead of the future tense) indicates that even before the appearance of *bhakti,* the Lord is controlled by the association of devotees. Then what to speak of after *bhakti* has made its appearance! *Yathā* in this verse does not mean “as much as” but rather “exactly.” Taking the statement *bhaktyāham ekayā grāhyāḥ* the word *yathā* in this verse has the same meaning as *ekayā,* pure *bhakti*. Because *yoga* and other processes are mixed with some *bhakti,* they also control the Lord to a small degree. Then *yathā* can have the ordinary meaning: those methods do not control me as much as association of devotees. This is the meaning given by some authorities. This association destroys all material attraction, because association controls the Lord.

|| 11.12.3-6 ||

sat-saṅgena hi daiteyā

yātudhānā mṛgāḥ khagāḥ

gandharvāpsaraso nāgāḥ

siddhāś cāraṇa-guhyakāḥ

vidyādharā manuṣyeṣu

vaiśyāḥ śūdrāḥ striyo ’ntya-jāḥ

rajas-tamaḥ-prakṛtayas

tasmiṁs tasmin yuge yuge

bahavo mat-padaṁ prāptās

tvāṣṭra-kāyādhavādayaḥ

vṛṣaparvā balir bāṇo

mayaś cātha vibhīṣaṇaḥ

sugrīvo hanumān ṛkṣo

gajo gṛdhro vaṇikpathaḥ

vyādhaḥ kubjā vraje gopyo

yajña-patnyas tathāpare

In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of my devotees. Thus, such living entities as the Daityas, Rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādharas, as well as such lower-class human beings

as the *vaiśyas, śūdras*, women and others, were able to achieve my supreme abode. Vṛtrāsura, Prahlāda Mahārāja and others like them also achieved my abode by association with my devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇāsura, Maya, Vibhīṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā, the *gopīs* in Vṛndāvana and the wives of the *brāhmaṇas* who were performing sacrifice.

Four verses show that association with devotees brings the Lord under control, either secondarily or significantly, giving examples like Bāṇa and the *gopīs.* There are persons with mixed *bhakti* and pure *bhakti.* By association with persons with mixed *bhakti* some persons brought the Lord under control in a secondary way. By association with persons with pure *bhakti*, some persons brought the Lord under control significantly.

Yātudhānāḥ means Rākṣasas. *Tvāṣṭraḥ* means Vṛtrāsura. *Kāyādhavaḥ* is Prahlāda. Before their birth Vṛtra and Prahlāda had the association of Nārada. Vṛṣa-parvā is well known in the Purāṇas as a devotee of Viṣṇu who gave up his mother as soon as he was born and was raised by sages. Bali had association of Prahlāda. When Bāṇa's arms were cut off, he got the association of compassionate Śiva. Maya, in building the assembly hall, got the association of the Pāṇḍavas. Vibhīṣaṇa got the association of Hanumān. Sugrīva, Hanumān and Jambavān got the association of Lakṣmaṇa. Gajendra in his previous life had the association of Nārada. Jaṭāyu had the association of Garuḍa and Daśartha. The merchant or *tulādhāra* is famous in *Mahābhārata*. His association is unclear. Dharmavyādha was a hunter. In his previous birth a *brahma-rakṣasa,* he got the association of a devotee king according to *Varāha Purāṇa. Hari-vaṁśa* tells how Kubja and others got the association of Nārada in a previous birth. The *gopīs* who were previously sages of Daṇḍakāraṇya forest had plentiful association with devotees in that life. In their life as *gopīs* they got the association of *nitya-siddha gopīs.* The wives of the *brāhmaṇas* got the association of messengers of Kṛṣṇa--the garland makers and betel nut sellers who came from Vraja to Mathurā to sell their products.

|| 11.12.7 ||

te nādhīta-śruti-gaṇā

nopāsita-mahattamāḥ

avratātapta-tapasaḥ

mat-saṅgān mām upāgatāḥ

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with me and my devotees, they achieved me.

They attained me, not by other processes, but by mixed or pure *bhakti*, which arose from association with devotees. They did not study the Vedas, and they did not worship great sages who understood the meaning of the Vedas, in order to get knowledge of the Vedas. They did not have vows or perform austerities. But they attained me, by association with me, caused by *bhakti,* caused by association with devotees. Association with devotees is equivalent to association with me.

|| 11.12.8 ||

kevalena hi bhāvena

gopyo gāvo nagā mṛgāḥ

ye ’nye mūḍha-dhiyo nāgāḥ

siddhā mām īyur añjasā

The inhabitants of Vṛndāvana, including the *gopīs,* cows, mountains, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for me and thus very easily achieved me.

The inhabitants of Vraja are most special. By *bhāvas* without mixture of *karma* or *jñāna,* without desires, by *bhakti-yoga* with *mādhurya, vātsalya, sakhya*, and *dāsya bhāvas,* they attained me. The *gopīs* attained me with *mādhurya-rasa.* The cows attained me by *vāsatlya-rasa.* The mountains like Govardhana attained me with *sakhya-rasa.* The animals, the trees and shrubs, though unintelligent, snakes like Kāliya attained me with *dāsya-rasa.* The *nitya-siddha* devotees attained me after expressing *pūrva-rāga* (attraction in separation before meeting the Lord during earthly pastimes, though they have associated with him in previous pastimes). Without beginning, the *nitya-siddha* devotees are already in possession of the Lord with their pure *bhakti.* Otherwise the word *nitya-siddha* would be meaningless.

|| 11.12.9 ||

yaṁ na yogena sāṅkhyena

dāna-vrata-tapo-’dhvaraiḥ

vyākhyā-svādhyāya-sannyāsaiḥ

prāpnuyād yatnavān api

But I cannot be attained by intense efforts of *yoga*, Sāṅkhya, charity, vows, austerity, sacrifices, explaining the Vedas, study of the Vedas, or *sannyāsa.*

The cause of pure *bhakti* is association with devotees, not other acts, though they are pious. Though one may be completely absorbed (*yatnavān*) in processes like *yoga,* one cannot attain me.

|| 11.12.10 ||

rāmeṇa sārdhaṁ mathurāṁ praṇīte

śvāphalkinā mayy anurakta-cittāḥ

vigāḍha-bhāvena na me viyoga-

tīvrādhayo ’nyaṁ dadṛśuḥ sukhāya

The *gopīs* were always completely attached to me with the deepest love. Therefore, when my uncle Akrūra brought my brother Balarāma and me to the city of Mathurā, the residents of Vṛndāvana, suffering extreme mental distress because of separation from me, could not find any other source of happiness.

The love of the *gopīs* is the most outstanding of all. This is described in four verses. When I was decisively taken to Mathurā by Akrūra, the *gopīs* did not see anyone other than me to give them happiness, since their hearts were completely attached to me on the sixth level of *prema-- anurāga,* very intense love.[15] Entering the next stage of *mahābhāva,* containing *rūḍha-bhāva*, they suffered intense pain because of separation. The past tense is used: they did not see anything except me for happiness. This suggests that their suffering ended. After killing Dantavakra, I united with the *gopīs* again and remained in that state.

|| 11.12.11 ||

tās tāḥ kṣapāḥ preṣṭhatamena nītā

mayaiva vṛndāvana-gocareṇa

kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ

hīnā mayā kalpa-samā babhūvuḥ

All of those nights that the *gopīs* spent with me, their most dearly beloved, in the land of Vṛndāvana while I herded the cows, seemed to them to pass in less than a moment. Bereft of my association, however, the *gopīs* felt that those same nights were equal to a day of Brahmā.

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[15] After *prema,* comes *praṇaya, sneha, raga, māna, anurāga* and *mahābhāva.*

This verse shows the outstanding quality of *rūḍha-bhāva* which is a type of *mahā-bhāva.* The seventh state of *prema, mahā-bhāva* is defined as *kalpasya kṣaṇatā yoge viyoge tad-viparyayaḥ:* in meeting the Lord a *kalpa* seems to be a moment, and in separation a moment seems to be a *kalpa*. (*Ujjvala-nīla-maṇi* 14.168) The nights of the *rāsa* dance with me, which lasted for a night of Brahmā, while I was situated in Vṛndāvana (*vṛndāvana-gocareṇa*) or while I was tending cows in Vṛndāvana, passed like half a moment. Nights of four *praharas* (twelve hours) became like many days of Brahmā because they could not tolerate that time in separation.

|| 11.12.12 ||

tā nāvidan mayy anuṣaṅga-baddha-

dhiyaḥ svam ātmānam adas tathedam

yathā samādhau munayo ’bdhi-toye

nadyaḥ praviṣṭā iva nāma-rūpe

Their minds bound by constant association with me, they were not aware of their bodies, of this world or the next world, just as sages in *samādhi* are not aware of the world, and just as rivers, on entering the ocean, lose their names and forms.

Ujjvala-nīla-maṇi explains that when one experiences intense emotions, one forgets everything even though one is not in a state of illusion. That is shown in this verse. Their minds were bound to constant association with me. By his amazing pastimes Kṛṣṇa stunned all the three worlds. By his constant association he bound up the *gopīs* with great strength. The functions of their intelligence became like desire cows for fulfilling Kṛṣṇa’s desires, bound up by constant association. They did not know their own bodies. In going to the *rāsa* dance, they did not know where they were, where they had come. They were not aware of this world or then next (*adaḥ*), though they had transgressed *dharma.* They were like sages in *samādhi.* In that state, experiencing Brahman, the sages remember nothing. However th*e gopīs* experienced me, not the Brahman. Thus the example is useful to show forgetfulness, but is not meant to show the attainment. There is a great difference between the *gopīs’* attaining *prema* and the sages attaining *nirvāṇa* since their feelings of possessiveness are different.

Seeing a husband or sons even without good qualities gives more happiness than seeing the moon, which gives great bliss and destroys all suffering. The cause is the possessiveness. One is more possessive of husband and sons than of the moon. Then what to speak of the bliss if one is unlimitedly possessive of Kṛṣṇa, the supreme Brahman, who gives unlimited bliss by his very nature, and is decorated with all good qualities! This possessiveness is the cause of the greatest bliss for the devotees**.**

brahmānando bhaved eṣa cet parārddha-guṇīkṛtaḥ |

naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api ||

The bliss of Brahman realization accumulated by *samādhi* lasting for half of Brahmā's life cannot compare to one drop of the ocean of the happiness of *bhakti.* BRS 1.1.38

Brahman is attached to the devotees and under their control, but Brahman is not attached to the sages and not under their control. Just as rivers enter the ocean and do not know their name and form, the *gopīs*, in relishing *rasa,* did not know their names and forms. The comparison does not illustrate absolute non-difference of *gopīs* from Brahman.

|| 11.12.13 ||

mat-kāmā ramaṇaṁ jāram

asvarūpa-vido 'balāḥ

brahma māṁ paramaṁ prāpuḥ

saṅgāc chata-sahasraśaḥ

All those hundreds of thousands of *gopīs,* desiring me, the supreme Brahman, not knowing my form of power, attained me, a lover who gave them pleasure because of association.

Thus they attained me. Desiring me, they attained me, the supreme Brahman, who gave pleasure to them (*ramaṇam).* Śukadeva said:

bhagavān api tā rātṛīḥ śāradotphulla-mallikāḥ

vīkṣya rantuṁ manaś cakre yoga-māyām upāśritaḥ

Kṛṣṇa, seeing those autumn nights scented with blossoming jasmine flowers, decided to give pleasure to the *gopīs*, using his *yoga-māyā.* SB 10.29.1

They attained me, not as a husband, but as a lover *(jāram*). They did not know my *svarūpa* of power, since they experienced only my great sweetness. Or the meaning of *asvarūpa-vidaḥ* can be "they did not attain *sārūpya,* forms similar to mine like other devotees." If they had attained forms similar to Kṛṣṇa, Kṛṣṇa could not perform *rāsa* dance with them. Another meaning of *asvarūpa-vidaḥ* is "they did not know the beauty of their own forms, but experienced the beauty of my form." Or another meaning is "*gopīs* whose *svarūpas* no one knew."

|| 11.12.14-15 ||

tasmāt tvam uddhavotsṛjya

codanāṁ praticodanām

pravṛttiṁ ca nivṛttiṁ ca

śrotavyaṁ śrutam eva ca

mām ekam eva śaraṇam

ātmānaṁ sarva-dehinām

yāhi sarvātma-bhāvena

mayā syā hy akuto-bhayaḥ

O Uddhava! Give up duties and forbidden acts, the path of enjoyment and the path of renunciation, desire to hear more about *dharma,* and what you have already heard about *dharma.* Surrender to me alone, the soul of all beings, using all methods, with *bhāva* in your mind. You will be fearless by my mercy.

In reply to Uddhava's question about the qualities of the devotee, Kṛṣṇa described three types of devotees.[16] By their respective association, one attains mixed or pure *bhakti.* In order to show that he is controlled by *bhakti,* he stated that he is controlled by association of devotees. After describing the devotees who associate with the saintly devotees, Kṛṣṇa praised pure *bhakti-yoga,* situated in the *gopīs* and others, as being very rare. The burning tears of love for the *gopis* which were deeply suppressed in his heart suddenly burst forth with his statement in verse 10, in which he indicated that the *gopīs* had reached the highest level as devotees. To inspire Uddhava with that high level of pure *bhakti,* Kṛṣṇa speaks this verse.

Give up rules and prohibitions. Give up prescribed acts and forbidden acts. "Should I take *sannyāsa*?" No. Give up the *dharma* of the *sannyāsīs*, renunciation as well as the *dharma* of the householders, enjoyment. Do not hanker to hear about *dharma* in the future, and forget what you have heard already. By all methods, by all *bhāvas* in the mind, such as *dāsya* and *sakhya,* taking support of me, surrender. You will be fearless by my mercy. You are not qualified for *karma* or *jñāna.* But if you identify with those processes and thus fear sin and continued *saṁsāra* because of neglect of duties and *jñāna*, I am here, to deliver you from those two fears.

|| 11.12.16 ||

[16] These are the *karma-miśra-bhakta,* the *jñāna-miśra-bhakta* and the *kevala-bhakta.*

śrī-uddhava uvāca

saṁśayaḥ śṛṇvato vācaṁ

tava yogeśvareśvara

na nivartata ātma-stho

yena bhrāmyati me manaḥ

Uddhava said: O Lord of all masters of mystic power, I have heard your words, but the doubt in my heart does not go away. Thus my mind is bewildered.

My doubt is not dispelled. You previously said that I was qualified for *karma* by saying *mayi sarvāṇi karmāṇi nirapekṣaḥ samācara*: with disinterest, give all *karmas* to me. (SB 11.11.22) Previous to that you said:

yad idaṁ manasā vācā cakṣurbhyāṁ śravaṇādibhiḥ
naśvaraṁ gṛhyamāṇaṁ ca viddhi māyā-mano-mayam ||

The material universe that you perceive through your mind, speech, eyes, ears and other senses is a temporary creation that is equivalent to what is made of *māyā* when you perceive in the waking and to what is made of the mind when you perceive in the dream state. SB 11.7.7

tasmād yuktendriya-grāmo yukta-citta idam jagat

ātmanīkṣasva vitatam ātmānaṁ mayy adhīśvare

Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as the object of enjoyment for the *jīvas*, expanded everywhere, and you should also see the *jīvas* as controlled by me, Paramātmā.

SB 11.11.7 and 9

By these verses you have told me to practice *jñāna.* Now you give me qualification for *bhakti* by saying “Surrender to me.” I do not understand. And later you will give me qualification for *karma* again. Uddhava uses crooked words arising from *sakhya-rasa.*

|| 11.12.17 ||

śrī-bhagavān uvāca

sa eṣa jīvo vivara-prasūtiḥ

prāṇena ghoṣeṇa guhāṁ praviṣṭaḥ

mano-mayaṁ sūkṣmam upetya rūpaṁ

mātrā svaro varṇa iti sthaviṣṭhaḥ

The Supreme Lord said: I am the Supreme Lord who gives life to every living being. Manifesting in the various *cakras*, I enter the *mulādhāra-cakra* of Bramā along with *prāṇa* phase of subtle *parā* sound. I then rise to the *maṇipūra-cakra* in the mental phase as *paśyantī* and to (the *anāhata–cakra,* the intellectual phase) in subtle form as *madhyamā*.[17] I then take the gross form of short and longs sounds, different intonations, and the syllables of the alphabet.

O my friend Uddhava! Do not think like this! In order to help all *jīvas*, I am depositing with you the gems of methods to attain me—*bhakti, jñāna*, special qualities, *yoga,* austerity and *dharma,* which should be understood by the best devotee*.* You do not have any shame in identifying yourself with each item. O Uddhava! Though I teach all *jīvas* to practice *jñāna, karma, bhakti, yoga* and austerity, what I have just spoken, what I am speaking now, and what I will speak is directed to you alone. But have you become qualified for each process by such commands? To me, you are who you are. At this time, you cannot do all of these methods. I say all this to you in a joking, comforting way. I, and no one else, know the meaning of the Vedas, from which one can understand how one *jīva* becomes qualified for *karma, jñāna* or *bhakti* according to his condition. I alone have appeared from the mouth of four headed Brahmā as the Vedas. Kṛṣṇa then speaks this verse.

I, the Supreme Lord, am called *jīva* since I give life. I am that person. Pointing with his forefinger he touches his chest. I make my appearance in the *mulādhāra* and other *cakras (vivareṣu)* on Brahmā's body. That appearance is further described. I enter the *ādhāra-cakra (guhām*) along with *prāṇa* filled with subtle sound called *parā* or *nāda* (*ghoṣeṇa).* I attain the subtle, mental form *(manomayam*) called *paśyantī* in the *maṇipūra-cakra* (below the navel) and then *madhyamā* (in the *anāhata-cakra* in the heart) and finally in the *viśuddhi-cakra (*at the throat) I become gross sound called *vaikharī* with short and long sounds, high, low and medium pitches, and various syllables of the alphabet. I then became the various branches of the Veda.

|| 11.12.18 ||

yathānalaḥ khe 'nila-bandhur uṣmā

balena dāruṇy adhimathyamānaḥ

[17] Later in this chapter and In SB 11.21.36 commentary these are also explained. There seems to be a little contradiction, so these have been consolidated to make something consistent.

aṇuḥ prajāto haviṣā samedhate

tathaiva me vyaktir iyaṁ hi vāṇī

When sticks of kindling wood are vigorously rubbed together, heat is first situated as heat in the wood, and then by assistance of air, a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I gradually become manifest as the sound of the Vedas.

The gradually manifestation of the Vedas is described with an example. Fire resides as invisible warmth in the space within wood when the wood is first rubbed. With more rubbing of the wood, fire appears in small amount with the aid of air, as a spark. When it clearly manifests as fire, it then increases with addition of oblations. Similarly I appear gradually as the sound of the Vedas. Without me who will understand the deep meaning of the Vedas? Having understood, who will establish the methods of *bhakti, jñāna* and *karma* for delivering the *jīva* from *saṁsāra.* By mercy, I am now giving these methods to you, the most qualified person, equal to me. The sages in Badarikāśrama, receiving this knowledge from you, will be successful.

|| 11.12.19 ||

evaṁ gadiḥ karma gatir visargo

ghrāṇo raso dṛk sparśaḥ śrutiś ca

saṅkalpa-vijñānam athābhimānaḥ

sūtraṁ rajaḥ-sattva-tamo-vikāraḥ

Similarly, speech, action, motion, excretion, smelling, tasting, seeing, touching, hearing, deciding, discerning, identity, *mahat-tattva*, and transformations of *rajas, sattva* and *tamas* are my material manifestation.

Just as the Vedas which arise from my form appeared from the body of Brahmā, material sound arises from the body of material persons in a corrupted form. *Gadiḥ* refers to speech using the material voice. *Śruti* says:

catvāri vāk parimitā padāni tāni vidur brāhmaṇā ye manīṣiṇaḥ |

guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti ||

Wise men know the four aspects of speech. They do not reveal the three hidden in the body. Men speak the fourth form. Ṛg-veda 1.164.22

The meaning is this. Speech is measured in four phases. Three are called *parā*, situated in *prāṇa* at the base of the spine, *paśyantī,* situated in the mind in the navel, and *madhyamā* situated in intelligence in the heart. The sages do not reveal their forms. The fourth, called *vaikharī* is speech in the vocal organ.

Just as speech is manifested from me, the actions of all the senses of the total and individual *jīvas* are manifested from *prakṛti.* Action is the function of thehands. Movement is the action of the feet. Excretion is the function of the anus and genital. These are all action senses. Smell is the function of the nose. Taste is the function of the tongue. Seeing is the function of the eye. Touch is the function of the skin. Hearing the function of the ears. These are knowledge senses. Decision is the function of the mind. Discrimination is the funciton of intelligence and *citta.* Identity is the function of *ahaṅkāra. Sūtra* or *mahat-tattva* is the function of *pradhāna.* The transformations of *rajas, sattva* and *tamas* are *adhyātma, adhidaiva* and *adhibhūta.* All of these are manifestations of matter. The statement is a continuation of the last verse.

|| 11.12.20 ||

ayaṁ hi jīvas tri-vṛd abja-yonir

avyakta eko vayasā sa ādyaḥ

viśliṣṭa-śaktir bahudheva bhāti

bījāni yoniṁ pratipadya yadvat

The Lord becomes the Lord made of the three *guṇas.* He is one entity and invisible, but by time, possessing many energies, he becomes many forms, just as a seed on attaining a womb becomes many sprouts.

In order to say that the material world manifested from the Lord is not different from the Lord, first the Lord is described. This Lord (*jīvaḥ*) is the cause of the worlds composed of the lotus of Brahmā, being the form of *māyā* made of three *guṇa*s. First of all, before the creation, he was one, with no manifestation of the world. In time, he becomes the Lord (*ādyaḥ*) who is composed of matter, many *śaktis* which are divided, such as the voice, and manifest as many forms such as *devatās* and humans. An example of one object becoming many is described. It is like seeds which obtain a suitable womb. From one seed many sprouts grow.

|| 11.12.21 ||

yasminn idaṁ protam aśeṣam otaṁ

paṭo yathā tantu-vitāna-saṁsthaḥ

ya eṣa saṁsāra-taruḥ purāṇaḥ

karmātmakaḥ puṣpa-phale prasūte

In the Lord, this universe exists like a cloth with vertical and horizontal threads. It is like a tree, with no beginning, consisting of the force of *māyā,* giving birth to the flowers and fruits of happiness and distress.

This universe which takes shelter of the Lord is not different from him since it is the pastime of his *māyā.* This is explained with an example. In the Lord, this universe is like a cloth which is spread out with vertical and horizontal threads. As the source of *saṁsāra* it is called *saṁsāra.* This is described as a tree. It is without beginning *(purāṇaḥ*), containing the current of *karma* (*karmātmakaḥ).* The flower is the first manifestation of the fruit. The fruits are happiness and distress, results of piety and sin.

|| 11.12.22 ||

dve asya bīje śata-mūlas tri-nālaḥ

pañca-skandhaḥ pañca-rasa-prasūtiḥ

daśaika-śākho dvi-suparṇa-nīḍas

tri-valkalo dvi-phalo ’rkaṁ praviṣṭaḥ

The tree has two seeds, a hundred roots, three trunks, five branches, five saps, eleven branches, and a nest with two birds. It has three layers of bark, two fruits. It reaches as far as the sun.

The metaphor is expanded. It has two seeds, piety and sin. It has a hundred roots or unlimited desires. It has three trunks or three *guṇas.* It has five branches, the five gross elements. It produces five saps, the five sense objects. It has eleven branches, the senses. In the tree is a nest with two birds, *jīva* and Paramātmā. It has three layers of bark, *vāta, pitta,* and *śleṣmā.* It has two fruits, happiness and distress. It spread up to the sun. One who goes beyond the sun becomes free of *saṁsāra.*

. || 11.12.23 ||

adanti caikaṁ phalam asya gṛdhrā

grāme-carā ekam araṇya-vāsāḥ

haṁsā ya ekaṁ bahu-rūpam ijyair

māyā-mayaṁ veda sa veda vedam

The vultures or householders eat one fruit of the tree and the swans or *sannyāsīs* eat another fruit of the tree. He who knows the universe of many forms produced by *māyā* by accepting worshipable *gurus*, knows the meaning of the Vedas.

This verse describes the enjoyers of the fruits. The vultures *(gṛdhrāḥ),* those who desire enjoyment, are the householders (*grāme carāḥ).* They eat the one fruit of the tree, suffering, made of *avidyā.* There is only one fruit since both hell and heaven are forms of suffering produced by *avidyā.* The *sannyāsīs (haṁsāḥ*) eat one fruit, happiness, arising from *vidyā,* by discrimination, since things related to *jñāna* all give happiness. He who knows about the many forms arising through *māyā-śakti,* through worshipping *gurus,* knows the real meaning of the Vedas.

|| 11.12.24 ||

evaṁ gurūpāsanayaika-bhaktyā

vidyā-kuṭhāreṇa śitena dhīraḥ

vivṛścya jīvāśayam apramattaḥ

sampadya cātmānam atha tyajāstram

Thus, by worshipping *guru,* by the axe of *jñāna* made sharp by *bhakti* even in a secondary role, by being steady, destroy the subtle body, and with attention attain Paramātmā. Then give up the weapon of *jñāna.*

Knowing this, having accomplished the purpose, give up all *sādhana.* By the axe of *jñāna* sharpened by the main process of *bhakti* which has taken a secondary role, cut the subtle body made of the three *guṇas.* On attaining Paramātmā, give up the practice of *jñāna,* the weapon. I am directing all these instructions to you (though you are beyond *jñāna*), just as I gave all types of instructions to Arjuna in the *Gītā.* You should not fear that this is detrimental for you.

Thus ends the commentary on Twelfth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

Teachings of Haṁsa

|| 11.13.1 ||

śrī-bhagavān uvāca

sattvaṁ rajas tama iti

guṇā buddher na cātmanaḥ

sattvenānyatamau hanyāt

sattvaṁ sattvena caiva hi

The Supreme Lord said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of material goodness one can conquer the modes of passion and ignorance, and by the condition of cessation one may free oneself even from material goodness.

In the Thirteenth Chapter the Lord speaks of the method of removing material contamination from the heart by meditation on the Lord, in order to become free from the material world, through the story related to Haṁsa and the Kumāras. The Lord mentioned destroying *saṁsāra* by the axe of knowledge. The method of producing knowledge is now described in seven verses. The *guṇas* do not belong to the *jīva.* They belong to the intelligence. The binding *guṇas* of ignorance must be destroyed. The *rajas* and *tamas* portions are destroyed by *sattva*. *Sattva,* with truth and compassion, is destroyed by the condition of cessation *(sattvena).*

|| 11.13.2 ||

sattvād dharmo bhaved vṛddhāt

puṁso mad-bhakti-lakṣaṇaḥ

sāttvikopāsayā sattvaṁ

tato dharmaḥ pravartate

From an increase in *sattva, dharma*, characterized by secondary *bhakti* to me, becomes prominent. One can strengthen *sattva* by cultivation of *sattvika* items. From that *sattva, dharma* arises.

This verse describes the ability of *sattva* to conquer the other *guṇas.* By increase in *sattva, dharma* with *bhakti* as a secondary characteristic arises. Or "from *sattva, dharma*, which derives is good qualities from *bhakti* alone, arise." This means that *dharma* without *bhakti* has no good qualities. How does *sattva* increase? By use of *sattvika* items, *sattva* increases. From increase of *sattva, dharma* arises.

|| 11.13.3 ||

dharmo rajas tamo hanyāt

sattva-vṛddhir anuttamaḥ

āśu naśyati tan-mūlo

hy adharma ubhaye hate

***Dharma,* strengthened by *sattva,* destroys the influence of *rajas* and *tamas.* When *rajas* and *tamas* are destroyed, *adharma,* caused by them, is quickly vanquished.**

When *rajas* and *tamas* (*ubhe*) are destroyed, *adharma,* caused by *rajas* and *tamas*, is destroyed.

|| 11.13.4 ||

āgamo 'paḥ prajā deśaḥ

kālaḥ karma ca janma ca

dhyānaṁ mantro 'tha saṁskāro

daśaite guṇa-hetavaḥ

The *guṇas* produce three varieties of scriptures, water, population, place, time, action, birth, meditation, *mantra* and *saṁskāras.*

By use of *sattvika* items, *sattva* becomes prominent. Two verses now explain *sattvika* items. *Āgamaḥ* means scriptures. *Apaḥ* means *āpaḥ*, water. *Prajāḥ* means people. These ten items are produced by the three *guṇas (guṇa-hetavaḥ).* Thus scriptures and other items come in three varieties: *sattva, rajas* and *tamas.*

|| 11.13.5 ||

tat tat sāttvikam evaiṣāṁ

yad yad vṛddhāḥ pracakṣate

nindanti tāmasaṁ tat tad

rājasaṁ tad-upekṣitam

Among the ten items, the great sages have praised and recommended those that are in *sattva.* They have rejected those in *tamas* and show indifference for those in *rajas.*

Among those items, the sages praise items in *sattva,* condemn items in *tamas* and neither praise nor condemn items in *rajas.*

|| 11.13.6 ||

sāttvikāny eva seveta

pumān sattva-vivṛddhaye

tato dharmas tato jñānaṁ

yāvat smṛtir apohanam

Until one realizes *ātmā* and destroys the *guṇas* and the gross and subtle bodies, one must use *sattvika* items to increase *sattva,* which increases *dharma,* and then gives rise to *jñāna.*

One should use *sattvika* items. One should read scriptures emphasizing detachment from the world rather than scriptures which recommend goals in *rajas* or *tamas.* One should use holy water rather than water mixed with fragrances or liquor. One should associate with persons who are detached, not persons with bad conduct. One should live in solitary places, not places with roads and gambling. One should do activities at *brāhma-muhūrta*, not at evening and midnight. One should perform daily and periodic ties, not rites for enjoyment or cursing. One should give birth to progeny according proper *dīkṣā* rites, not through rites of worshippers of *devatās* etc. One should mediate on the Lord, *jñānīs,* and followers of *dharma*, not on persons who are full of hatred or enjoy their senses. One should use *mantras* like *oṁ,* not inferior, concocted *mantras.* One should employ *saṁskāras* for purification of *ātmā*, not for purification of body, house or slaughter house. *Dharma* increases by *sattva.* From *dharma* comes *jñāna*. How long does one do this? One does this until one realizes *ātmā*, until one destroys the gross and subtle bodies and their cause, the *guṇas. Jñāna* or *vidyā,* having destroyed the coverings on the *jīva,* like a fire without fuel, finally disappears.

|| 11.13.7 ||

veṇu-saṅgharṣa-jo vahnir

dagdhvā śāmyati tad-vanam

evaṁ guṇa-vyatyaya-jo

dehaḥ śāmyati tat-kriyaḥ

In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the bamboo forest. Then the fire is automatically calmed by its own action. Similarly, by the transformation of the *guṇas,* the subtle and gross material bodies are generated. If one uses those bodies to cultivate knowledge, that knowledge destroys the two bodies and then destroys itself.

"How can *jñāna* which arises from *sādhana* using intelligence and senses composed of the transformation of the *guṇas* reject the *guṇas* which are its cause?" Just as the fire generated from friction of bamboos after burning down the bamboo forests dies, the *jñāna* arising the body (*tat-kriyaḥ*), arising from transformation of the *guṇas,* after destroying the coverings on the *jīva,* finally dissipates itself.

|| 11.13.8 ||

śrī-uddhava uvāca

vidanti martyāḥ prāyeṇa

viṣayān padam āpadām

tathāpi bhuñjate kṛṣṇa

tat kathaṁ śva-kharāja-vat

Uddhava said: O Kṛṣṇa! Generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. How can a person in knowledge enjoy just like a dog, an ass or a goat?

"Those who do not know enjoy material life. But even those who know that one can attain the ultimate goal by employing *sattva,* still enjoy material life" They enjoy just as a dog, though scolded, eats leftovers, just as a donkey though kicked, enjoys a female donkey, and just as the goat, though about to be killed, enjoys the grass.

|| 11.13.9-10 ||

śrī-bhagavān uvāca

aham ity anyathā-buddhiḥ

pramattasya yathā hṛdi

utsarpati rajo ghoraṁ

tato vaikārikaṁ manaḥ

rajo-yuktasya manasaḥ

saṅkalpaḥ sa-vikalpakaḥ

tataḥ kāmo guṇa-dhyānād

duḥsahaḥ syād dhi durmateḥ

The Lord said: When the inattentive person mistakenly thinks in his mind that he is the body, terrible *rajas* overcomes the sattvic mind. The mind in *rajas* then decides that certain objects are enjoyable and concentrates on them. Then uncontrollable desire arises in the foolish person from absorbing himself in the qualities of the desired object.

Those who enjoy material objects are not called learned, but are called persons who think they are learned. Hear how they enjoy material objects even though criticized. This is expressed in three verses. First, the false identity with the body rises up in the mind. Then, terrible *rajas* of the inattentive person pervades the mind in *sattva (vaikārikam*). The mind first decides "This must be enjoyed." Then it decides more emphatically "I really must enjoy this." Then, desire which is difficult to suppress arises from absorption in the objects qualities. "Oh! What a beautiful form! What good character!"

|| 11.13.11 ||

karoti kāma-vaśa-gaḥ

karmāṇy avijitendriyaḥ

duḥkhodarkāṇi sampaśyan

rajo-vega-vimohitaḥ

One who does not control the material senses comes under the control of material desires, and, bewildered by the strong push of *rajas,* performs

material activities, although clearly understanding that the result will be future unhappiness.

Then, in order to attain the object of desire, the person, knowing that the actions will produce *karma* in the form of suffering, performs actions.

|| 11.13.12 ||

rajas-tamobhyāṁ yad api

vidvān vikṣipta-dhīḥ punaḥ

atandrito mano yuñjan

doṣa-dṛṣṭir na sajjate

Although the intelligence of a learned person may be bewildered by *rajas* and *tamas*, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

Even though the learned person may become overcome in his intelligence by *rajas* and *tamas*, he should again bring the mind under control.

|| 11.13.13 ||

apramatto ’nuyuñjīta

mano mayy arpayañ chanaiḥ

anirviṇṇo yathā-kālaṁ

jita-śvāso jitāsanaḥ

Being attentive, a person should master the *yoga* procedures of breathing and sitting properly, and, without giving up effort, should gradually fix the mind in me at the appropriate times.

The word *atandritaḥ* (being careful or alert) from the previous verse is explained. Where should the mind be engaged? It should be engaged in me. If the mind is not under control, one should not give up efforts (*anirviṇṇaḥ*).

|| 11.13.14 ||

etāvān yoga ādiṣṭo

mac-chiṣyaiḥ sanakādibhiḥ

sarvato mana ākṛṣya

mayy addhāveśyate yathā

This *yoga* system was taught by my devotees, headed by Sanaka-kumāra. Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in me.

|| 11.13.15||

śrī-uddhava uvāca

yadā tvaṁ sanakādibhyo

yena rūpeṇa keśava

yogam ādiṣṭavān etad

rūpam icchāmi veditum

Uddhava said: O Keśava! I desire to know when and in what form did you instruct the science of *yoga* to Sanaka and his brothers.

|| 11.13.16 ||

śrī-bhagavān uvāca

putrā hiraṇyagarbhasya

mānasāḥ sanakādayaḥ

papracchuḥ pitaraṁ sūkṣmāṁ

yogasyaikāntikīm gatim

The Supreme Lord said: Once, the mental sons of Lord Brahmā, the sages headed by Sanaka, inquired from their father about the highest and intangible limit of *yoga.*

Aikāntikīm gatim means the highest limit or goal.

|| 11.13.17 ||

sanakādaya ūcuḥ

guṇeṣv āviśate ceto

guṇāś cetasi ca prabho

katham anyonya-santyāgo

mumukṣor atititīrṣoḥ

The sages headed by Sanaka said: O Lord! The consciousness is naturally attracted to sense objects, and the experienced sense objects then enter within the consciousness. Therefore, how can a person who desires liberation, who desires to surpass the sense objects, completely give up this mutual relationship between the sense objects and the consciousness?

Consciousness enters into sense objects because of natural attraction. The experienced objects enter into the consciousness. How can a person desiring to surpass the sense objects completely give up this mutual relation?

|| 11.13.18 ||

śrī-bhagavān uvāca

evaṁ pṛṣṭo mahā-devaḥ

svayambhūr bhūta-bhāvanaḥ

dhyāyamānaḥ praśna-bījaṁ

nābhyapadyata karma-dhīḥ

The Supreme Lord said: On being asked, Brahmā, who was born directly from the body of the Lord, who is the creator of all living entities within the material world, and who was the best of the *devatās,* but because his mind was absorbed in creation of the universe, he could not understand the nature of *ātmā* after considering the matter.

Though Brahma was the head of the *devatās*, not born from any mortal (*svayambhūḥ*), and the creator of all other beings, and though he considered the question deeply, he could not understand the nature of the pure *ātmā* because his intelligence was attached to the action of creation. .

|| 11.13.19 ||

sa mām acintayad devaḥ

praśna-pāra-titīrṣayā

tasyāhaṁ haṁsa-rūpeṇa

sakāśam agamaṁ tadā

Lord Brahmā, desiring the answer to the question, fixed his mind on me. At that time, in my form of Haṁsa, I became visible to Lord Brahmā.

Just as the swan can separate milk from water, I can separate the consciousness from the *guṇas*. This is implied by the word "swan."

|| 11.13.20 ||

dṛṣṭvā mām ta upavrajya

kṛtva pādābhivandanam

brahmāṇam agrataḥ kṛtvā

papracchuḥ ko bhavān iti

Seeing me, the sages, placing Brahmā in the lead, came forward and worshiped my lotus feet. Then they asked, "Who are you?"

|| 11.13.21 ||

ity ahaṁ munibhiḥ pṛṣṭas

tattva-jijñāsubhis tadā

yad avocam ahaṁ tebhyas

tad uddhava nibodha me

O Uddhava! The sages, desiring to know the goal of *yoga,* thus inquired from me who I was. Now please hear as I, master of those with false identity, explain what I spoke to them.

Ahaṁtebhyaḥ can mean "I, the master (*ibhyaḥ*) of the sages with false identity of I *(ahaṁtā*). According to *Amara-koṣa* the word *ibhyaḥ* means master.

|| 11.13.22 ||

vastuno yady anānātva

ātmanaḥ praśna īdṛśaḥ

kathaṁ ghaṭeta vo viprā

vaktur vā me ka āśrayaḥ

O *brāhmaṇas*! If, when asking me who I am, you believe that I am also a *jīva,* this question cannot occur if there is no plurality of *ātmās* in the absolute. I would have to answer in terms of plurality of qualities and type.

In asking "Who are you?" do you think I am a j*īva*? Or do you think I am a material body? Or do you think I am the Supreme Lord? First Haṁsa dismisses the idea that he is a *jīva.* If you ask if I am a *jīva* arising from the absolute substance, how can your question arise at all? There exists no plurality of the absolute into many *ātmās* since the absolute has no distinctions based on qualities and species and all conscious particles are actually one. Who is the shelter of me, the person answering you? (How should I answer?) I would give an answer "I am so and so" based on particular qualities and species (which would be contrary to your belief in one absolute.).

|| 11.13.23 ||

pañcātmakeṣu bhūteṣu

samāneṣu ca vastutaḥ

ko bhavān iti vaḥ praśno

vācārambho hy anarthakaḥ

If you ask "Who are you?" in terms of the five elements, which are actually one spread everywhere, your question should still not be asked. My use of words, following your example, is also meaningless.

He discards the idea that he is the body. In considering the absolute substance, the question cannot arise "Who are you?" based on the idea of many bodies made of five material elements, directed to one person. You would have to say "Who are you five?" "Well, we consider that the five elements merge into one form." The question "Who are you?" still cannot be asked because of the oneness of all elements as with the oneness of all *jīva.* (There can be no distinction of elements in one person and another

person.) “But even the learned use this convention in questions and answers. You have also said ‘O *brāhmaṇas*!’” My use of words is also meaningless. My words, arising only in response to your question, are meaningless like your question because they should not occur. “We are speaking only like you.” But you are ignorant. Why are you asking about the truth? Are you not ashamed?

|| 11.13.24 ||

manasā vacasā dṛṣṭyā

gṛhyate ’nyair apīndriyaiḥ

aham eva na matto ’nyad

iti budhyadhvam añjasā

Within this world, whatever is perceived by the mind, speech, eyes or other senses is me alone and nothing besides me. All of you please understand this as it is.

He rejects the question based on the idea of that he is the Supreme Lord. Because there is no “inside” of the Supreme Lord, I have no internal distinctions. What is perceived by the mind and other senses is me alone and nothing else, since it is the product of my energy. Thus there is also no external difference, between apparently different objects. Thus, the question “Who are you?” does not arise.

|| 11.13.25 ||

guṇeṣv āviśate ceto

guṇāś cetasi ca prajāḥ

jīvasya deha ubhayaṁ

guṇāś ceto mad-ātmanaḥ

My dear sons! The mind has a natural proclivity to enter into the sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is non-different from me.

“If this is true, then we are certainly fools! But if you are everything, then the consciousness and the sense objects are also you. We asked about how to completely give up the consciousness and the sense objects which mutually enter each other. Please tell us this!” O sons! Yes, the consciousness enters the sense objects and the

sense objects enter the mind and both belong to me. The body is a covering on the *jīva* which is non-different from me (*mad-ātmanaḥ*) since it is spiritual in nature. The body (to which that consciousness and the sense objects belong) is not the *svarūpa* of the *jīva.* Then why does one strive to give up the consciousness and the sense objects? Rejecting both, which are causes of the problem, one will certainly become non-dual.

|| 11.13.26 ||

guṇeṣu cāviśac cittam

abhīkṣṇaṁ guṇa-sevayā

guṇāś ca citta-prabhavā

mad-rūpa ubhayaṁ tyajet

The consciousness remains forever in the sense objects by continual service to them. The sense objects remain strongly in the consciousness. One who absorbs himself in me can give up both.

Giving them both up is difficult. The consciousness remains in the sense objects by impressions, made firm by repeatedly serving the sense objects without a beginning. How will it be possible for you to give up the sense objects? The sense objects repeatedly remain in the consciousness by impressions. They remain there at all times. How is it possible to give up such consciousness? However it is not necessary for *jñānīs* to endure such difficulty in giving up both. The *jñānī* who absorbs himself in me gives up both. Because the devotees, fixed on service to me as the highest goal, become absorbed in my form, qualities, pastimes and *rasa*, the sense objects naturally withdraw from the consciousness. It is not difficult to give them both up. But *jñānīs* do not desire to absorb their minds in me.

|| 11.13.27 ||

jāgrat svapnaḥ suṣuptaṁ ca

guṇato buddhi-vṛttayaḥ

tāsāṁ vilakṣaṇo jīvaḥ

sākṣitvena viniścitaḥ

Waking, sleeping and deep sleep, the three functions of the intelligence, are caused by the three *guṇas*. The *jīva is* ascertained to be different from these three states since it is only the witness of them.

Actually there is no relation of the pure *jīva* with the sense objects and material consciousness. Giving up the false identity is giving them both up.

sattvāj jāgaraṇaṁ vidyād rajasā svapnam ādiśet

prasvāpaṁ tamasā jantos turīyaṁ triṣu santatam

One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them. SB 11.25.20

Thus the *guṇas* are the cause of the three states of intelligence or consciousness. The *jīva* is different from them. It is without these three states. Why? It is confirmed that it is the mere witness of those states.

|| 11.13.28 ||

yarhi saṁsṛti-bandho ’yam

ātmano guṇa-vṛtti-daḥ

mayi turye sthito jahyāt

tyāgas tad guṇa-cetasām

When bondage in *saṁsāra* or identity with the body occurs, it produces the influence of the sense objects. When one gives up *saṁsāra* by concentration on me, one gives up sense objects and material consciousness completely.

Even if the sense objects have no relation to the *jīva,* the *jīva* accepts the functions of the sense objects through identification with the body. When the *jīva* dissolves the identification with the body, he gives up the sense objects. When the bondage of *saṁsāra* occurred for the *jīva* in the form of identity with the body, that false identity produced the functioning of the sense objects. When one becomes situated in me, the fourth state, and gives up the bondage of *saṁsāra*, detachment from the sense objects and material consciousness occur naturally.

|| 11.13.29 ||

ahaṅkāra-kṛtaṁ bandham

ātmano ’rtha-viparyayam

vidvān nirvidya saṁsāra-

cintāṁ turye sthitas tyajet

The false identity with the body produces bondage and obstacles to the *ātmā.* Therefore, an intelligent person, by being situated in the Lord, gives up fear of *saṁsāra.*

This clarifies what has been said already. The wise man knows that bondage is created by identity with the body (*ahaṅkāra*), which is a cause of obstacles (*artha-viparyayam*), since it covers the bliss of the *ātmā.* Giving up that false identity, being situated in me, the form of bliss, one can give up thoughts of fearing *saṁsāra.*

|| 11.13.30 ||

yāvan nānārtha-dhīḥ puṁso

na nivarteta yuktibhiḥ

jāgarty api svapann ajñaḥ

svapne jāgaraṇaṁ yathā

As long as one does not give various conceptions of the self by proper logic, one remains ignorant in the bondage of *saṁsāra,* though sometimes thinking he is free of bondage, just as a person while still in a dream may perceive that he has woken up.

As long one does not cease identity with various objects by the idea that I am not receiving various sense objects, one remains ignorant, bound in *saṁsāra,* though he thinks he liberated from the bondage of *saṁsāra* (*jāgarti*). Though in a dream, one may dream of waking up. Similarly, within the condition of ignorance, one may have some knowledge.

|| 11.13.31 ||

asattvād ātmano ’nyeṣāṁ

bhāvānāṁ tat-kṛtā bhidā

gatayo hetavaś cāsya

mṛṣā svapna-dṛśo yathā

Because of the false condition of persons who identify with the body rather than the *ātmā,* perception of difference such as *varṇāśrama,* results like Svarga, and actions to produce them are all false for the *jīva.* They are like the false objects perceived by the *jīva* in a dream.

"How can one reject persons whose minds think in terms of variety in the form of *varṇāśrama,* recommended in the Vedas?" Because of the false condition of those who identify with the body, differences such as *varṇāśrama* created by bodily identity, results like Svarga (*gatayaḥ*) and actions *(hetavaḥ*) arise. These are illusory for the *jīva.* Though identity with the body, results like Svarga, and actions to produce them actually exist as a result of material energy, the *jīva's* relation to them is false. Though a horn exists, because the relation of a horn and rabbit is false, a rabbit's horn is false. The seer of a dream, the *jīva,* sees false things in a dream. And actions dreamed such as eating sweet rice, making sweet rice or gathering the rice and milk to make it, are all false.

|| 11.13.32 ||

yo jāgare bahir anukṣaṇa-dharmiṇo 'rthān

bhuṅkte samasta-karaṇair hṛdi tat-sadṛkṣān

svapne suṣupta upasaṁharate sa ekaḥ

smṛty-anvayāt tri-guṇa-vṛtti-dṛg indriyeśaḥ

In the waking state, the *jīva* enjoys objects which are temporary, using the senses. In the dream state, the *jīva* experiences similar objects in the mind. In deep sleep everything dissolves and the *jīva* alone remains. The lord of the senses, the *jīva,* perceives all three states through continuity cause by recollection.

In verse 30 it was described that one should use logic. The person enjoys objects like the body (*arthān*) using his senses like the hand and eye. Those objects have a temporary nature, like infancy and youth. In dreams, one experiences in the mind objects made of impressions similar to the objects of waking condition. In deep sleep one extinguishes all these objects. The *jīva* alone remains as the seer of the actions of the three conditions of consciousness.

"In the waking state all the senses are active. In dream state the mind is active. In deep sleep the intelligence remains as a trace of the mind. How then is *ātmā* the witness?" It is the lord of the senses (and the mind and intelligence). "Is it separate from waking, dreaming and sleeping states?" No. It is connected to all these conditions by recollection. "I saw a dream. Then I was not aware of anything. Then I

awoke." These conditions operate because of difference in the covering (*upādhi*) on the *jīva.* By this method, one should see the difference between the body and the *ātmā.*

|| 11.13.33 ||

evaṁ vimṛśya guṇato manasas try-avasthā

man-māyayā mayi kṛtā iti niścitārthāḥ

sañchidya hārdam anumāna-sad-ukti-tīkṣṇa

jñānāsinā bhajata mākhila-saṁśayādhim

Considering that the three states of the intelligence arising from the *guṇas* are created by my *avidyā* within me, being firmly convinced of your nature as *ātmā,* and cutting the three states by the sharp sword of knowledge, by inference and by scriptural statements, worship me, the destroyer of all doubts.

"Then what should we do?" Consider the three states of the intelligence arising from the *guṇas* to be created by in me by my *avidyā (māyayā).* They do not really exist. You who have determined that you are *ātmā,* cutting the three states (*hārdam*) by inference, by instructions of sages and statements of scripture, and by the sharp sword of knowledge, should worship me, the destroyer (*ādhim)* of all doubts.

|| 11.13.34 ||

īkṣeta vibhramam idaṁ manaso vilāsaṁ

dṛṣṭaṁ vinaṣṭam ati-lolam alāta-cakram

vijñānam ekam urudheva vibhāti māyā

svapnas tridhā guṇa-visarga-kṛto vikalpaḥ

One should understand that this world is a misconception, a diversion for the mind, visible but temporary, and flickering like a fire brand. Brahman is one consciousness but manifest as many. The three states arising by the *guṇas* create various transformations, but these are temporary like a dream.

After realizing the difference of the *ātmā* from the three states with which it has no relation, one should see the conception of this is world to be endowed with an illusory nature, arising from the identity of I and mine. One should see it as an object of interest for the mind (*manasaḥ vilāsam*) caused by imposing conceptions of I and mine

out of illusion. *Manasaḥ vilāsam* can also mean “the universe in which there is great dancing (*lāsa*) of the mind.” The world is temporary and extremely fickle, full of movement, like a fire brand. “But from perceiving this duality in the world, one cannot attain realization of non-dual Brahman.” Brahman is one consciousness *(ekaṁ vijñānam)* but is manifested in various ways. But this is not a variety in the spiritual substance itself, since the three states are created by the *guṇas* through *māyā,* and are temporary like a dream.

|| 11.13.35 ||

dṛṣṭim tataḥ pratinivartya nivṛtta-tṛṣṇas

tūṣṇīṁ bhaven nija-sukhānubhavo nirīhaḥ

sandṛśyate kva ca yadīdam avastu-buddhyā

tyaktaṁ bhramāya na bhavet smṛtir ā-nipātāt

Withdrawing one’s vision from the visible world and giving up material desire, one should remain silent, realizing the happiness of *ātmā,* without performing actions. Even if one observes the world, one will not be bewildered by what was previously perceived by false intelligence and was already rejected. Only the remembrance of *saṁsāra* remains until death of the body.

Because of this, one should withdraw from what is seen and remain silent without hankering. This means that one should be without operations of mind or voice. The ability is caused by one’s realization of happiness. Then one remains without actions of the body *(nirīhaḥ*). “Will *saṁsāra* recur because of inability to withdraw continuously from the state of duality while possessing a body?” Even if one observes the world in necessary daily actions, one will not be bewildered again by what one has given up, based on previous mistaken identity (*avastu-buddhyā*). However, until death of the body, remembrance, a shadow of *saṁsāra,* will remain.

|| 11.13.36 ||

dehaṁ ca naśvaram avasthitam utthitaṁ vā

siddho na paśyati yato ’dhyagamat svarūpam

daivād apetam atha daiva-vaśād upetaṁ

vāso yathā parikṛtaṁ madirā-madāndhaḥ

The perfected sage is not aware whether he is seated or standing while situated in the temporary body, since he has realized Brahman. He is like a drunken man who is not aware of receiving and putting on clothing or taking off his clothing.

Two verses describe the state of the person who has perfected *jñāna,* who is *jīvanmukta.* He does not pay attention when he has risen from a seat or sits down again because he has attained realization of Brahman (*svarūpam*). An example is given. A drunken person is not aware if he is wearing or not wearing clothing.

|| 11.13.37 ||

deho 'pi daiva-vaśa-gaḥ khalu karma yāvat

svārambhakaṁ pratisamīkṣata eva sāsuḥ

taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ

svāpnaṁ punar na bhajate pratibuddha-vastuḥ

As long as the body under the control of *karma* continues its *karmas*, the person who has perfected *yoga* continues to live, but does not experience pleasures of the material body endowed with senses and sense objects, just as a person who has awoken from sleep does not experience a dream body any longer.

As long has one has *karmas* to be experienced even the liberated person will continue living while observing his experience of *karma.* "Will he sometimes become attached again?" No. He does not enjoy the body with senses, senses objects and material enjoyment. He is like a person who has woken up and does not experience the dream body again.

|| 11.13.38 ||

mayaitad uktaṁ vo viprā

guhyaṁ yat sāṅkhya-yogayoḥ

jānīta māgataṁ yajñaṁ

yuṣmad-dharma-vivakṣayā

O *brāhmaṇas*! Know that I am Viṣṇu who has come with a desire to teach you *dharma.* I have spoken the confidential knowledge of Sāṅkhya and *aṣṭāṅga-yoga.*

The Lord reveals his identity in order that they gain faith. *Sāṅkhya* means distinguishing *ātmā* and non-*ātmā. Yoga* means *aṣṭāṅga-yoga.* I have come with a desire to teach *dharma.* It should be understood that Haṁsa also taught about varṇāśrama duties, *dharma.* This teaching is referred to later in speaking about the duties of *varṇāśrāma*:

purā kila mahā-bāho dharmaṁ paramakaṁ prabho

yat tena haṁsa-rūpeṇa brahmaṇe 'bhyāttha mādhava

O Lord! O mighty-armed one! Previously in your form of Haṁsa you spoke to Brahmā those *dharma* that bring supreme happiness to the practitioner. SB 11.17.3

|| 11.13.39 ||

ahaṁ yogasya sāṅkhyasya

satyasyartasya tejasaḥ

parāyaṇaṁ dvija-śreṣṭhāḥ

śriyaḥ kīrter damasya ca

O best of the *brāhmaṇas*! Please know that I am the supreme shelter of the *yoga* system, analytic philosophy, seeing equally, speaking pleasantly, influence, beauty, fame and self-control.

Seeing that the Kumāras who were thinking "Oh! We have heard some astonishing knowledge!" the Lord then spoke. It will later be said that *ṛta* means speaking in a pleasing manner and *satya* means seeing everything equally. (SB 11.19-37-38) *Tejaḥ* means influence. I am the supreme shelter of all these qualities.

|| 11.13.40 ||

māṁ bhajanti guṇāḥ sarve

nirguṇaṁ nirapekṣakam

suhṛdaṁ priyam ātmānaṁ

sāmyāsaṅgādayo ’guṇāḥ

All superior qualities, which are eternal, such as equality to all beings and attachment to my devotee, reside in me, who am beyond the material *guṇas,* not dependent on material qualities, and the devotees’ friend, giving love to them.

“When you say that you are the supreme shelter of power and fame, we see that you also show identification with the body. How have you taught us knowledge by doing that?” True, I do not have a material body different from myself, as the *jīva* has. It has no *ahaṅkāra* made of *prakṛti.* It arises from my *svarūpa* and is full of eternity, knowledge and bliss. That is explained in this verse. All qualities take shelter of me, who am beyond the *guṇas* of *māyā.* I am not dependent on the qualities of *māyā (nirapekṣam).* But I work for the benefit of my devotees, since I am controlled by their *prema* (*priyam*) and show affection for them*.* According to *i-gu-pa-dha-jñā-prī-kiraḥ ka* (Pāṇinī 1.3.135) *priya* means "one who pleases.” What are the qualities? I am equal to all since I am indifferent to material things and I am attached (*āsaṅga*) to my devotees who are spiritual entities. The word *ādi* indicates the unlimited qualities such as truthfulness and cleanliness whcih are mentioned in the First Canto by the earth personified. Śrīdhara Svāmī says that *aguṇaḥ* means that the Lord has a form whose qualities do not change. Those qualities are eternal. In the First Canto it is said:
ete cānye ca bhagavan nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||
In the Lord reside the following eternal, great qualities, which do not disappear at any time. SB 1.16.31

Thus the qualities arising from the Lord’s *svarūpa* belong to the *svarūpa* of the Lord *(ātmānam*). *Śruti* say *śakti vividhaiva śruyate svābhāvikī jñāna-bala-kriyā ca:* the Lord has many spiritual energies, such as the energy of *jñāna, bala* and *kriyā*.
(*Śvetāsvatāra Upaniṣad*)

|| 11.13.41 ||

iti me chinna-sandehā

munayaḥ sanakādayaḥ

sabhājayitvā parayā

bhaktyāgṛṇata saṁstavaiḥ

Thus all of the doubts of the sages headed by Sanaka were destroyed by my words. Worshiping me with transcendental devotion, they chanted my glories with excellent hymns.

Agṛṇata means “they praised me.”

|| 11.13.42 ||

tair ahaṁ pūjitaḥ saṁyak

saṁstutaḥ paramarṣibhiḥ

pratyeyāya svakaṁ dhāma

paśyataḥ parameṣṭhinaḥ

The greatest of sages, headed by Sanaka, perfectly worshiped and glorified me. As Lord Brahmā looked on, I returned to my own abode.

Pratyeyāya means “I returned.”

Thus ends the commentary on Thirteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

The Excellence of *Bhakti*

|| 11.14.1 ||

śrī-uddhava uvāca

vadanti kṛṣṇa śreyāṁsi

bahūni brahma-vādinaḥ

teṣāṁ vikalpa-prādhānyam

utāho eka-mukhyatā

Uddhava said: O Kṛṣṇa! The learned sages recommend various excellent *sādhanas* for perfecting one's life. Among them are some superior? Is one among them the best?

In the Fourteenth Chapter, the excellence of *bhakti* and the process of meditation approved by those desiring liberation but who have some *bhakti* are described. Uddhava asks about grading the various *sādhanas* about which he has heard and will heard from Kṛṣṇa. The sages speak of many excellent *sādhanas (śreyāṁsi).* Which is superior? Is there one supreme *sādhana?*

|| 11.14.2 ||

bhavatodāhṛtaḥ svāmin

bhakti-yogo 'napekṣitaḥ

nirasya sarvataḥ saṅgaṁ

yena tvayy āviśen manaḥ

O Lord! You have explained the process of unalloyed *bhakti*, by which a devotee removes all material association from his life and is able to fix his mind on you.

According to you *bhakti* is the best. You have particularly pointed out *niṣkāma-bhakti* as the best. By this *bhakti* the mind becomes absorbed in you. Is *bhakti* the best among all processes? You should explain this.

|| 11.14.3 ||

śrī-bhagavān uvāca

kālena naṣṭā pralaye

vāṇīyaṁ veda-saṁjñitā

mayādau brahmaṇe proktā

dharmo yasyāṁ mad-ātmakaḥ

The Supreme Lord said: By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which *bhakti* is the essence.

O Uddhava! All philosophies arise from the Vedas alone. But the purport of the Vedas is *bhakti-yoga.* This *dharma* arises from my *svarūpa (mad-ātmakaḥ)* since *bhakti* is the essence of the *hlādinī-śakti. Mad-ātmakaḥ* can also mean "the process in which the mind concentrates on me." This refers to *bhakti* since by *bhakti* alone one becomes absorbed in the Lord. I have said *bhakyāham ekayā grāhyaḥ:* I am realized only by *bhakti.* (SB 11.14.21) This means "I can be attained by the senses only by *bhakti,* and by no other method." Other processes mentioned by the sages are not actually the best since they do not produce attainment of me. What is the use of asking about the principle or chief means among them?

|| 11.14.4 ||

tena proktā sva-putrāya

manave pūrva-jāya sā

tato bhṛgv-ādayo 'gṛhṇan

sapta brahma-maharṣayaḥ

Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhṛgu then accepted the same knowledge from Manu.

|| 11.14.5-7 ||

tebhyaḥ pitṛbhyas tat-putrā

deva-dānava-guhyakāḥ

manuṣyāḥ siddha-gandharvāḥ

sa-vidyādhara-cāraṇāḥ

kindevāḥ kinnarā nāgā

rakṣaḥ-kimpuruṣādayaḥ

bahvyas teṣāṁ prakṛtayo

rajaḥ-sattva-tamo-bhuvaḥ

yābhir bhūtāni bhidyante

bhūtānāṁ patayas tathā

yathā-prakṛti sarveṣāṁ

citrā vācaḥ sravanti hi

From the forefathers headed by Bhṛgu and other sons of Brahmā appeared many children and descendants, who assumed different forms as *devatās*, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādharas, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many species, along with their respective leaders, appeared with different desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are many explanations of the meaning of the Vedas.

"Then why did many opinions arise?" Eight and a half verses explain this. The seven Prajāpatis and great sages are Bhṛgu, Marīci, Atri, Aṅgirasā, Pulastya, Pulaha and Kratu. *Kindeva* refers to humans on another island who do not have fatigue, lamentation or bad odor. The doubt arises whether they are human or *devatā.* Thus they are called *kindeva.* Kinnaras are somewhat like humans in face or body. Kimpuruṣas are apes who are similar to humans. These forms have many types of desires arising from *rajas, sattva* and *tamas,* by which they are divided into humans, *devatās*, demons and other forms. Because of the variety, there are many ways of explaining the meaning of the Vedas (*citrāḥ vacaḥ).*

|| 11.14.8 ||

evaṁ prakṛti-vaicitryād

bhidyante matayo nṛṇām

pāramparyeṇa keṣāñcit

pāṣaṇḍa-matayo 'pare

Thus, due to the great variety of desires among human beings, there are many different philosophies of life. There are some teachers who support atheistic viewpoints which are handed down through tradition.

There are ignorant, heretical teachings handed down in *guru* tradition. These are contrary to the Vedas since they are completely material. Though the water of the Gaṅgā is pure and sweet, when received by the roots of bitter or poisonous trees growing on its bank, it becomes distasteful sap in the trees. Similarly when the Vedas are come from the mouths of these faithless people, the meaning becomes distasteful and gives results which are opposite to the normal results.

|| 11.14.9 ||

man-māyā-mohita-dhiyaḥ

puruṣāḥ puruṣarṣabha

śreyo vadanty anekāntaṁ

yathā-karma yathā-ruci

O best among men! The intelligence of human beings is bewildered by my illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

|| 11.14.10 ||

dharmam eke yaśaś cānye

kāmaṁ satyaṁ damaṁ śamam

anye vadanti svārthaṁ vā

aiśvaryaṁ tyāga-bhojanam

kecid yajñaṁ tapo dānaṁ

vratāni niyamān yamān

Various people claim various paths: *karma-mīmāṁsa*, fame, sense enjoyment, truthfulness, control of the senses, control of the mind, wealth for ones's own use, renunciation, eating, sacrifice, penance, charity, vows, *niyamas* or *yamas.*

These whimsical paths are described. *Dharma* here means the path of *karma-mīmāṁakas.* They say:

mokṣārthī na pravarteta tatra kāmya-niṣiddhayoḥ |
nitya-naimittike kuryāt pratyavāya-jihāsayā ||

A person desiring liberation must not perform forbidden acts or *kāmya-karmas.* He should perform daily and periodic duties with a desire for giving up sin.

Fame means fame sung in poetic works. It is said:

yāvat kīrtir manuṣyasya puṇya-lokeṣu gīyate |
tavad varṣa-sahasrāṇi svarga-loke mahīyate ||

A person will stay on Svarga for as many thousands of years as the years he is glorified on earth.

Kāma refers to the actions recommended by the author of *Kāma-sūtras.* Truthfulness, control of senses and control of the mind are recommended in scriptures advocating liberation. Others, proponents of practicality, who take support of morality and punishment (*artha-śāstra*), speak of wealth for one's own use. For them the best process is *sāma, dāna, bheda,* and *daṇḍa.* The Lokayatas (followers of Cārvāka) recommend renunciation and eating. The followers of the Vedas recommend sacrifice, *niyama, yama*, austerities and vows.

|| 11.14.11 ||

ādy-anta-vanta evaiṣāṁ

lokāḥ karma-vinirmitāḥ

duḥkhodarkās tamo-niṣṭhāḥ

kṣudrā mandāḥ śucārpitāḥ

The results of all the processes mentioned are meager, weak, have a beginning and end, are produced by *karma,* are full of lamentation and end in misery and bewilderment.

The results (*lokāḥ)* of these processes have a beginning and end. They end in bewilderment (*tamo-niṣṭhāḥ*).

|| 11.14.12 ||

mayy arpitātmanaḥ sabhya

nirapekṣasya sarvataḥ

mayātmanā sukhaṁ yat tat

kutaḥ syād viṣayātmanām

O learned Uddhava! Those who fix their consciousness on me, giving up all material desires, attain happiness because of me. This cannot possibly be experienced by those engaged in sense gratification.

Therefore *bhakti* is the essence of the Vedas. Being defined as the best process, it brings about attainment of me. The rest of the chapter answers Uddhava's question.

The devotees attain happiness because of me, the shelter of *prema*, the ocean of form and qualities. Those who are fixed in material objects like sense control, mind control and knowledge, and even the *jñānīs,* who are fixed in material *sattva,* do not attain even Brahman.

kiṁ vā yogena sāṅkhyena nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ

What is the use of *yoga,* Sāṅkhya*, sannyāsa,* study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

|| 11.14.13 ||

akiñcanasya dāntasya

śāntasya sama-cetasaḥ

mayā santuṣṭa-manasaḥ

sarvāḥ sukha-mayā diśaḥ

One who does not desire anything within this world, who has controlled his senses, who has fixed his intelligence in me, who regards heaven and hell equally, and whose mind is completely satisfied in me finds only happiness wherever he goes.

Two verses describe the happiness of *bhakti* and the realization of that happiness. The devotee's mind and all his senses are satisfied by me, who possess great sweetness of astonishing sound, touch, form, taste, smell, pastimes and mercy, attained through meditation. Wherever he goes becomes full of happiness. When a person with great, indestructible wealth bound in his cloth goes to a place, that place becomes filled with happiness, wealth and enjoyment. He has nothing, because he has attained me, the great indestructible treasure. He has rejected enjoyment of temporary material wealth and followers represented by the word *kiñcana,* "something," since the senses absorbed in external or internal objects give no taste. Thus he has control of the senses (*dāntasya*). His intelligence is fixed in me *(śāntasya*). This is the definition of *sama* given later. *Śamo man-niṣṭhatā buddhe*r: *sama* means having the intelligence fixed in me. (SB11.19.36) Thus he sees heaven, liberation and hell equally (*sama-cetasaḥ*).

|| 11.14.14 ||

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ

na sārvabhaumaṁ na rasādhipatyam

na yoga-siddhīr apunar-bhavaṁ vā

mayy arpitātmecchati mad vinānyat

One who has fixed his consciousness on me desires neither the position or abode of Brahmā or Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation. Such a person desires me alone.

The devotee is without desire for any object indicated by the word *kiñcana.* He does not desire the position of Brahmā or the happiness of merging in Brahman *(apunar bhavam).* He has offered his *ātmā* to me. Because of the rule *yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*: as they surrender to me, I respond (BG 4.11), I offer my *ātmā* to them as well. The devotee does not desire anything accept me, for I remain always perceivable by all his senses. For a person who has tasted continuous, sweet juice, mud is not attractive.

|| 11.14.15 ||

na tathā me priyatama

ātma-yonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr

naivātmā ca yathā bhavān

Neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor even my own self are as dear to me as you are.

“How much is the devotee dear to you?” Śrīdhara Svāmī says “Even Brahmā my own son, Śiva, arising from my *svarūpa*, Saṅkarṣaṇa, my brother, Lakṣmī, my wife, and my own form, are not as dear to me as the devotee. However, out of great joy, he praises Uddhava specifically.” Though Brahmā and others are also devotees, their identity as son, *amśa,* brother or wife is more prominent than their devotee portion. According to the rule that things are designated by predominant qualities, they should be designated as son, *aṁśa*, brother and wife rather than as devotees. In persons like Nanda and Yaśodā, their *bhakta* portion is much greater than their identity as parents, because of the greatness of their *prema.* Thus they are called devotees rather than parents. They are dearest to Kṛṣṇa. *Darśayaṁs tad-vidāṁ loka ātmano bhakta-vaśyatām:* the Lord displays the attribute of coming under the control of his devotees.

(SB 10.11.9) Thus they are called devotees, and they bring Kṛṣṇa under their control. The excellence of Yaśoḍa is praised*:*

nemaṁ viriñco na bhavo na śrīr apy aṅga-saṁśrayā

prasādaṁ lebhire gopī yat tat prāpa vimuktidāt

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Lord, the deliverer from this material world, such mercy as received by mother Yaśodā. SB 10.9.20

Another meaning is "Among all these devotees, you are the dearest. Hear this from my mouth." Among all the devotees Uddhava is the best. The *gopīs* however are the best of all, since Uddhava prayed from the dust from their feet. This is the conclusion of the Vaiṣṇavas.

|| 11.14.16 ||

nirapekṣaṁ muniṁ śāntaṁ

nirvairaṁ sama-darśanam

anuvrajāmy ahaṁ nityaṁ

pūyeyety aṅghri-reṇubhiḥ

I always follow the footsteps of my pure devotees, who are free from all personal desire, are rapt in thought of my pastimes, are fixed in me, without any feelings of enmity, and are equal to all conditions of the world. Let me be purified by the dust from their feet!

Moreover, just as the devotee follows me, I, being invisible to the devotee, follow the devotee. Śukadeva has described me as *bhagavān bhakta-bhaktimān*: the Lord who is devoted to his devotee. (SB 10.86.59) The devotee contemplates my form, qualities pastimes and associates (*munim).* Śrīdhara Svāmī explains the word *puyeya* as follows. The Lord thinks "Let me purify the universe which exists within me." Jīva Gosvāmī says *puyeya* means "Let me become purified of the fault of not being able to repay the devotion of my followers." Actually *bhakti* cannot exist without taking the dust from the feet of the devotees, and without *bhakti*, one cannot experience the sweetness of my *rasa.* I have established this rule. Therefore, I also should become absorbed in the full sweetness of my *rasa* like a devotee by *bhakti.*

|| 11.14.17 ||

niṣkiñcanā mayy anurakta-cetasaḥ

śāntā mahānto ’khila-jīva-vatsalāḥ

kāmair anālabdha-dhiyo juṣanti te

yan nairapekṣyaṁ na viduḥ sukhaṁ mama

Those who are without any desire for personal gratification, whose minds are always attached to me, whose intelligence is fixed in me, who are great in the estimation of the public because of affection for all beings, and whose consciousness is never affected by opportunities for sense gratification—such persons enjoy in me a happiness available only for those without desire for liberation or material happiness. Others cannot know this happiness.

Since the happiness of experiencing my form and qualities can be attained only by *bhakti,* no other process is recommended. The devotees are without material possessions. “But even *jñānīs* are like that.” Their minds are attached to me. They are affectionate to all *jīvas* because they want to give them *bhakti-rasa.* They are then considered great by the population (*mahāntaḥ*). Their intelligence is cut off from enjoyment even if it comes. The happiness that they relish in me they alone know, and not others. Why? This happiness arises only in those who have no expectation of liberation or material enjoyment.

|| 11.14.18 ||

bādhyamāno ’pi mad-bhakto

viṣayair ajitendriyaḥ

prāyaḥ pragalbhayā bhaktyā

viṣayair nābhibhūyate

If my devotee has not fully conquered his senses, he may be harassed by material desires, but because of his generally strong *bhakti*, he will not be defeated by sense gratification.

Putting aside the topic of the devotee who has developed *bhāva,* the devotee at the beginning of *bhakti* is also successful. By *bhakti* which is generally strong, what to speak of *bhakti* which is very strong, the devotee cannot be overcome by material enjoyment. The words also suggest the following. Just as a *jñānī* who commits a sinful act will be criticized, his position as a j*ñānī* is denied.

yas tv asaṁyata-ṣaḍ-vargaḥ pracaṇḍendriya-sārathiḥ

jñāna-vairāgya-rahitas tri-daṇḍam upajīvati

surān ātmānam ātma-sthaṁ nihnute māṁ ca dharma-hā

avipakva-kaṣāyo ’smād amuṣmāc ca vihīyate

One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.19.40-41

But the devotee who commits sin is not criticized and his position as a devotee is not denied. It is said:

api cet sudurācāro bhajate mām ananya-bhāk |

sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

Though the devotee is distressed by sense objects, he is not overcome. Because both verbs are in the present tense, it implies that even while being harassed by sense objects, he is not really harassed since *bhakti* is present. A person who is attacked by the weapons of an enemy cannot be defeated because of the presence of his bravery. Or, on the day that a powerful medicine is taken to prevent fever, though the fever still causes suffering, it is not a real cause of suffering, since the fever is in a state of being destroyed and will be completely destroyed the next day.

|| 11.14.19 ||

yathāgniḥ su-samṛddhārciḥ

karoty edhāṁsi bhasmasāt

tathā mad-viṣayā bhaktir

uddhavaināṁsi kṛtsnaśaḥ

O Uddhava! Just as a blazing fire turns firewood into ashes, similarly, devotion to me completely burns to ashes sins committed by my devotees.

Bhakti destroys the sins committed by the devotee who cannot control his senses. An example is given. Addressing Uddhava, he implies that Uddhava should be joyful (*Uddhava* means joyful) on hearing this.

|| 11.14.20 ||

na sādhayati māṁ yogo

na sāṅkhyaṁ dharma uddhava

na svādhyāyas tapas tyāgo

yathā bhaktir mamorjitā

O Uddhava! I am attained by unmixed *bhakti.* I cannot be attained by mystic *yoga*, Sāṅkhya philosophy, *dharma,* Vedic study, austerity or renunciation.

"Just as *bhakti* is the means of attaining you, other processes like *jñāna* and *yoga* should be means to attain you, since they have a little portion of *bhakti's* excellence." Two verses answer. These processes are not means of attaining me. I am attained by strong (*ūrjitā*) *bhakti*--unmixed with *karma* or *jñāna.*

|| 11.14.21 ||

bhaktyāham ekayā grāhyaḥ

śraddhayātmā priyaḥ satām

bhaktiḥ punāti man-niṣṭhā

śva-pākān api sambhavāt

Only by *bhakti* with full faith can the devotees obtain me, Paramātmā, the object of love. *Bhakti* fixed in me purifies even a dog eater of his low birth.

The word *yathā* in the previous verse may indicate to some people that other processes also lead to attainment of the Lord, though they are not as effective. This verse counters that idea. I am obtained by *bhakti* alone *(ekayā*), not by the other processes. Though it is heard that by *jñāna* one can attain Brahman, it should be understood that the secondary *bhakti* within *jñāna* gives the attainment of Brahman. Thus *jñāna* and *karma* cannot produce attainment of the Lord. They are useful only in

destroying sin. But they are not even as powerful in destroying sin as *bhakti* is. This is expressed in the last two lines of the verse. *Bhakti* purifies a dog eater of his low birth (*sambhavāt*). This is the meaning given by Śrīdhara Svāmī. This means that *bhakti* destroys the *prārabdha* sins (effects of *karma* destined to be experienced in this life).

|| 11.14.22 ||

dharmaḥ satya-dayopeto

vidyā vā tapasānvitā

mad-bhaktyāpetam ātmānaṁ

na samyak prapunāti hi

Neither *dharma* endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to me.

The power to purify in *dharma* and *jñāna* comes from practicing *bhakti* along with those actions. Without *bhakti,* very little purification takes place. *Vidyā* means *jñāna.*

|| 11.14.23 ||

kathaṁ vinā roma-harṣaṁ

dravatā cetasā vinā

vinānandāśru-kalayā

śudhyed bhaktyā vināśayaḥ

Without *bhakti* how can the heart melt? Without melting of the heart, how can one's hairs stand on end and tears come to the eyes? Without hair standing on end and tears in the eyes how can the consciousness become purified?

Bhakti purifies the *antaḥkaraṇa* completely, whereas other processes do not. That *bhakti* is understood by the presence of symptoms like hair standing on end. The heart melts by *bhakti.* Without that melting of the heart caused by *bhakti,* how can one's hairs stand on end and how can one have tears in the eyes, using some other process? Without hairs standing on end and tears in the eyes, how can the heart become purified? The Kali-yuga *avatāra* has said:

śrutam apy aupaniṣadaṁ dūre hari-kathāmṛtāt |
yan na santi dravac-citta-kampāśru-pulakādayaḥ ||

Though one has heard the Upaniṣads, if one has not heart the sweet topics of the Lord, melting of the heart, tears and hairs standing on end will not take place. *Padyāvalī* 39

Thus, *niṣkāma-karma, yoga* and other processes purify the heart to some degree according to many scriptural proofs. However, direct realization of the Lord will not occur with the presence of contamination remaining after those processes. *Prema-bhakti* burns up that contamination, but the fire of *jñāna* does not.

|| 11.14.24 ||

vāg gadgadā dravate yasya cittaṁ

rudaty abhīkṣṇaṁ hasati kvacic ca

vilajja udgāyati nṛtyate ca

mad-bhakti-yukto bhuvanaṁ punāti

A devotee whose speech is choked up, whose heart is melted, who cries continually and sometimes laughs, sometimes feels ashamed, sometimes sings loudly and sometimes dances—a devotee thus fixed in loving service to me purifies the entire universe.

A person with *prema-bhakti* delivers himself. That is not astonishing for he also delivers the whole world. The person whose words are unclear, whose heart melts, causing him to weep continually since he suffers because of longing for the Lord, who sometimes laughs, sometimes becomes shy, sometimes sings loudly and sometimes dances---he purifies the whole world. He always has a melted heart.

|| 11.14.25 ||

yathāgninā hema malaṁ jahāti

dhmātaṁ punaḥ svaṁ bhajate ca rūpam

ātmā ca karmānuśayaṁ vidhūya

mad-bhakti-yogena bhajaty atho mām

Just as gold, when smelted in fire, gives up its impurities and attains its pure state, similarly the *ātmā* becomes purified of all contamination caused by impressions of *karma* by *bhakti-yoga* and then serves me directly.

By *bhakti* the *ātmā is* purified. No other process does this. An example is given. Just as gold heated by fire gives up its impurities, whereas washing it does not purify it, and partakes of its own form, so the *jīva,* purified of the contamination of impressions of *karma* (*karma anuśayam*), directly serves me in my planet.

|| 11.14.26 ||

yathā yathātmā parimṛjyate ’sau

mat-puṇya-gāthā-śravaṇābhidhānaiḥ

tathā tathā paśyati vastu sūkṣmaṁ

cakṣur yathaivāñjana-samprayuktam

To the degree that the *ātmā* becomes purified by hearing and chanting my glories, a person is able to perceive my real form and qualities and experience their sweetness, just as the eye when smeared with special ointment is able to see finer objects.

Starting with the first service, in proportion to the purification of the *ātmā* by pure *bhakti,* and in proportion to the hearing, chanting and remembering, one attains various degrees of realization of my sweetness. In proportion to hearing and chanting my glories, one sees the real nature (*vastu*) of my form and pastimes with an experience of sweetness (*sūkṣmam*). *Vastu sūkṣmam* is a *dvandva* compound expressed in the singular number. Or it can mean “subtle truth” with the modifier places after the noun as poetic license. One eye is better than being blind. Better than that is having both eyes. Better than that is having the eyes anointed with special ointment so that one sees finer objects.

|| 11.14.27 ||

viṣayān dhyāyataś cittaṁ

viṣayeṣu viṣajjate

mām anusmarataś cittaṁ

mayy eva pravilīyate

The mind of a person meditating upon the sense objects becomes attached to those objects. The mind of a person who constantly remembers me becomes absorbed in me.

How does the mind of the devotees fixed in hearing, chanting and remembering become fixed in you? Just as the mind attached to thinking of sense objects becomes absorbed in the sweetness of sense objects, the mind attached to thinking of me becomes absorbed only in my sweetness.

|| 11.14.28 ||

tasmād asad-abhidhyānaṁ

yathā svapna-manoratham

hitvā mayi samādhatsva

mano mad-bhāva-bhāvitam

Therefore, one should reject impermanent desires for these process and their results, which are like the mental creations of a dream, and should completely absorb one's mind, filled with love by thinking of me, in me alone.

Since other processes and results are just temporary desires like dream objects, one should give them up and concentrate your mind on me by pure *bhakti.* The topic is summarized in this verse. This is Śrīdhara Svāmī's commentary. Absorb your mind, which is endowed with *bhāva* by thinking of me (*mad-bhāva-bhāvitam*), in me alone.

|| 11.14.29 ||

strīṇāṁ strī-saṅgināṁ saṅgaṁ

tyaktvā dūrata ātmavān

kṣeme vivikta āsīnaś

cintayen mām atandritaḥ

Being determined, one should completely give up association with women and people intimately associated with women. Sitting in a solitary, secure place, one should concentrate the mind on me with great attention.

The path of *kāma* proclaimed by Vātsyāyana in *Kāma-sūtra* should be rejected particularly. Because one who has determination (*ātmavān*) will lose his

determination in association with women, he should reside in a solitary place where there is no fear (*kṣeme*).

|| 11.14.30 ||

na tathāsya bhavet kleśo

bandhaś cānya-prasaṅgataḥ

yoṣit-saṅgād yathā puṁso

yathā tat-saṅgi-saṅgataḥ

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with people attached to women.

One should take great efforts to avoid association with women or those associated with women. By association with women, one's shyness and position become destroyed. Association with persons associating with women does not generally destroy shyness and position, but such persons create attachment to women by their conversations, and this makes one give up shyness and position. But it is not like association with women. Thus it is mentioned after the mention of women.

|| 11.14.31 ||

śrī-uddhava uvāca

yathā tvām aravindākṣa

yādṛśaṁ vā yad-ātmakam

dhyāyen mumukṣur etan me

dhyānaṁ tvaṁ vaktum arhasi

Uddhava said: My dear lotus-eyed Kṛṣṇa, by what process should one who desires liberation meditate upon you? What are the details of the object of meditation and what is the object of meditation? Kindly explain to me this topic of meditation.

The Lord has confirmed that without *bhakti* no process yields its results. But without knowledge of a method in all these processes, the goal sought by the path will not give happiness. Uddhava therefore asks the method of meditation in *bhakti* for those desiring liberation. The word *yathā* indicates "What type of method should be used?"

Yādṛśam indicates “What are the details of the object of meditation?” *Yad-ātmakam* indicates “What is the form on which one meditates?”

Instead of *dhyāyen mumukṣur etan me dhyānaṁ tvaṁ vaktum arhasi* which is easier to understand, there is another version with *dhyāyen mumukṣur etan me dhyanam me vaktum arhasi*. The meaning is as follows. You should tell me how those desiring liberation meditate on you. ”What is the use of asking about meditation for persons desiring liberation, since you are a pure devotee? You should ask how you can meditate on me.” With folded hands Uddhava shows the Lord’s two feet. “This is my meditation (*dhyanam me*).”

|| 11.14.32-33 ||

śrī-bhagavān uvāca

sama āsana āsīnaḥ

sama-kāyo yathā-sukham

hastāv utsaṅga ādhāya

sva-nāsāgra-kṛtekṣaṇaḥ

prāṇasya śodhayen mārgaṁ

pūra-kumbhaka-recakaiḥ

viparyayeṇāpi śanair

abhyasen nirjitendriyaḥ

The Supreme Lord said: Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one’s lap and focusing the eyes on the tip of one’s nose, one should purify the pathways of *prāṇa* by practicing the exercises of *pūraka, kumbhaka* and *recaka.* Having fully controlled the senses, then one should gradually alter the practice to *recaka, pūraka, kumbhaka*

One should glace at the tip of the nose for keeping the mind steady. The *yoga* scriptures say *antar lakṣyo’bahir dṛṣṭiḥ sthira-cittaḥ susaṁyataḥ*: when the vision is directed inward the mind becomes steady and controlled*. Viparyayeana* means performing *recaka, pūraka* and then *kumbhaka.*[18]

[18] One should first inhale, hold the breath and then exhale. After this one should practice exhaling inhaling,and then holding the breath. This however amounts to the same thing. Perhaps the second method should be exhale, hold inhale.

|| 11.14.34 ||

hṛdy avicchinam oṁkāraṁ

ghaṇṭā-nādaṁ bisorṇa-vat

prāṇenodīrya tatrātha

punaḥ saṁveśayet svaram

Beginning from the *mūlādhāra-cakra,* one should move the sound *oṁ,* subtle as the fiber in a lotus stem, which has the sound of an uninterrupted bell, to an upward position to the heart by means of the *prāṇa,* and make its steady there.

Starting from the *mūladhāra-cakra*, one should then lead the sound *oṁ*, having an uninterrupted sound of a bell, upwards by twelve fingers (nine inches) using the *prāṇa,* to the heart. This sound is fine as a fiber in the lotus stem. One should make the sound (*svaram*) steady there.

|| 11.14.35 ||

evaṁ praṇava-saṁyuktaṁ

prāṇam eva samabhyaset

daśa-kṛtvas tri-ṣavaṇaṁ

māsād arvāg jitānilaḥ

Being fixed in the *oṁkāra,* one should carefully practice e *prāṇāyāma* ten times at each sunrise, noon and sunset. Thus, after one month one will have conquered the life air.

Māsād arvāk means “after a month.”

|| 11.14.36 ||

hṛt-puṇḍarīkam antaḥ-stham

ūrdhva-nālam adho-mukham

dhyātvordhva-mukham unnidram

aṣṭa-patraṁ sa-karṇikam

karṇikāyāṁ nyaset sūrya-

somāgnīn uttarottaram

One should meditate in the heart on a fully blooming lotus flower situated in the body, with eight petals, pointing downwards and with stalk above. One should meditate on the sun, moon and fire, placing them one after the other within the whorl of that lotus flower.

One should meditate on the lotus in the heart, which is the mind. This is situated within the body. This means that the senses should not wander externally. The stalk is upwards and the blossom is pointing down, like a banana flower. This means one should meditate on this image by inverting it, so that the stalk is at the bottom and the petals are above. *Nyāset* means "one should meditate."

|| 11.14.37-38 ||

vahni-madhye smared rūpaṁ

mamaitad dhyāna-maṅgalam

samaṁ praśāntaṁ su-mukhaṁ

dīrgha-cāru-catur-bhujam

su-cāru-sundara-grīvaṁ

su-kapolaṁ śuci-smitam

samāna-karṇa-vinyasta-

sphuran-makara-kuṇḍalam

Placing my form within the fire, one should meditate upon that auspicious object of meditation. That form is has harmonious limbs, is gentle and cheerful. It possesses four beautiful long arms, a charming, beautiful neck, a handsome forehead, a pure smile and glowing, shark-shaped earrings suspended from two identical ears.

That form is the auspicious object of meditation (*dhyāna-maṅgalam*). *Samam* means the limbs are harmonious. *Praśāntam* means not ferocious.

|| 11.14.39 ||

hemāmbaraṁ ghana-śyāmaṁ

śrīvatsa-śrī-niketanam

śaṅkha-cakra-gadā-padma-

vanamālā-vibhūṣitam

That spiritual form is the color of a dark rain cloud and is clothed in golden silk. The chest of that form is the abode of Śrīvatsa and the goddess of fortune, and that form is also decorated with a conchshell, disc, club, lotus flower and garland of forest flowers.

The Lord's outstanding marks are his constant residents, the Śrīvatas on the left side and Śrī on the right side of his chest.

|| 11.14.40 ||

nūpurair vilasat-pādaṁ

kaustubha-prabhayā yutam

dyumat-kirīṭa-kaṭaka-

kaṭi-sūtrāṅgadāyutam

The two brilliant lotus feet are decorated with ankle bells, and that form exhibits the Kaustubha gem along with an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets.

Āyutam means "completely decorated."

|| 11.14.41 ||

sarvāṅga-sundaraṁ hṛdyaṁ

prasāda-sumukhekṣanam

su-kumāram abhidhyāyet

sarvāṅgeṣu mano dadhat

indriyāṇīndriyārthebhyo

manasākṛṣya tan manaḥ

buddhyā sārathinā dhīraḥ

praṇayen mayi sarvataḥ

One should meditate on this charming, youthful form with a merciful smile and glance, all of whose limbs are beautiful. Concentrating the mind on all these limbs, withdrawing the senses from the sense objects by the mind, the wise person should lead the mind by the intelligence to me endowed with all my limbs.

For the purpose of deep mediation, the method of complete concentration is described. One should withdraw senses like the eye from the sense objects like form, using the mind. One should establish them in the mind. By intelligence one should pull the mind and establish it in me endowed with all my limbs (*sarvataḥ*).

|| 11.14.43 ||

tat sarva-vyāpakaṁ cittam

ākṛṣyaikatra dhārayet

nānyāni cintayed bhūyaḥ

su-smitaṁ bhāvayen mukham

Withdrawing the consciousness from all the limbs of that body, one should concentrate it on one limb. One should not concentrate on all the limbs. One should meditate only on the wonderfully smiling face of the Lord.

Withdrawing the consciousness which is spread in all the limbs, one should concentrate on one limb—the face.

|| 11.14.44 ||

tatra labdha-padaṁ cittam

ākṛṣya vyomni dhārayet

tac ca tyaktvā mad-āroho

na kiñcid api cintayet

Being established in meditation on the Lord's face, one should then withdraw the consciousness and fix it in space. Then, giving up the mind, one should become established in me as Brahman and not think of anything.

Having made the consciousness fixed (*labdha-padam*) without wandering elsewhere, by concentrating on the face, one should give up meditating on the face. Withdrawing the mind from the body and senses, but not from meditation with *bhakti,* one should concentrate on space. Then giving up the mind, ascending to me as Brahman, one should not think of anything. But the *jīva,* endowed with a particle of *bhakti*, realizes Brahman. Haṁsa has explained this method of giving up the guṇas and material consciousness (SB 11.13.33). One who gives up *karma* and *jñāna* must not desire to give up meditation using *bhakti,* according to Kapila:

dhyānāyanaṁ prahasitaṁ bahulādharoṣṭha-

bhāsāruṇāyita-tanu-dvija-kunda-paṅkti

dhyāyet svadeha-kuhare 'vasitasya viṣṇor

bhaktyārdrayārpita-manā na pṛthag didṛkṣet

One should meditate upon the Lord's laughter, an easy object of meditation, which shows his teeth like a row of jasmine buds with his shining, full, red lips. One should not desire to see anything except the Viṣṇu who is present in one's heart with a mind steeped in mature devotion. SB 3.28.33

|| 11.14.45 ||

evaṁ samāhita-matir

mām evātmānam ātmani

vicaṣṭe mayi sarvātman

jyotir jyotiṣi saṁyutam

One who is completely fixed in *samādhi* should see Brahman in the *jīva* and the *jīva* joined with Brahman, just a particle of light joins with the light.

This person becomes absorbed in meditation. Engaging his mind in *samādhi,* he sees me, Brahman, in the *jīva.* And sees the *jīva* joined in me. Light is joined with light. This refers to Brahman, the complete spiritual light of the Lord, and the *jīva* who is a particle of that light.

|| 11.14.46 ||

dhyānenetthaṁ su-tīvreṇa

yuñjato yogino manaḥ

saṁyāsyaty āśu nirvāṇaṁ

dravya jñāna-kriyā-bhramaḥ

When the *yogī* thus attains *samādhi* by intensely concentrated meditation, his illusory identification with material senses, sense *devatās* and sense objects is quickly extinguished.

This verse describes the result of mediation culminating in *samādhi*. When the *yogī* has reached complete concentration through meditation, the illusion created by false identification with senses, sense *devatās* and sense objects is destroyed.

Thus ends the commentary on Fourteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

Yoga Siddhis

|| 11.15.1 ||

śrī-bhagavān uvāca

jitendriyasya yuktasya

jita-śvāsasya yoginaḥ

mayi dhārayataś ceta

upatiṣṭhanti siddhayaḥ

The Supreme Lord said: The *siddhis* of *yoga* are acquired by a *yogī* who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on me.

The eight major *siddhis,* ten secondary *siddhis* arising from contemplation, and obstacles to *yoga,* are described in the Fifteenth Chapter. These *siddhis* which appear with the *yogī* who concentrates the mind are generally obstacles. These *siddhis* are described in order to say that one should reject them and concentrate on the Supreme Lord. *Yuktasya* means "steadying the mind."

|| 11.15.2 ||

śrī-uddhava uvāca

kayā dhāraṇayā kā svit

kathaṁ vā siddhir acyuta

kati vā siddhayo brūhi

yogināṁ siddhi-do bhavān

Uddhava said: O Acyuta! By what type of concentration can *siddhi* be achieved, and what is the nature of such *siddhi*? How many *siddhis* are there? You, who bestow of all mystic perfections, should explain this to me.

Svit indicates a question or doubt.

|| 11.15.3 ||

śrī-bhagavān uvāca

siddhayo 'ṣṭādaśa proktā

dhāraṇā yoga-pāra-gaiḥ

tāsām aṣṭau mat-pradhānā

daśaiva guṇa-hetavaḥ

The Supreme Lord said: The masters of the *yoga* system have declared that there are eighteen types of *siddhi* and meditation, of which eight are primary, having their shelter in me, and ten are secondary, appearing from the material mode of goodness.

There are eighteen types of meditation and *siddhis*. I am naturally the shelter of the eight *siddhis* (*mat-pradhānāḥ*). They are perfect in me, arising from my *svarūpa-śakti*. They are not material. In others, by *sādhana,* those manifest to lesser degree and are material. The other ten *siddhis,* such as being undisturbed by material conditions, are caused by the *guṇas* like *sattva.*

|| 11.15.4-5 ||

aṇimā mahimā mūrter

laghimā prāptir indriyaiḥ

prākāmyaṁ śruta-dṛṣṭeṣu

śakti-preraṇam īśitā

guṇeṣv asaṅgo vaśitā

yat-kāmas tad avasyati

etā me siddhayaḥ saumya

aṣṭāv autpattikā matāḥ

Among the eight primary *siddhis*, the three by which one transforms one's own body are *aṇimā*, becoming smaller than the smallest; ma*himā,* becoming greater than the greatest; and *laghimā,* becoming lighter than the lightest. Through the perfection of *prāpti* one acquires whatever one desires by one's senses, and through *prākāmya-siddhi* one experiences any enjoyable object, seen or unseen. Through *iśitā-siddhi* one can spread ones powers to other *jīvas,* and through the controlling potency called *vaśitā-siddhi* one is unattached to material enjoyment. One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. O gentle Uddhava! These eight mystic perfections of mine are considered to be natural and unexcelled.

Among the eight, *aṇimā, mahimā* and *laghimā* are powers concerning the body. *Prāpti* means to attain all desired objects by using all one's senses. *Prākāmya* means the ability to see and enjoy all objects hidden in the earth which may have been seen or not seen. *Īśitā* means spreading one's powers to other *jīvas. Vaśitā* means not being attached to material enjoyment. *Kāmāvasāyitā* means that one obtains the highest limit of whatever one desires. *Autpattikāḥ* means they are natural and unexcelled in me.

|| 11.15.6-7 ||

anūrmimattvaṁ dehe 'smin

dūra-śravaṇa-darśanam

mano-javaḥ kāma-rūpaṁ

para-kāya-praveśanam

svacchanda-mṛtyur devānāṁ

saha-krīḍānudarśanam

yathā-saṅkalpa-saṁsiddhir

ājñāpratihatā gatiḥ

The ten *siddhis* arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the *devatās* and Apsarās, attaining what one desires, and having one's commands or goals unimpeded.

The *siddhis* related to the *guṇas* are described. *Anūrmitmattvam* means to be free from the six disturbances like hunger and thirst. One can also hear distant things or see distant objects. These are actually two *siddhis,* considered as one. The others are single *siddhis. Mano-javaḥ* means that one's body can move with the speed of the mind. *Kāma-rūpam* means one can take any form one desires. One can see the pastimes of the *devatās* with the Apsarās. One can attain objects one desires (*saṅkalpa-saṁsiddhi*). This depends on the efforts of one's body. *Kāmāvasāyitā* however is different, without effort. Some say that to have no obstacles to one's orders or destination is one *siddhi.* Another opinion is that these are two *siddhis:* having no obstacles to one's orders and having no obstacles to one's travels.

|| 11.15.8-9 ||

tri-kāla-jñatvam advandvaṁ

para-cittādy-abhijñatā

agny-arkāmbu-viṣādīnāṁ

pratiṣṭambho 'parājayaḥ

etāś coddeśataḥ proktā

yoga-dhāraṇa-siddhayaḥ

yayā dhāraṇayā yā syād

yathā vā syān nibodha me

The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others—these constitute five lower *siddhis.* I am simply listing these here according to their names and characteristics. Now please learn from me how specific *siddhis* arise from specific meditations and also of the particular processes involved.

Five inferior *siddhis* are described. *Advandvam* means to be unaffected by cold or heat. One can check the influence of fire, the sun, water or poison (*paristambhanam*).

|| 11.15.10 ||

bhūta-sūkṣmātmani mayi

tan-mātraṁ dhārayen manaḥ

aṇimānam avāpnoti

tan-mātropāsako mama

The worshipper of *tan-mātras* should concentrate the mind, the form of the *tan-mātras,* on me who represent the *tan-mātras.* He will attain me in the form of the smallest particle by which he will also attain a small nature.

One should concentrate the mind, the form of the *tan-mātras,* on me, represented by the *tan-mātras.* The worshipper of the *tan-mātras* obtains my *siddhi* of having the smallest form *(aṇimānam*) by which one can enter even stones.

|| 11.15.11` ||

mahat-tattvātmani mayi

yathā-saṁsthaṁ mano dadhat

mahimānam avāpnoti

bhūtānāṁ ca pṛthak pṛthak

One who absorbs his mind of *mahat-tattva* in me, the form of the *mahat-tattva* attains my form as the largest object by which he is able to pervade everywhere. By concentration on each element one can attain those elements.

One who concentrates the mind, the form of *mahat-tattva*, on me, represented by *mahat-tattva,* my *jñāna-śakti,* attains me as the greatest form, by which he can pervade everywhere. If one concentrates the mind on me as the elements starting with ether, he attains those great forms.

|| 11.15.12 ||

paramāṇu-maye cittaṁ

bhūtānāṁ mayi rañjayan

kāla-sūkṣmārthatāṁ yogī

laghimānam avāpnuyāt

By attaching his mind to me as the atoms of matter, the *yogī* may achieve the perfection called *laghimā,* a form which is as light as the smallest portion of time.

Concentrating the mind on me in the form of the atoms of elements like air, the *yogī* attains a form which is as light as the smallest portion of time (*kāla-sūkṣma arthatām*). It is said:

sa kālaḥ paramāṇur vai yo bhuṅkte paramāṇutām

sato ’viśeṣa-bhug yas tu sa kālaḥ paramo mahān

The time expended for the sun to pass over a *paramāṇu* is called a *paramāṇu* of time and the time expended from one dissolution to the next is called *parama-mahān* time. SB 3.11.4

:

|| 11.15.13 ||

dhārayan mayy ahaṁ-tattve

mano vaikārike ’khilam

sarvendriyāṇām ātmatvaṁ

prāptiṁ prāpnoti man-manāḥ

Fixing his mind with concentration on me represented by *ahaṅkāra* in *sattva,* the *yogī* obtains the power of *prāpti,* by which he becomes the proprietor of the senses of all living entities, because he is absorbed in me.

Concentrating his mind with full attention on me, represented by *ahaṅkāra* in *sattva*, the *yogī* obtains *prāpti* because of concentrating on me (*man-manaḥ*). He attains this power because of the power obtained by concentrating his mind on me. There is no other reason. Later it is said *mad-yoga-balam āśrayaḥ:* the cause is the power arising from concentrating on me. (SB 11.15.23)

|| 11.15.14 ||

mahaty ātmani yaḥ sūtre

dhārayen mayi mānasam

prākāmyaṁ pārameṣṭhyaṁ me

vindate ’vyakta-janmanaḥ

One who concentrates all mental activities in me represented by *sūtra* of the *mahat-tattva* obtains *prākāmya,* my excellence known as *sūtra* which arises from *prakṛti.*

One who concentrates the mind on me representing *sūtra,* which is *mahat-tattva* predominated by *kriya-śakti* (rather than *jñāna-śakti*), attains the power of *prākāmya*. What is that? It belongs to the supreme (*pārameṣṭhyam*), coming from me, *sūtra,* which arises from *prakṛti (avyakta).*

|| 11.15.15 ||

viṣṇau try-adhīśvare cittaṁ

dhārayet kāla-vigrahe

sa īśitvam avāpnoti

kṣetrajña-kṣetra-codanām

One who concentrates his mind on Viṣṇu, the lord of the external energy consisting of three modes, in the form of time, obtains *īśitā*, having power of the *jīvas* and their subtle bodies.

One who concentrates his mind on me in the form of time, the regulator of the three *guṇas* of *māyā* attains *īśitā. Kāla* means "that which incites or observes." This power is described. It is the inspiration for the *jīvas (kṣetra-jña)* and the coverings of the *jīva* (*kṣetra*). It means spreading one's powers in the *jīvas* and their subtle bodies.

|| 11.15.16 ||

nārāyaṇe turīyākhye

bhagavac-chabda-śabdite

mano mayy ādadhad yogī

mad-dharmā vaśitām iyāt

The *yogī* who concentrates his mind on my form of Nārāyaṇa, known as the fourth factor, Bhagavān, obtains the mystic perfection called *vaśitā*—not influenced by the *guṇas,* since he possesses my qualities.

The word *tūrīya* is explained:

virāḍ hiraṇyagarbhaś ca kāraṇaṁ cety upādhayaḥ |
īśasya yantribhir hīnaṁ tat turīyaṁ pracakṣate ||

The Lord's universal form, his Hiraṇyagarbha form and *māyā* are all coverings, but because the Lord is not covered by these three, intelligent authorities call him Turīya, the fourth.

He is the Lord, Nārāyaṇa, Bhagavān, full of six great qualities . The meaning is this. The Lord does not have coverings or *upādhis* of the gross universal form or the subtle Hiraṇyagarbha form, effects of *māyā*. He does not have a covering of their cause, *māyā (kāraṇam).* He has a form which is eterntiy, knowledge and bliss. What is he called? He is called Bhagavān. *Vaśitā* means "to be unaffected by the *guṇas*."

|| 11.15.17 ||

nirguṇe brahmaṇi mayi

dhārayan viśadaṁ manaḥ

paramānandam āpnoti

yatra kāmo 'vasīyate

One who fixes his pure mind on me as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

He attains supreme bliss in which all desires are attained. This supreme bliss is merging in Brahman according to Jīva Gosvāmī.

|| 11.15.18 ||

śvetadvīpa-patau cittaṁ

śuddhe dharma-maye mayi

dhārayañ chvetatāṁ yāti

ṣaḍ-ūrmi-rahito naraḥ

A human being who concentrates on me as *dharma,* purity and the Lord of Śvetadvīpa, obtains a pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

Now the secondary *siddhis* are discussed. He attains purity (*śvetatām).* This is the *siddhi* called "absence of waves."

|| 11.15.19 ||

mayy ākāśātmani prāṇe

manasā ghoṣam udvahan

tatropalabdhā bhūtānāṁ

haṁso vācaḥ śṛṇoty asau

The purified living entity who fixes his mind on sound occurring within me who represent the ether and the total life air is then able to perceive within the sky the speaking of all living entities.

He who thinks by the mind the *nāda* in me, who represent the universal and individual forms of *ākāśa* and *prāṇa,* hears the manifested words of other beings at a distance since he is purified (*haṁsaḥ*).

|| 11.15.20 ||

cakṣus tvaṣṭari saṁyojya

tvaṣṭāram api cakṣuṣi

māṁ tatra manasā dhyāyan

viśvaṁ paśyati dūrataḥ

Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on me as the two combined; thus one acquires the power to see any distant thing.

Merging the eye in the sun and the sun in the eye, one should meditate me as the two combined. One sees all things which are at a distance.

|| 11.15.21 ||

mano mayi su-saṁyojya

dehaṁ tad-anuvāyunā

mad-dhāraṇānubhāvena

tatrātmā yatra vai manaḥ

When the *yogī* merges his mind in me and his body in the air which accompanies the mind which is within me, by the power of that mediation on me, his body goes wherever his mind goes.

By the power of that meditation which is performed by merging the mind in me, and merging the body with wind which accompanies the mind in me, the gross body goes wherever the mind goes. This is called *mano-javaḥ.*

|| 11.15.22 ||

yadā mana upādāya

yad yad rūpaṁ bubhūṣati

tat tad bhaven mano-rūpaṁ

mad-yoga-balam āśrayaḥ

When the *yogī,* makings his mind the cause, desires to assume a particular form, that very form in his mind immediately appears. The cause is the power arising from concentrating on me.

When, making the mind the material cause (*upādāna),* one desires a particular form such that of a *devatā*, that form desired by the mind appears. The cause *(āśrayaḥ*) is the power arising from concentrating on me (*mat-yoga-balam*). This *siddhi* is called *kāma-rūpa*, taking any form one desires.

|| 11.15.23 ||

para-kāyaṁ viśan siddha

ātmānaṁ tatra bhāvayet

piṇḍaṁ hitvā viśet prāṇo

vāyu-bhūtaḥ ṣaḍaṅghri-vat

When a perfect *yogī* desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body by identifying with his subtle body and using the external air, just as a bee leaves one flower and flies into another.

One should meditate on being in another body. Giving up the gross body (*piṇḍam*), identifying with the subtle body, one enters another body by means of external air, just as a bee goes from one flower and enters another. This takes place by the power of concentrating on me. This statement of the previous verse should be added. This *siddhi* is called *para-kāya-praveṣa.*

|| 11.15.24 ||

pārṣṇyāpīḍya gudaṁ prāṇaṁ

hṛd-uraḥ-kaṇṭha-mūrdhasu

āropya brahma-randhreṇa

brahma nītvotsṛjet tanum

The *yogī* who has achieved the mystic perfection called *svacchanda-mṛtyu* blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Through the *brahma-randhra*, the *yogī* attains Brahman and gives up his material body.

Blocking the anus with the heel, one brings the *ātmā (prāṇa)* and attaining either impersonal Brahman or the Lord by the *brahma-randhra* at the top of the head, one gives up the body. This is the *siddhi* called *svacchanda-mṛtu,* dying at one's will.

|| 11.15.25 ||

vihariṣyan surākrīḍe

mat-sthaṁ sattvaṁ vibhāvayet

vimānenopatiṣṭhanti

sattva-vṛttīḥ sura-striyaḥ

The *yogī* who desires to enjoy in the pleasure gardens of the *devatās* should meditate on *sattva* in the heart, where I reside, and then the heavenly women, generated from *sattva*, will approach him in airplanes.

The *yogī* should meditate on his *sattva antaḥkaraṇa*, where I am situated. The wives of the *devatās,* functions of *sattva,* come to him and serve him. This *siddhi* is called *deva-krīḍā-prāpti.*

|| 11.15.26 ||

yathā saṅkalpayed buddhyā

yadā vā mat-paraḥ pumān

mayi satye mano yuñjaṁs

tathā tat samupāśnute

A *yogī* who has faith in me, absorbing his mind in me, fulfiller of all desires, will achieve his desired object by that very means.

Whatever one desires in season or out of season (*yadā vā*), one attains by absorbing the mind in me, who fulfills all desires (*satye*). Another version has *yathā vā.* Then the meaning is "Whatever one desires, by whatever means one surrenders to me (*mat-paraḥ*), absorbing the mind in me, fulfiller of desires, one attains the desired object by that means." This *siddhi* is called *saṅkalpa-siddhi,*

|| 11.15.27 ||

yo vai mad-bhāvam āpanna

īśitur vaśituḥ pumān

kutaścin na vihanyeta

tasya cājñā yathā mama

A person who attains power to control or rule from me, the supreme ruler and controller, never has his orders disobeyed by any means.

He who attains a condition of control or ruling from me (*mad-bhāvan),* the controller and ruler of all, can never have his orders disobeyed. This is called *apratihatājñatvam.*

|| 11.15.28 ||

mad-bhaktyā śuddha-sattvasya

yogino dhāraṇā-vidaḥ

tasya trai-kālikī buddhir

janma-mṛtyūpabṛṁhitā

A *yogī* who has purified his existence by devotion to me and who knows the process of meditation for such powers obtains knowledge of events of past, present and future, which increase concerns for birth and death.

The lesser *siddhis* are now described. *Dhāraṇā-vidaḥ* means one who knows the meditation for acquiring knowledge of past, present and future. *Traikālikī* means "concerning subjects of the past, present and future." This knowledge increases rather decreases concerns about birth and death.

|| 11.15.29 ||

agny-ādibhir na hanyeta

muner yoga-mayaṁ vapuḥ

mad-yoga-śānta-cittasya

yādasām udakaṁ yathā

Just as the bodies of aquatics cannot be injured by water, similarly, the body of a *yogī* whose consciousness is pacified by devotion to me and who is fully developed in *yoga* cannot be injured by fire, sun, water, poison, and so forth.

The Lord is without any influence of fire, sun, water or poison. The body of the sage whose mind is peaceful by meditating on such a Lord, the body which has reached maturity by *yog*a, is not injured by fire, the sun, water or poison, just as water does not injure fish.

|| 11.15.30 ||

mad-vibhūtīr abhidhyāyan

śrīvatsāstra-vibhūṣitāḥ

dhvajātapatra-vyajanaiḥ

sa bhaved aparājitaḥ

The *yogī* becomes unconquerable and becomes endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans by meditating on my incarnations, which are decorated with Śrīvatsa and various weapons.

Mad-vibhūtīḥ means my *avatāras.* He becomes unconquerable and equipped with flags, umbrellas and fans.

|| 11.15.31 ||

upāsakasya mām evaṁ

yoga-dhāraṇayā muneḥ

siddhayaḥ pūrva-kathitā

upatiṣṭhanty aśeṣataḥ

A sage who worships me through *yoga* meditation certainly obtains in all respects the *siddhis* that I have described.

This summarizes the topic.

|| 11.15.32 ||

jitendriyasya dāntasya

jita-śvāsātmano muneḥ

mad-dhāraṇāṁ dhārayataḥ

kā sā siddhiḥ su-durlabhā

For a sage who has conquered his senses, his mind, his breathing and his nature, and who is always absorbed in meditation on me, what mystic perfection could possibly be difficult to achieve?

Dāntasya means "of a person who has controlled the mind." *Jita-śvāsātmanaḥ* means "of the person who has controlled the breath and his customary nature."

|| 11.15.33 ||

antarāyān vadanty etā

yuñjato yogam uttamam

mayā sampadyamānasya

kāla-kṣapaṇa-hetavaḥ

Learned experts state that the *siddhis* of *yoga* are actually impediments. For one who is practicing the supreme *yoga*, who is absorbed in attaining me, the *siddhis* are a waste of time.

These *siddhis* are amazing for the ignorant, but not for the wise. For a person who is absorbed in attaining me (*māyā*), the *siddhis* are causes of wasting time. Day by day, the wealth in the form of attaining me decreases. Therefore one should spend time on *yoga*, but not on the *siddhis* the result from it.

|| 11.15.34 ||

janmauṣadhi-tapo-mantrair

yāvatīr iha siddhayaḥ

yogenāpnoti tāḥ sarvā

nānyair yoga-gatiṁ vrajet

Whatever *siddhis* can be achieved by good birth, herbs, austerities and *mantras* can all be achieved by *yoga* as described above. One cannot achieve liberation by any other means.

Some *siddhis* arise from birth. For instance, the *devatās* have powers by being born as *devatās,* or fish are not affected by water by their birth in that body. Similarly birds by their birth can fly in the air. Ghosts can enter others' bodies and disappear. The *Yoga-sūtra* says *janmauṣadhi-tapo-mantra-yoga-jāḥ siddhayaḥ*: *siddhis* are from birth, medicine, austerity, *mantra* and *yoga.* All of these *siddhis* are also attained by *yoga.* One cannot attain liberation such as attaining my planet by other means.

|| 11.15.35 ||

sarvāsām api siddhīnāṁ

hetuḥ patir ahaṁ prabhuḥ

ahaṁ yogasya sāṅkhyasya

dharmasya brahma-vādinām

I am the cause, the maintainer and the master of all *siddhis*, of the *yoga* system, of *jñāna,* of *niṣkāma-karma,* and of the searchers for Brahman.

Since all *siddhis* are achieved by meditation on me, I alone am the cause of those *siddhis.* Not only am I the cause of the *siddhis,* I am the maintainer of those *siddhis*, and the master of them as well. I am the cause, maintainer and master not only of the *siddhis,* because I am the cause of *yoga* in which there is meditation upon me. I am also the cause of *jñāna (sāṅkhyasya*), and the cause of *niṣkāma-karma (dharma),* which produces *jñāna.*

|| 11.15.36 ||

aham ātmāntaro bāhyo

'nāvṛtaḥ sarva-dehinām

yathā bhūtāni bhūteṣu

bahir antaḥ svayaṁ tathā

Just as the same material elements exist inside and outside of all material bodies, similarly, I, who cannot be enclosed by anything else, exist within everything as the *antaryāmī* and also pervade everywhere outside.

I am the object of meditation for the *yogīs* and *jñānīs.* I am the *antaryāmī.* "If you are within everything are you divided up into pieces?" No, I am also spread everywhere outside, because I cannot be enclosed. An example is given. Just as the five gross elements exist inside and outside of the four types of living entities, I exist inside and outside of every being.

Thus ends the commentary on Fifteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

Vibhūtis of the Lord

|| 11.16.1 ||

śrī-uddhava uvāca

tvaṁ brahma paramaṁ sākṣād

anādy-antam apāvṛtam

sarveṣām api bhāvānāṁ

trāṇa-sthity-apyayodbhavaḥ

Uddhava said: You are without beginning or end, superior to Brahman. You are Svayam Bhagavān Kṛṣṇa, unlimited by anything. You are protection from danger, giver of maintenance, the destroyer and the creator.

The Sixteenth Chapter describes those objects called *vibhūtis* because of their influence, knowledge or energy. The Lord said in the previous chapter:

sarvāsām api siddhīnāṁ hetuḥ patir ahaṁ prabhuḥ

ahaṁ yogasya sāṅkhyasya dharmasya brahma-vādinām

I am the cause, the protector and the master of all *siddhis*, of the *yoga* system, of *jñāna, dharma*, and of the searchers for Brahman. SB 11.15.3

Thus all powers arise from the Lord. Having heard that, Uddhava became curious about the various material and spiritual places where the Lord exhibits his powers. He first explains how the Lord is the shelter of everything. You are superior to Brahman because you are Bhagavān. And you, Kṛṣṇa, are Svayam Bhagavān (*sākṣāt*). Though you have a limited human form as Kṛṣṇa, you pervade all time and space, being without beginning or end and unrestrained by anything. Viṣṇu, the creator, maintainer and destroyer of the universe, is your *aṁśa*. Thus it can be said that you are the protection from disaster, the maintainer of life, the destruction and creation for all beings in existence.

|| 11.16.2 ||

uccāvaceṣu bhūteṣu

durjñeyam akṛtātmabhiḥ

upāsate tvāṁ bhagavan

yāthā-tathyena brāhmaṇāḥ

O Lord! Although it is difficult for the impious to understand that you are situated in all superior and inferior creations, the knowers of the Vedas worship you in those forms.

The knowers of the Vedas worship you, the cause of all beings as Viṣṇu, who dwell in all low and elevated beings, and who are not understood by persons who do not meditate on you. They worship you in all forms in which you dwell *(yāthātathyena*).

|| 11.16.3 ||

yeṣu yeṣu ca bhūteṣu

bhaktyā tvāṁ paramarṣayaḥ

upāsīnāḥ prapadyante

saṁsiddhiṁ tad vadasva me

Please tell me the various forms in which the greatest sages worship you with devotion and attain perfection.

Uddhava asks about the Lord's *vibhūtis* in order to carry out worship of the Lord more effectively than worshipping everywhere. By this, the great sags attain perfection.

|| 11.16.4 ||

gūḍhaś carasi bhūtātmā

bhūtānāṁ bhūta-bhāvana

na tvāṁ paśyanti bhūtāni

paśyantaṁ mohitāni te

O maintainer of all beings! Although you are the *antaryāmī* of the living entities and the benefactor of all beings, you move about hidden from them. Thus being bewildered by you, the living entities cannot see you, although you are seeing them.

The Lord is not understood. Though you are the *antaryāmī* of all beings, and though you are give benefit to all beings (*bhūta-bhāvanaḥ*), you are hidden from all beings. Thus they do not see you. Another version has *bhūta-bhāvana*, in the vocative.

|| 11.16.5 ||

yāḥ kāś ca bhūmau divi vai rasāyāṁ

vibhūtayo dikṣu mahā-vibhūte

tā mahyam ākhyāhy anubhāvitās te

namāmi te tīrtha-padāṅghri-padmam

O supremely potent Lord! Please explain to me your innumerable *vibhūtis* which you manifest on the earth, in heaven, in hell and in all directions. I offer my humble obeisances at your lotus feet, which are the shelter of all holy places.

Therefore you yourself should reveal your hidden *vibhūtis.* These *vibhūtis* are made realizable by you. Please explain them and make me realize them. Spiritual portions of the Lord who is fully spiritual are called *aṁśas.* Those portions which are material are called *vibhūtis.* That is the usual meaning. Here however, the word *vibhūti* refers to both spiritual and material powers. It will be seen in the text that the best of all material and spiritual things will be described.

|| 11.16.6 ||

śrī-bhagavān uvāca

evam etad ahaṁ pṛṣṭaḥ

praśnaṁ praśna-vidāṁ vara

yuyutsunā vinaśane

sapatnair arjunena vai

The Supreme Lord said: O best of those who know what to inquire! On the Battlefield of Kurukṣetra, Arjuna, desiring to fight with his rivals, asked me the same question.

O knower of what should be asked! I was asked this question by Arjuna who desired to fight with the enemy at Kurukṣetra (*vinaśane*).

|| 11.16.7 ||

jñātvā jñāti-vadhaṁ garhyam

adharmaṁ rājya-hetukam

tato nivṛtto hantāhaṁ

hato 'yam iti laukikaḥ

Arjuna, knowing that killing his relatives to acquire a kingdom was an abominable, irreligious activity, desisted from the battle, thinking, "I will be the killer of my relatives and they will be killed." Thus Arjuna was afflicted with material consciousness.

How did Arjuna, desiring to fight, ask this question about *vibhūtis*? He gave up the battle, knowing it was against *dharma* to kill relatives for gaining a kingdom. He took on the mood of a material person and thought "I will be the killer and they will be killed."

|| 11.16.8 ||

sa tadā puruṣa-vyāghro

yuktyā me pratibodhitaḥ

abhyabhāṣata mām evaṁ

yathā tvaṁ raṇa-mūrdhani

At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus before the battle Arjuna addressed me with questions in the same way that you are now inquiring.

|| 11.16.9 ||

aham ātmoddhavāmīṣāṁ

bhūtānāṁ suhṛd īśvaraḥ

ahaṁ sarvāṇi bhūtāni

teṣāṁ sthity-udbhavāpyayaḥ

O Uddhava! I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. I am the creator, maintainer and annihilator of all entities.

Kṛṣṇa describes the *vibhūtis* in general.

|| 11.16.10 ||

ahaṁ gatir gatimatāṁ

kālaḥ kalayatām aham

gunāṇāṁ cāpy ahaṁ sāmyaṁ

guṇiny autpattiko guṇaḥ

I am the result of all those seeking results, and I am time among controllers. I am *prakṛti* for the *guṇas*, and I am the natural quality in an object having qualities.

Now he describes the particular *vibhūtis.* As *vibhūtis*, he describes the outstanding among material and spiritual objects. The genitive case is sometimes used to indicate that the Lord is the best among a group (eg. I am time among controllers) and sometimes used to indicate a relationship of possession (eg. I am the result for the *karmīs* and *jñānīs).* The word" I" is used with the *vibhūtis* in nominative or accusative case to indicate sameness or identity. I am the result to be achieved (*gatiḥ*) for

persons having goals like *karmīs* and *jñānīs.* I am time among things that control. I am *prakṛti* (*sāmyam)* among the *guṇas.* I am the natural quality in a substance. For instance, I am sound in ether.

|| 11.16.11 ||

guṇinām apy ahaṁ sūtraṁ

mahatāṁ ca mahān aham

sūkṣmāṇām apy ahaṁ jīvo

durjayānām ahaṁ manaḥ

Among material things I am *sūtra.* In all *antaḥkaraṇas,* possessing *mahat-tattva*, I am *citta.* Among subtle things I am the *jīva,* and of things that are difficult to conquer, I am the mind.

I am *sūtra* or *prāṇa*[19] in material objects made of *guṇas.* I am the *citta* among those possessing *mahat-tattva* or *antaḥkaraṇa*.[20] *Śruti* describes the *jīva:*

eṣo'ṇur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā saṁviveśa

The small *jīva* upon which the five *prāṇas* rest should be known by the consciousness. *Muṇḍaka Upaniṣad* 3.1.9

bālāgra-śatabhāgasya śatadhā kalpitasya ca | bhāgo jīvaḥ sa vijñeyaḥ

The *jīva* should be known to be the size of one ten thousandth of a tip of a hair. *Śvetāśvatara Upaniṣad* 5.9

ārāgra-mātro hy avaro'pi dṛṣṭaḥ

The j*īva* is smaller than the tip of a spoke. *Śvetāśvatara Upaniṣad* 5.8

Though the *jīva* is very small, it has the power to pervade the whole body. When a gem covered with resin or a small portion of powerful medicine is placed on the head, the effect of nourishment spreads throughout the whole body. Thus there is no contradiction concerning the *jīva.*

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[19] *Sūtra* is a modification of *mahat-tattva,* which is the first transformation of *prakṛti*.
[20] *Citta* is the representative of *mahat-tattva* in the individual. Antaḥkaraṇa is composed of *citta, buddhi, manas* and *anhaṅkāra.*

|| 11.16.12 ||

hiraṇyagarbho vedānāṁ

mantrāṇāṁ praṇavas tri-vṛt

akṣarāṇām a-kāro ’smi

padāni cchandusām aham

Among the teachers of the Vedas, I am their original teacher, Lord Brahmā, and of all *mantras* I am the three-lettered *oṁkāra*. Among letters I am the first letter, “a,” and among sacred meters I am the Gāyatrī meter.

Among the teachers of the Vedas (*vedānām*), I am Brahmā. *Padāni* means the Gāyatrī meter, with three *padas* of eight syllables each.

|| 11.16.13 ||

indro ’haṁ sarva-devānāṁ

vasūnām asmi havya-vāṭ

ādityānām ahaṁ viṣṇū

rudrāṇāṁ nīla-lohitaḥ

Among the *devatās* I am Indra, and among the Vasus, I am Agni, the god of fire. I am Viṣṇu among the sons of Aditi, and among the Rudras, I am Lord Śiva.

|| 11.16.14 ||

brahmarṣīṇāṁ bhṛgur ahaṁ

rājarṣīṇām ahaṁ manuḥ

devarṣīṇāṁ nārado ’haṁ

havirdhāny asmi dhenuṣu

Among *brahmarṣis*, I am Bhṛgu Muni, and I am Manu among *rājarṣis*. I am Nārada Muni among *devarṣis,* and I am Kāmadhenu among cows.

Havirdhāni means *kāma-dhenu.*

|| 11.16.15 ||

siddheśvarāṇāṁ kapilaḥ

suparṇo ’haṁ patatriṇām

prajāpatīnāṁ dakṣo ’haṁ

pitṝṇām aham aryamā

I am Kapila among perfected beings and Garuḍa among birds. I am Dakṣa among the Prajāpatis, and I am Aryamā among the Pitṛs.

|| 11.16.16 ||

māṁ viddhy uddhava daityānāṁ

prahlādam asureśvaram

somaṁ nakṣatrauṣadhīnāṁ

dhaneśaṁ yakṣa-rakṣasām

O Uddhava! Among the demoniac sons of Diti know me to be Prahlāda, the lord of the demons. Among the stars and herbs, I am Candra (the moon), and among Yakṣas and Rākṣasas, I am the lord of wealth, Kuvera.

The moon is the lord of the constellations and plants.

|| 11.16.17 ||

airāvataṁ gajendrāṇāṁ

yādasāṁ varuṇaṁ prabhum

tapatāṁ dyumatāṁ sūryaṁ

manuṣyāṇāṁ ca bhū-patim

I am Airāvata, the lord of the best elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate, I am the sun, and among human beings, I am the king.

Among the best of elephants I am their lord, Airāvata, and among aquatics I am their lord Varuṇa.

|| 11.16.18 ||

uccaiḥśravās turaṅgāṇāṁ

dhātūnām asmi kāñcanam

yamaḥ saṁyamatāṁ cāham

sarpāṇām asmi vāsukiḥ

Among horses, I am Uccaiḥśravā, and among metals, I am gold. I am Yamarāja among those who suppress and punish, and among serpents, I am Vāsuki.

Among punishers I am Yamarāja.

|| 11.16.19 ||

nāgendrāṇām ananto 'haṁ

mṛgendraḥ śṛṅgi-daṁṣṭriṇām

āśramāṇām ahaṁ turyo

varṇānāṁ prathamo 'nagha

O sinless Uddhava! Among the best of snakes, I am Anantadeva, and among those animals with sharp horns, I am the black deer. Among animals with teeth, I am the lion. Among the *āśramas,* I am *sannyāsa,* and among the *varṇas,* I am the *brāhmaṇa.*

Among animals with horns I am the black deer, and among animals with teeth I am the lion. The fourth *āśrama* is *sannyāsa*. The first *varṇa* is *brāhmaṇa.*

|| 11.16.20 ||

tīrthānāṁ srotasāṁ gaṅgā

samudraḥ sarasām aham

āyudhānāṁ dhanur ahaṁ

tripura-ghno dhanuṣmatām

Among sacred rivers, I am the Gaṅgā, and among bodies of water, I am the ocean. Among weapons, I am the bow, and of the wielders of weapons, I am Lord Śiva.

Saraṣām means “among non-flowing water bodies.”

|| 11.16.21 ||

dhiṣṇyānām asmy ahaṁ merur

gahanānāṁ himālayaḥ

vanaspatīnām aśvattha

oṣadhīnām ahaṁ yavaḥ

Among residences, I am Mount Sumeru, and among inaccessible places I am the Himalayas. Among trees, I am the holy fig tree, and among plants, I am barley.

Among places of shelter I am Sumeru. Among inaccessible place, I am the Himalayas.

|| 11.16.22 ||

purodhasāṁ vasiṣṭho ’haṁ

brahmiṣṭhānāṁ bṛhaspatiḥ

skando ’haṁ sarva-senānyām

agraṇyāṁ bhagavān ajaḥ

Among priests, I am Vasiṣṭha Muni, and among those skilful in the Vedas, I am Bṛhaspati. I am Kārtikeya among military leaders, and among those who are outstanding, I am the great personality Lord Brahmā.

Among those knowing the Vedas, I am Bṛhaspati. Among leaders of troops, I am Skanda. Among the best, I am Brahmā (*ajaḥ*).

|| 11.16.23 ||

yajñānāṁ brahma-yajño ’haṁ

vratānām avihiṁsanam

vāyv-agny-arkāmbu-vāg-ātmā

śucīnām apy ahaṁ śuciḥ

Among sacrifices, I am study of the Veda, and I am nonviolence among vows. Among all things that purify such as the wind, fire, the sun, water and speech, I am the ultimate purifier.

Among sacrifices I am *brahma-yajña,* reading the Vedas. Among purifiers, such air, fire, the sun, water, and speech, I am the real purifier.

|| 11.16.24 ||

yogānām ātma-saṁrodho

mantro ’smi vijigīṣatām

ānvīkṣikī kauśalānāṁ

vikalpaḥ khyāti-vādinām

Among the eight *aṅgas* of *yoga,* I am the final stage, *samādhi*. Among those desiring victory, I am counsel advocating war, and among processes of expert discrimination, I am the distinction of *ātmā* from non-ātmā. Among all speculative philosophers, I am diversity of views.

Among the *aṅgas* of *yoga* I am *samādhi (ātmā-saṁrodhaḥ).* Among those desiring victory, I am counsel which provokes war. Among those skilful in discrimination, I am the knowledge of distinguishing *ātmā* from non-*ātmā.* There are different philosophies:

ātma-khyātir asat-khyātir akhyātiḥ khyatir anyathā |

tathā nirvacana-khyātir ity etat khyāti-pañcakam |

viṇñāna-śūnya-mīmāṁsā-tarkādvaita-vidāṁ matam ||

There are five philosophies propounding *ātmā-khyāti, asat-khyāti, akhyāti, anyathā-khyāti,* and *nirvanca-khyāti* found in followers of *vijñaa, śūnyavada*, Mīmāṁsa, logic and *advaita-vāda.*

I am the endless diversity among these five philosophies.

|| 11.16.25 ||

strīṇāṁ tu śatarūpāhaṁ

puṁsāṁ svāyambhuvo manuḥ

nārāyaṇo munīnāṁ ca

kumāro brahmacāriṇām

Among ladies, I am Śatarūpā, and among male personalities, I am her husband, Svāyambhuva Manu. I am Nārāyaṇa among the sages and Sanat-kumāra among *brahmacārīs.*

|| 11.16.26 ||

dharmāṇām asmi sannyāsaḥ

kṣemāṇām abahir-matiḥ

guhyānāṁ su-nṛtaṁ maunaṁ

mithunānām ajas tv aham

Among religious principles, I am renunciation, and of all types of security, I am consciousness of the eternal soul within. For maintaining secrets, I am pleasant speech and silence, and for couples indulging in sex, I am Brahmā.

There are various *dharmas* like *sannyāsa*, detachment and charity, I am *sannyāsa.* I am inward steadiness (*abahir-matiḥ*). Among secrets I am pleasing words (*sunṛtam*) and silence. These two do not reveal the mind of a person. This means they are most secretive. I am Prajāpati, from whose bodily halves sex arose. He is the chief couple. *Śruti* says *ardho ha vā eṣa ātmano yat patnī:* half of his self is his wife. (*Baudāyana Śrauta-sūtra* 29.9.381.2)

|| 11.16.27 ||

saṁvatsaro ’smy animiṣām

ṛtūnāṁ madhu-mādhavau

māsānāṁ mārgaśīrṣo ’haṁ

nakṣatrāṇāṁ tathābhijit

Among measures of time, I am the year, and among seasons, I am spring. Among months, I am Mārgaśīrṣa, and among constellations, I am the auspicious Abhijit.

Among measurements of time I am the year. Among season I am spring. Among constellations I am Abhijit, the fourth part of Uttarāśāḍhā constellation and the first quartert of Śravaṇa constellation. This is explained by *śruti.* A*bhijin nāma nakṣatram upariṣṭād aṣāḍhānām adhas tāc chroṇāyāḥ*: Abhijit constellation is last part of Uttarāśādḥā and the first part of Śravaṇa constellation.

|| 11.16.28 ||

ahaṁ yugānāṁ ca kṛtaṁ

dhīrāṇāṁ devalo ’sitaḥ

dvaipāyano ’smi vyāsānāṁ

kavīnāṁ kāvya ātmavān

Among y*ugas,* I am Satya-yuga, and among steady sages, I am Devala and Asita. Among those who have divided the Vedas, I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars, I am Śukrācārya, the knower *ātmā*.

Kṛtam means Satya-yuga. I am Devala and Asita among the wise. I am Śukra (*kavyaḥ)* among the scholars.

|| 11.16.29 ||

vāsudevo bhagavatāṁ

tvaṁ tu bhāgavateṣv aham

kimpuruṣānāṁ hanumān

vidyādhrāṇāṁ sudarśanaḥ

Among those entitled to the name Bhagavān, I am Vāsudeva, and indeed, you, Uddhava, represent me among the devotees. I am Hanumān among the Kimpuruṣas, and among the Vidyādharas, I am Sudarśana.

This Vāsudeva is the first member of the *catur-vyūha (*not Kṛṣṇa*).*

|| 11.16.30 ||

ratnānāṁ padma-rāgo ’smi

padma-kośaḥ su-peśasām

kuśo ’smi darbha-jātīnāṁ

gavyam ājyaṁ haviḥṣv aham

Among jewels, I am the ruby, and among beautiful things, I am the lotus calyx. Among all types of grass, I am the sacred *kuśa,* and among oblations, I am ghee and other ingredients obtained from the cow.

Supeśalām means “among beautiful things.”

|| 11.16.31 ||

vyavasāyinām ahaṁ lakṣmīḥ

kitavānāṁ chala-grahaḥ

titikṣāsmi titikṣūṇāṁ

sattvaṁ sattvavatām aham

Among the enterprising, I am fortune, and among the cheaters, I am gambling. I am the tolerance in those who are tolerant and the *sattva* of those in *sattva.*

Lakṣmīḥ means wealth. I am the *sattva* in *sattvic* beings.

|| 11.16.32 ||

ojaḥ saho balavatāṁ

karmāhaṁ viddhi sātvatām

sātvatāṁ nava-mūrtīnām

ādi-mūrtir ahaṁ parā

Know that of the powerful, I am strength of the senses and mind, and I am the devotional activities of my devotees. My devotees worship me in nine different forms, among which I am the principal form Vāsudeva.

Among the strong I am mental *(sahaḥ)* and sensual strength *(ojaḥ).* I am actions like hearing and chanting of the devotees (*sātvatām).* Among the nine forms that they worship—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsiṁha, and Brahmā--I am the principal form Vāsudeva. Just as Viṣṇu sometimes becomes Indra as in Svāyambhuva-mantantara, when Yajña became Indra, so in some *mahā-kalpas*, Viṣṇu becomes Brahmā. The Brahmā mentioned among the nine is a form of Viṣṇu as Brahmā.

|| 11.16.33 ||

viśvāvasuḥ pūrvacittir

gandharvāpsarasām aham

bhūdharāṇām ahaṁ sthairyaṁ

gandha-mātram ahaṁ bhuvaḥ

Among the Gandharvas, I am Viśvāvasu, and I am Pūrvacitti among the heavenly Apsarās. I am the steadiness of mountains and the fragrance *tan-mātra* of the earth.

Among Gandharvas I am Viśvāvasu, and among Apsarās I am Pūrvacitti. I am the *tan-mātra* called fragrance, the cause of the earth.

|| 11.16.34 ||

apāṁ rasaś ca paramas

tejiṣṭhānāṁ vibhāvasuḥ

prabhā sūryendu-tārāṇāṁ

śabdo ’haṁ nabhasaḥ paraḥ

I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am sweet sound in the ether.

I am the sweet (*paramaḥ*) taste of water. This excluded the other tastes like pungent. I am very sweet (*paraḥ*) sound.[21] *Paraḥ* can also refer to the most subtle sound *parā* which transforms into *madhyamā, paśyantī* and *vaikharī.*

|| 11.16.35 ||

brahmaṇyānāṁ balir ahaṁ

vīrāṇām aham arjunaḥ

bhūtānāṁ sthitir utpattir

ahaṁ vai pratisaṅkramaḥ

Among those dedicated to brahminical culture I am Bali Mahārāja, and I am Arjuna among heroes. I am the creation, maintenance and annihilation of all living entities.

Pratisaṅkramaḥ means destruction.

|| 11.16.36 ||

gaty-ukty-utsargopādānam

ānanda-sparśa-lakṣanam

āsvāda-śruty-avaghrāṇam

ahaṁ sarvendriyendriyam

I am the functions of the ten senses: walking, speaking, evacuation, accepting and pleasure, touching, seeing, tasting, and hearing. I am also the potency by which each of the senses experiences its particular sense object.

The first five actions belong to the working senses. The second five actions belong to the knowledge senses. *Lakṣaṇam* means seeing. I am the senses' power of perceiving their sense objects. *Śruti* says *cakṣuṣaś cakṣuḥ*: I am the power of seeing in the eye. (*Bṛhad-āraṇyaka Upaniṣad* 4.4.18)

[21] Taste is also the *tan-mātra* of water and sound is the *tan-mātra* of ether.

|| 11.16.37 ||

pṛthivī vāyur ākāśa

āpo jyotir ahaṁ mahān

vikāraḥ puruṣo ’vyaktaṁ

rajaḥ sattvaṁ tamaḥ param

aham etat prasaṅkhyānaṁ

jñānaṁ tattva-viniścayaḥ

I am form, taste, aroma, touch and sound; *ahaṅkāra*; the *mahat-tattva*; earth, water, fire, air and sky; the eleven senses; the living entity; *prakṛti*; the modes of goodness, passion and ignorance; and Brahman. I am all of these items, along with knowledge of them, and the determination of truth resulting from that knowledge.

Having indicated *vibhūtis* by showing the best of a group or the key element in a relationship, again the Lord describes them all in general, in two and half verses. The list of elements indicates the *tan-mātras. Aham* is *ahaṅkāra. Mahān* is *mahat-tattva.* These seven are the modifications of *prakṛti*. The transformation (*vikāraḥ*) refers to the five gross elements and the eleven senses. This makes sixteen. *Puruṣaḥ* refers to the *jīva. Avyaktam* is *prakṛti.* The total is now twenty-five elements. It is said:

mūla-prakṛtir avikṛtir mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta |

ṣoḍaśakaś ca vikāro na prakṛtir na vikṛtiḥ puruṣaḥ ||

Mūla-prakṛti is unchanged. Transformations of *prakṛti* are seven (*mahat-tattva, ahaṅkāra* and five *tan-mātras*), which further transform into sixteen (five gross elements and eleven senses). *Prakṛti* remains separate and *puruṣa* do not transform. *Sāṅkhya-kārikā* by Īśvara-kṛṣṇa

I am also the *guṇas* of *prakṛti* known as *rajas, tamas* and *sattva* and I am Brahman (*param*). I am everything. I am the knowledge of these enumerated elements and the result, determination of truth.

|| 11.16.38 ||

mayeśvareṇa jīvena

guṇena guṇinā vinā

sarvātmanāpi sarveṇa

na bhāvo vidyate kvacit

Without the Lord and the *jīva* there is no spiritual existence. Without the *guṇas* and their causes, there is no material existence. With the totality and individual *jīvas* and their coverings there is no combination of matter and spirit. Without me, nothing exists.

The meaning of the previous verse is particularized and summarized. Without the Lord and the *jīva*, there is no conscious existence. Without the *guṇas* and their causes —*mahat-tattva* and *prakṛti,* there is no material existence. Without individual and collective *jīvas* (*sarvātmanā)* and all the individual coverings *(sarvena*) there is no combination of *jīvas* with *prakṛti.* Without me (*māyā),* all of this does not exist. Thus I am everything.

|| 11.16.39 ||

saṅkhyānaṁ paramāṇūnāṁ

kālena kriyate mayā

na tathā me vibhūtīnāṁ

sṛjato ’ṇḍāni koṭiśaḥ

Even though over a period of time I might count all the atoms of the universe, I could not count all of my *vibhūtis* since I create millions of universes.

“Why do you speak generally and in summary? As you did previously, please speak by showing the best of a group or the key element in a relationship.” I could after a great deal of time count all the atoms of earth or other elements and tell you. But I can not say this about my *vibhūtis.* Why? When one cannot count the universes which are created, how can one count the *vibhūtis* within the universes?

|| 11.16.40 ||

tejaḥ śrīḥ kīrtir aiśvaryaṁ

hrīs tyāgaḥ saubhagaṁ bhagaḥ

vīryaṁ titikṣā vijñānaṁ

yatra yatra sa me ’ṁśakaḥ

Whatever influence, wealth, fame, power, humility, renunciation, pleasure, fortune, physical strength, tolerance or spiritual knowledge exists in the world is simply my *vibhūti.*

In this manner it is possible to enumerate all my *vibhūtis.* Whatever influence, wealth (*śrīḥ),* pleasurable object for the mind or eye (*saubhagam*), good fortune, physical strength *(vīryam*) exists, it is my *vibhūti (amśakaḥ).*

|| 11.16.41 ||

etās te kīrtitāḥ sarvāḥ

saṅkṣepeṇa vibhūtayaḥ

mano-vikārā evaite

yathā vācābhidhīyate

I have briefly described to you all my *vibhūtis.* But ordinary objects are also designated in the same way with words because of sentiments in the mind.

The Lord summarizes everything. All *vibhūtis,* in general and particular have been described. But *vibhūtis* well-known among people are identified through transformations of mind like affection and hatred. Those are not my *vibhūtis.* Out of affection, a transformation of the mind, someone will designate others, saying "This is my son, this is my father, this is my uncle, this is my nephew, this is my friend." These are not *vibhūtis* of the Lord. Where there is hatred, another transformation of mind, one says, "This person is offensive to me, this person should be offended, this person hates me, this person should be hated, this person kills, this person should be killed." These are not *vibhūtis* of the Lord. Thus, though Indra is my *vibhūti*, if Śacī says "This is my husband," or if Aditi says "This is my son," if Jayanta says "This is my father," or Bṛhaspati says "This is my disciple," if the demons say "This is our enemy," those also are not *vibhūtis* of the Lord.

My devotees without possessiveness can say for all things "This is the Lord's *vibhūti*." However, the spiritual *vibhūtis* may be thought of as son, brother etc. without any harm. The *avatāra*s and devotees listed among the *vibhūtis* can be treated in this way.

One should not take the meaning of the verse to be "All these *vibhūtis* are mere mental transformations (illusory)." Among the *vibhūtis,* Vāsudeva and impersonal Brahman also are listed. Brahman and Vāsudeva would then become imaginary entities. This would not be acceptable to the Śūnyavādīs and thus they would have to be excluded for the list. But then the word *ete* (all these) would become meaningless in the verse.

|| 11.16.42 ||

vācaṁ yaccha mano yaccha

prāṇān yacchedriyāṇi ca

ātmānam ātmanā yaccha

na bhūyaḥ kalpase ’dhvane

Therefore, control your speaking, subdue the mind, conquer the life air, and regulate the senses concerning these objects. Through purified intelligence bring your intelligence under control. In this way you will never again fall onto the path of material existence.

Since all objects are my *vibhūtis,* you should respect them all by words, mind, and body, and not denigrate them. This is repeated later:

ativādāṁs titikṣeta nāvamanyeta kañcana

na cemaṁ deham āśritya vairaṁ kurvīta kenacit

One should tolerate all insults and never disrespect a person who disrespects one. Taking shelter of one’s devotional body, one should not create enmity with anyone.

SB 12.6.34

Control the intelligence (*ātmānam*) by sattvic intelligence. You will not again be qualified for the path of *saṁsāra.*

|| 11.16.43 ||

yo vai vāṅ-manasī saṁyag

asaṁyacchan dhiyā yatiḥ

tasya vrataṁ tapo dānaṁ

sravaty āma-ghaṭāmbu-vat

An aspirant who does not completely control his words and mind by intelligence will find that his spiritual vows, austerities and charity dissipate just as water flows from an unbaked clay pot.

The fault is emphasized by stating the same in an opposite way.

|| 11.16.44 ||

tasmād vaco manaḥ prāṇān

niyacchen mat-parāyaṇaḥ

mad-bhakti-yuktayā buddhyā

tataḥ parisamāpyate

Being surrendered to me, one should control the speech, mind and life air, and then through intelligence endowed with *bhakti*, one will accomplish the goal.

Parisampapyate means “one becomes successful.”

Thus ends the commentary on the Sixteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

***Brahmacārī* and *Gṛhastha* Conduct**

|| 11.17.1-2 ||

śrī-uddhava uvāca

yas tvayābhihitaḥ pūrvaṁ

dharmas tvad-bhakti-lakṣaṇaḥ

varṇāśamācāravatāṁ

sarveṣāṁ dvi-padām api

yathānuṣṭhīyamānena

tvayi bhaktir nṛṇāṁ bhavet

sva-dharmeṇāravindākṣa

tan mamākhyātum arhasi

Uddhava said: O lotus-eyed Lord! Previously you described *dharma* of *bhakti* arising in followers of *varṇāśrama* and even ordinary human beings. Now you should explain to me how all human beings can achieve mixed or secondary *bhakti* for you by the execution of their prescribed duties.

In the Seventeenth Chapter, Kṛṣṇa, requested by Uddhava, explains to him about *karma* mixed with *bhakti* as described by Haṁsa, and the duties of *brahmacārīs* and householders. Having heard *jñāna, bhakti* and *aṣṭāṅga-yoga* from Kṛṣṇa, Uddhava will ask about *karma-yoga* while reviewing what was previously explained, in seven verses. Previously, at the beginning of the *kalpa,* you said:

kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā

mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ

By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which *bhakti* is the essence. SB 11.14.3

That *dharma* of *bhakti* has three types: pure *bhakti,* mixed *bhakti* and secondary *bhakti.* Pure *bhakti* arises in humans without or without *varṇāśrama* by association with pure devotees, by good fortune. It does not arise from *varṇāśrama* or other processes. You have said:

yaṁ na yogena sāṅkhyena dāna-vrata-tapo-’dhvaraiḥ

vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api

I cannot be attained by intense efforts of *yoga,* Sāṅkhya, charity, vows, austerity, sacrifices, explaining the Vedas, study of the Vedas, or *sannyāsa.* SB 11.12.9

When persons practicing *varṇāśrama* contact pure *bhakti* by devotional association, they give up *varṇāśrama* and perform the *dharma* of *bhakti.*

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.1.1132

Mixed *bhakti* and secondary *bhakti* arise from one's *dharma* and from association with persons with mixed *bhakti* or secondary *bhakti.* How mixed and secondary *bhakti* arises, you alone know. *Bhaktiḥ* in verse 2 refers to mixed and secondary *bhakti.*

|| 11.17.3-4 ||

purā kila mahā-bāho

dharmaṁ paramakaṁ prabho

yat tena haṁsa-rūpeṇa

brahmaṇe 'bhyāttha mādhava

sa idānīṁ su-mahatā

kālenāmitra-karśana

na prāyo bhavitā martya-

loke prāg anuśāsitaḥ

O Lord! O mighty-armed one! Previously in your form of Haṁsa you spoke to Brahmā about *dharma* that brings supreme happiness to the practitioner. O Mādhava! O subduer of the enemy! Now much time has passed, and that which you previously instructed will soon practically cease to exist.

"Have I not explained *dharma* to you previously?" *Paramakam dharmam* means the supreme *dharma* having the happiness of liberation *(kam).* As Haṁsa, you spoke not only about *yoga,* but also about *sva-dharma* to Brahmā:

mayaitad uktaṁ vo viprā guhyaṁ yat sāṅkhya-yogayoḥ

jānīta māgataṁ yajñaṁ yuṣmad-dharma-vivakṣayā

O *brāhmaṇas*! Know that it is I, Viṣṇu, who has come with a desire to teach you *dharma*. I have spoken the confidential knowledge of Sāṅkhya, and *aṣṭāṅga-yoga.* SB 11.13.38

Though you taught this previously, it will not be present in the future.

|| 11.17.5-6 ||

vaktā kartāvitā nānyo

dharmasyācyuta te bhuvi

sabhāyām api vairiñcyāṁ

yatra mūrti-dharāḥ kalāḥ

kartrāvitrā pravaktrā ca

bhavatā madhusūdana

tyakte mahī-tale deva

vinaṣṭaṁ kaḥ pravakṣyati

O Acyuta! There is no speaker, creator and protector of *dharma* other than you, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. O Madhusūdana! When you, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

Kalā means the eighteen types of knowledge in the Vedas.

ṛg-yajuḥ-sāmārthavākhyā vedāś catvāra eva ca |
purāṇa-nyāya-mīmāṁsā-dharma-śāstrāṇi cety api ||
śikṣā kalpo vyākaraṇaṁ niruktaṁ jyotiṣaṁ tathā |
chandaś ceti ṣaḍ ity evaṁ vidyāḥ proktāś caturdaśa ||
āyur dhanur gānārthaiś ca śāstrair aṣṭadaśāpi tāḥ ||

The eighteen scriptures are the Ṛg, Yajus, Sāma and Arthava Vedas, the Purāṇas, sciptures on logic, Mīmāṁsā, *dharma-śāstras, śikṣā* (pronunciation), *kalpa* (rules for ritual), grammar, etyiomology, astronomy, meter, medicine, military arts, music and politics.

|| 11.17.7 ||

tat tvaṁ naḥ sarva-dharma-jña

dharmas tvad-bhakti-lakṣaṇaḥ

yathā yasya vidhīyeta

tathā varṇaya me prabho

Therefore, my Lord, since you are the knower of all religious principles, please describe to me how the human beings may execute *dharma* to produce *bhakti* for you.

Explain how *dharma* should be executed which shows or is a cause of (mixed) *bhakti* (*tvad-bhakti-lakṣaṇaḥ*).

|| 11.17.8 ||

śrī-śuka uvāca

itthaṁ sva-bhṛtya-mukhyena

pṛṣṭaḥ sa bhagavān hariḥ

prītaḥ kṣemāya martyānāṁ

dharmān āha sanātanān

Śukadeva Gosvāmī said: Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Lord was pleased and for the welfare of all conditioned souls spoke *dharmas* that are eternal.

|| 11.17.9 ||

śrī-bhagavān uvāca

dharmya eṣa tava praśno

naiḥśreyasa-karo nṛṇām

varṇāśramācāravatāṁ

tam uddhava nibodha me

The Supreme Lord said: O Uddhava! Your question is faithful to *dharma* and thus gives rise to the highest perfection in life, for both ordinary human beings and the followers of *varṇāśrama*. Please learn from me that *dharma.*

Dharmyaḥ means "faithful to *dharma*." *Tam* refers to *dharma.*

|| 11.17.10 ||

ādau kṛta-yuge varṇo

nṛṇāṁ haṁsa iti smṛtaḥ

kṛta-kṛtyāḥ prajā jātyā

tasmāt kṛta-yugaṁ viduḥ

In the beginning, in Satya-yuga, there is only one social class, called *haṁsa*, to which all human beings belong. In that age all people had accomplished their goal from birth, and thus learned scholars call this the age of accomplishment, Kṛta-yuga.

Hear about the time at which *varṇāśrama* arose.

|| 11.17.11 ||

vedaḥ praṇava evāgre

dharmo 'haṁ vṛṣa-rūpa-dhṛk

upāsate tapo-niṣṭhā

haṁsaṁ māṁ mukta-kilbiṣāḥ

In Satya-yuga the undivided Veda is expressed by the syllable *oṁ,* and I am the only object of mental activities. I become manifest as the bull of religion with four legs intact, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship me as Haṁsa.

I am the object of the mind (*dharmaḥ*). I have four legs (*vṛṣa-rūpa-dhṛk*). This means there are no activities like sacrifice.

|| 11.17.12 ||

tretā-mukhe mahā-bhāga

prāṇān me hṛdayāt trayī

vidyā prādurabhūt tasyā

aham āsaṁ tri-vṛn makhaḥ

O greatly fortunate Uddhava! In the beginning of Tretā-yuga, Vedic knowledge appeared from my heart, via the *prāṇa,* in three divisions—as Ṛg, Sāma and Yajur. Then, from that knowledge I appeared as threefold sacrifice.

In the universal form, from the *prāṇa*, coming from the heart, arose the three Vedas. From the three Vedas arose the three aspects of sacrifice in relation to the *hotā, adhvaryu* and *udgatā* priests.

|| 11.17.13 ||

vipra-kṣatriya-viṭ-śūdrā

mukha-bāhūru-pāda-jāḥ

vairājāt puruṣāj jātā

ya ātmācāra-lakṣaṇāḥ

In Tretā-yuga, the four social orders became manifest after being created from the universal form. The *brāhmaṇas* appeared from the Lord's face, the *kṣatriyas* from the Lord's arms, the *vaiśyas* from the Lord's thighs and the *śūdras* from his legs. Each social division was recognized by its particular duties.

The four orders, after being created, became manifest (*jātāḥ*). They were recognized by the qualities of their specific duties (*ātmācāra).*

|| 11.17.14 ||

gṛhāśramo jaghanato

brahmacaryaṁ hṛdo mama

vakṣaḥ-sthalād vane-vāsaḥ

sannyāsaḥ śirasi sthitaḥ

The married order of life appeared from the loins of my universal form, and the celibate students came from my heart. The forest-dwelling retired order of life appeared from my chest, and the renounced order of life was situated within the head.

The heart is below the chest.

|| 11.17.15 ||

varṇānām āśramāṇāṁ ca

janma-bhūmy-anusāriṇīḥ

āsan prakṛtayo nṝṇāṁ

nīcair nīcottamottamāḥ

According to the place of birth on the universal form, the various occupational and social divisions of human society appeared with inferior and superior natures.

The natures, low or high, appeared according to low or high place of birth on the body of the universal form. Thus the face and head, being the highest place on the body, produced the highest natures of *brāhmaṇas* and *sannyāsīs*. Since the feet and loins are the lowest portion of the body, they produced natures of *śūdras* and *gṛhāsthas*.

|| 11.17.16 ||

śamo damas tapaḥ śaucaṁ

santoṣaḥ kṣāntir ārjavam

mad-bhaktiś ca dayā satyaṁ

brahma-prakṛtayas tv imāḥ

Control of the mind, control of the senses, austerity, cleanliness, satisfaction, tolerance, simplicity, devotion to me, mercy and truthfulness are the natural qualities of the *brāhmaṇas*.

The *bhakti* or devotion in the *brāhmaṇa* is secondary *bhakti.*

|| 11.17.17 ||

tejo balaṁ dhṛtiḥ śauryaṁ

titikṣaudāryam udyamaḥ

sthairyaṁ brahmanyam aiśvaryaṁ

kṣatra-prakṛtayas tv imāḥ

Energy, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the *brāhmaṇas* and leadership are the natural qualities of the *kṣatriyas.*

|| 11.17.18 ||

āstikyaṁ dāna-niṣṭhā ca

adambho brahma-sevanam

atuṣṭir arthopacayair

vaiśya-prakṛtayas tv imāḥ

Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the *brāhmaṇas,* dissatisfaction and desire to accumulate money are the natural qualities of the *vaiśyas.*

|| 11.17.19 ||

śuśrūṣaṇaṁ dvija-gavāṁ

devānāṁ cāpy amāyayā

tatra labdhena santoṣaḥ

śūdra-prakṛtayas tv imāḥ

Service without duplicity to the higher *varṇas,* cows, *devatās,* and complete satisfaction with whatever income is obtained in such service, are the natural qualities of *śūdras.*

|| 11.17.20 ||

aśaucam anṛtaṁ steyaṁ

nāstikyaṁ śuṣka-vigrahaḥ

kāmaḥ krodhaś ca tarṣaś ca

sa bhāvo 'ntyāvasāyinām

Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the *varṇāśrama* system.

One should also understand there are natural qualities for the *āśramas*, though they not stated here. The qualities of persons outside the *varṇas* are now stated. *Anyāvasāyinām* means "of those who are outside *varṇāśrama*."

|| 11.17.21 ||

ahiṁsā satyam asteyam

akāma-krodha-lobhatā

bhūta-priya-hitehā ca

dharmo 'yaṁ sārva-varṇikaḥ

Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.

Though it says that these are the common rules for all *varṇas*, it also means that those outside the *varṇas* should follow these rules.

|| 11.17.22 ||

dvitīyaṁ prāpyānupūrvyāj

janmopanayanaṁ dvijaḥ

vasan guru-kule dānto

brahmādhīyīta cāhūtaḥ

A member of the three upper *varṇas* achieves second birth with Gāyatrī *mantra* after purification. Being summoned by the *guru*, residing within the *guru's āśrama,* he carefully studies the Vedas with a controlled mind.

With the intention of describing the duties of the householder, by which the duties of the *varṇas* are naturally revealed, Kṛṣṇa first describes the first *āśrama* in nine verses. The second-born belong to the three upper *varṇas.* After *grabhādhāna--saṁskāra* and then physical birth (*ānupūrvyāt*), one attains Gāyatrī *mantra* through the *upanaya-saṁskāra.* One then studies the Vedas, being called by the *guru.* The word ca indicates the student should also deliberate on the meaning.

|| 11.17.23 ||

mekhalājina-daṇḍākṣa-

brahma-sūtra-kamaṇḍalūn

jaṭilo 'dhauta-dad-vāso

'rakta-pīṭhaḥ kuśān dadhat

The *brahmacārī* should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with beads and a sacred thread. Carrying pure *kuśa* grass in his hand, he should never accept a colorful seat. He should not wash his teeth or clothing.

He wears a belt and carries *kuśa* grass. He wears a string of beads. His hair is matted because he does not use oil. He does not wash his teeth or clothing. He should not have a painted seat for show.

|| 11.17.24 ||

snāna-bhojana-homeṣu

japoccāre ca vāg-yataḥ

na cchindyān nakha-romāṇi

kakṣopastha-gatāny api

A *brahmacārī* should always remain silent while bathing, eating, attending sacrificial performances, chanting *japa* or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

|| 11.17.25 ||

reto nāvakirej jātu

brahma-vrata-dharaḥ svayam

avakīrṇe 'vagāhyāpsu

yatāsus tri-padāṁ japet

One observing the vow of celibate *brahmacārī* life should never pass semen. If the semen by chance spills out by itself, he should take bath in water, control his breath by *prāṇāyāma* and chant the Gāyatrī *mantra.*

He should not intentionally expel his semen. If it happens by chance, he should bathe and then do *prāṇāyāma* and chant the Gāyatrī *mantra.*

|| 11.17.26 ||

agny-arkācārya-go-vipra-

guru-vṛddha-surāñ śuciḥ

samāhita upāsīta

sandhye dve yata-vāg japan

He should worship the fire-god, sun, *ācāryas*, cows, *brāhmaṇas, gurus,* elderly persons and *devatās* at sunrise and sunset, without speaking but by silently chanting *mantras.*

He should perform worship at sunrise and sunset chanting silently. This implies that he can chant loudly during the noon *sandhyā.*

|| 11.17.27 ||

ācāryaṁ māṁ vijānīyān

nāvanmanyeta karhicit

na martya-buddhyāsūyeta

sarva-deva-mayo guruḥ

One should know the *ācārya* as myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the *devatās.*

|| 11.17.28 ||

sāyaṁ prātar upānīya

bhaikṣyaṁ tasmai nivedayet

yac cānyad apy anujñātam

upayuñjīta saṁyataḥ

In the morning and evening he should collect foodstuffs by begging or other methods and deliver them to the *ācārya*. Self-controlled, he should eat food with the permission of the *ācārya.*

He should offer what he received by begging or any other method. He should eat food when permitted by the *ācārya.*

|| 11.17.29 ||

śuśrūṣamāṇa ācāryaṁ

sadopāsīta nīca-vat

yāna-śayyāsana-sthānair

nāti-dūre kṛtāñjaliḥ

With an attitude of service he should serve the *guru,* walking behind him when the *guru* walks, lying down nearby and alert when the *guru* sleeps, and standing with folded hands when the *guru* sits.

He should follow behind the *guru* when the *guru* goes. When the *guru* sleeps he should lie down nearby while remaining alert. When the g*uru* sits, he should remain in front of him with folded hands waiting for his order.

|| 11.17.30 ||

evaṁ-vṛtto guru-kule

vased bhoga-vivarjitaḥ

vidyā samāpyate yāvad

bibhrad vratam akhaṇḍitam

Until the student has completed his Vedic education, he should remain engaged in the *āśrama* of the *guru*, completely free of material enjoyment and should not break his vow of celibacy.

|| 11.17.31 ||

yady asau chandasāṁ lokam

ārokṣyan brahma-viṣṭapam

gurave vinyased dehaṁ

svādhyāyārthaṁ bṛhad-vrataḥ

If the *brahmacārī* desires to ascend to the Brahmaloka, the planet of the Vedas, then he should completely surrender himself to the *guru* for further study of the Vedas, and observe a vow of permanent celibacy,

Having described the duties of a *brahmacārī* who takes up household life, Kṛṣṇa describes the duties of the life-long *brahmacārī* in six verses. If he desires to go to Brahma-loka, the planet of the Vedas, he should remain a *brahmacārī* for life and offer his body to the *guru* for additional study of the Vedas. *Viṣṭapa* like *piṣṭapa* means "world."

|| 11.17.32 ||

agnau gurāv ātmani ca

sarva-bhūteṣu māṁ param

apṛthag-dhīr upasīta

brahma-varcasvy akalmaṣaḥ

Endowed with power by study of the Vedas, freed from all sins and duality, he should worship me, the Lord, within fire, the *guru,* himself and all living entities.

The student has power or effulgence from study of the Vedas (*brahma-varcasvī*).

|| 11.17.33 ||

strīṇāṁ nirīkṣaṇa-sparśa-

saṁlāpa-kṣvelanādikam

prāṇino mithunī-bhūtān

agṛhastho 'gratas tyajet

Those who are not married—*sannyāsīs, vānaprasthas* and *brahmacārīs*—should from the beginning give up associating with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

Agṛhasthaḥ means a *brahmacārs, vānaprastha* or *sannyāsī. Agrataḥ* means "from the beginning." He should avoid living beings like birds or insects engaged in sex life.

|| 11.17.34-35 ||

śaucam ācamanaṁ snānaṁ

sandhyopāstir mamārcanam

tīrtha-sevā japo 'spṛśyā-

bhakṣyāsambhāṣya-varjanam

sarvāśrama-prayukto 'yaṁ

niyamaḥ kula-nandana

mad-bhāvaḥ sarva-bhūteṣu

mano-vāk-kāya-saṁyamaḥ

O Uddhava! Cleanliness, *ācamana,* bathing, performing *sandhyā* rites, worshiping me, visiting holy places, chanting *japa,* avoiding that which is untouchable, uneatable or not to be discussed, remembering my existence within all living entities, and controlling the mind, words and body—these principles should be followed by all *āśramas.*

|| 11.17.36 ||

evaṁ bṛhad-vrata-dharo

brāhmaṇo ’gnir iva jvalan

mad-bhaktas tīvra-tapasā

dagdha-karmāśayo ’malaḥ

A *brāhmaṇa* observing the great vow of celibacy, brilliant like fire, burns to ashes the *karmas* in his heart. This person, worshipping me, becomes free from all *karmas.*

The process of becoming free of *karma* by the celibate *brāhmaṇa* is described.

|| 11.17.37 ||

athānantaram āvekṣyan

yathā-jijñāsitāgamaḥ

gurave dakṣiṇāṁ dattvā

snāyād gurv-anumoditaḥ

A *brahmacārī* who has completed his Vedic education and desires to enter household life, taking permission from the *guru*, should offer proper remuneration to the *guru,* bathe, and return home.

The graduation from studies of the *brahmacārī* who will become a householder is described. Desiring to enter household life (*āvekṣyan*), and having sufficiently deliberated on the meaning of the Vedas, he should bathe. This means he should anoint his body with oil, etc. and then return home.

|| 11.17.38 ||

gṛhaṁ vanaṁ vopaviśet

pravrajed vā dvijottamaḥ

āśramād āśramaṁ gacchen

nānyathāmat-paraś caret

A second born person (*brahmacārī*) becomes a householder, *vānaprastha* or *sannyāsī* in the case of a *brāhmaṇa.* He should progressively move through the *āśramas.* There is no other way for a person who has not surrendered to me.

One enters an *āśrama* according to one's qualification. If he has desires he becomes a householder. If he has no desire by having purified his heart, he becomes a *vānaprastha*. If he is a *brāhmaṇa,* and is without desire, he becomes a *sannyāsī.* If some desire to do so, they may go through all *āśramas.* After *brahmacārī* life one becomes a householder, then *vānaprastha* and finally a *sannyāsī*. One should not enter the *āśramas* in a reverse order, and one should not be without *āśrama,* unless one is my devotee. If one is a devotee, then one does not have to follow the rules of *āśrama.* This will be explained later. If the devotee enters *āśramas* in a different order, or has no *āśrama,* there is no fault.

|| 11.17.39 ||

gṛhārthī sadṛśīṁ bhāryām

udvahed ajugupsitām

yavīyasīṁ tu vayasā

yāṁ sa-varṇām anu kramāt

One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives they may be of lower caste than the first wife.

Speaking of the rules for the householder, rules of *varṇa* are discussed. If he desires to marry a second woman, he should do so after the first marriage and they may be of lower caste.

tisro varṇānupūrvyeṇa dve tathaikā yathā-kramam |
brāhmaṇa-kṣatriya-viśām bhāryāḥ svāh śūdra-janmanaḥ ||

The *brāhmaṇa* can marry women of four castes. The *kṣatriya* can marry women of three castes. The *vaiśya* can marry women of two castes. The *śūdra* can marry a woman of only one caste. *Yājñavalkya-smṛti* 1.57

|| 11.17.40 ||

ijyādhyayana-dānāni

sarveṣāṁ ca dvi-janmanām

pratigraho ’dhyāpanaṁ ca

brāhmaṇasyaiva yājanam

All twice-born men—*brāhmaṇas, kṣatriyas* and *vaiśyas*—must sponsor sacrifice, study the Vedic literature and give charity. Only the *brāhmaṇas,* however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

The three upper *varṇas* must sponsor sacrifice, study the Vedas and give charity. But only the *bṛāhmaṇa* performs sacrifice, teaches the Vedas and receives charity.

|| 11.17.41 ||

pratigrahaṁ manyamānas

tapas-tejo-yaśo-nudam

anyābhyām eva jīveta

śilair vā doṣa-dṛk tayoḥ

If a *brāhmaṇa* considers that accepting charity from others will destroy his austerity, power and fame, he should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the *brāhmaṇa* considers that those two occupations faulty, then he should live by collecting rejected grains in agricultural fields.

If he considers performing sacrifice and teaching to be faulty, then he lives by collecting grains which have fallen in the field and are rejected by the owner.

|| 11.17.42 ||

brāhmaṇasya hi deho ’yaṁ

kṣudra-kāmāya neṣyate

kṛcchrāya tapase ceha

pretyānanta-sukhāya ca

The body of a *brāhmaṇa* is not meant for enjoying insignificant material pleasure; rather, is meant for difficult austerities in this life, to attain unlimited happiness after death.

"Why does the *brāhmaṇa* undergo such pain?" This verse answers. His body is meant for difficulties caused by maintaining his body, to attain happiness after death.

|| 11.17.43 ||

śiloñcha-vṛttyā parituṣṭa-citto

dharmaṁ mahāntaṁ virajaṁ juṣāṇaḥ

mayy arpitātmā gṛha eva tiṣṭhan

nāti-prasaktaḥ samupaiti śāntim

Satisfied by maintenance through collecting grains from the field or market, engaging in generous acts like receiving guests, being without material desire, absorbing his mind in me, the householder, remaining in this *āśrama* without much attachment, attains liberation.

Uñcha means collecting grains which fall in the market. Ś*ila* is collecting grains from the field. Satisfied with these occupations, he attains liberation. He should engage in (j*uṣānaḥ*) receiving guests (*mahāntam*) and be without desires (*virajam*). Remaining in the household *āśrama,* he attains liberation.

|| 11.17.44 ||

samuddharanti ye vipraṁ

sīdantaṁ mat-parāyaṇam

tān uddhariṣye na cirād

āpadbhyo naur ivārṇavāt

Just as a ship rescues those who have fallen into the ocean, similarly, I very quickly rescue from all calamities those persons who uplift suffering *brāhmaṇas* who are my devotees.

The result of serving with devotion *brāhmaṇas* by giving wealth is described. The Lord saves not only persons who save *brāhmaṇas* who are devotees, but also saves those who save any devotee.

|| 11.17.45 ||

sarvāḥ samuddhared rājā

piteva vyasanāt prajāḥ

ātmānam ātmanā dhīro

yathā gaja-patir gajān

Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a determined king, just like a father, must save all of the citizens from difficulty and also protect himself.

The actions of the *kṣatriya*s are described. *Dhīraḥ* here means a king who has determination.

|| 11.17.46 ||

evaṁ-vidho nara-patir

vimānenārka-varcasā

vidhūyehāśubhaṁ kṛtsnam

indreṇa saha modate

An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Indra in airplanes as brilliant as the sun.

|| 11.17.47 ||

sīdan vipro vaṇig-vṛttyā

paṇyair evāpadaṁ taret

khaḍgena vāpadākrānto

na śva-vṛttyā kathañcana

A suffering *brāhmaṇa* can overcome difficulties by acting as a merchant, or in times of danger he can take up the occupation of a *kṣatriyas*. But he should not take an occupation of serving low persons.

Occupations during calamity are described in three verses. He may engage in selling, but not selling liquor or salt or other forbidden items. In times of danger he takes up the duties of a *kṣatriya.* It is said that Gautama took up a sinful occupation when in danger. One may think that taking up *kṣatriya* duties would be superior to *vaiśyas* duties, but according to the Lord, *vaiśya* occupation is superior to the *kṣatriya* occupation for the *brāhmaṇa* because there is violence in *kṣatriya* duties. One should not maintain oneself by serving low persons.

|| 11.17.48 ||

vaiśya-vṛttyā tu rājanyo

jīven mṛgayayāpadi

cared vā vipra-rūpeṇa

na śva-vṛttyā kathañcana

A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a *vaiśya*, or by hunting, or may act as a *brāhmaṇa* by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a *śūdra.*

He may teach others the Vedas as a *brāhmaṇa* does.

|| 11.17.49 ||

śūdra-vṛttiṁ bhajed vaiśyaḥ

śūdraḥ kāru-kaṭa-kriyām

kṛcchrān mukto na garhyeṇa

vṛttiṁ lipseta karmaṇā

A *vaiśya,* or mercantile man, who cannot maintain himself may adopt the occupation of a *śūdra,* and a *śūdra* who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society must give up those substitute occupations when the difficulties have passed.

All these people, when free of difficulties, must revert to their original occupation.

|| 11.17.50 ||

vedādhyāya-svadhā-svāhā-

baly-annādyair yathodayam

devarṣi-pitṛ-bhūtāni

mad-rūpāṇy anv-ahaṁ yajet

According to ones wealth, the householder should daily worship the sages by Vedic study, the forefathers by making offerings with the word *svadhā*, the *devatās* by making offerings with the word *svāhā*, all living entities by offering shares of one's meals, and human beings by offering grains and water. The sages, Pitṛs, *devatās,* humans and other entities are my forms.

Occupations during calamity were described. Now the obligatory actions of the householder are described. One worships the sages by study of the Vedas, the Pitṛs by offerings with *svadhā,* the devatās by offerings with *svāhā,* all beings by an offering, and humans by giving food and water, according to one's wealth. One should see them as the Lord.

|| 11.17.51 ||

yadṛcchayopapannena

śuklenopārjitena vā

dhanenāpīḍayan bhṛtyān

nyāyenaivāharet kratūn

A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of his duties. According to one's means, one should perform sacrifices.

This verse describes optional duties.

|| 11.17.52 ||

kuṭumbeṣu na sajjeta

na pramādyet kuṭumby api

vipaścin naśvaraṁ paśyed

adṛṣṭam api dṛṣṭa-vat

A householder taking care of many dependent family members should not become materially attached to them, nor should he become inattentive to worship of the Lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.

Four verses describe the life of a householder who is a *jñānī,* unattached to his duties. Being unattached, he should not be inattentive to hearing and remembering the Lord. He should see that his family is perishable. He sees that future birth in heaven is as temporary as present life. He gives up desire for both.

|| 11.17.53 ||

putra-dārāpta-bandhūnāṁ

saṅgamaḥ pāntha-saṅgamaḥ

anu-dehaṁ viyanty ete

svapno nidrānugo yathā

The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.

Association with family is like a meeting of travelers. Sons and other objects of affection are destroyed with every new body we take, just as, after sleeping, the objects of a dream perish. The example is used to show temporary nature of relationships, not show that the world is false, or it is used to show that the world is false like a dream because possessiveness is false.

|| 11.17.54 ||

itthaṁ parimṛśan mukto

gṛheṣv atithi-vad vasan

na gṛhair anubadhyeta

nirmamo nirahaṅkṛtaḥ

Deeply considering the actual situation, an unattached person should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.

Muktaḥ simply means “unattached.”

|| 11.17.55 ||

karmabhir gṛha-medhīyair

iṣṭvā mām eva bhaktimān

tiṣṭhed vanaṁ vopaviśet

prajāvān vā parivrajet

A devotional householder who worships me by execution of his family duties may remain at home, may take vā*naprastha* or, if he has a responsible son, take *sannyāsa.*

The householder desiring *jñāna* can choose his *āśrama.* A devotee, leaving his family members, may also choose another *āśrama,* to attain an opportunity for *bhakti.*

|| 11.17.56 ||

yas tv āsakta-matir gehe

putra-vittaiṣaṇāturaḥ

straiṇaḥ kṛpaṇa-dhīr mūḍho

mamāham iti badhyate

But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who miserly and who unintelligently thinks, “Everything is mine and I am everything,” is certainly bound in illusion.

The faults of attachment to the house are described in three verses.

|| 11.17.57 ||

aho me pitarau vṛddhau

bhāryā bālātmajātmajāḥ

anāthā mām ṛte dīnāḥ

kathaṁ jīvanti duḥkhitāḥ

“O my poor elderly parents, and my wife with a mere infant, and my other young children! Without me, they have no one to protect them and will suffer unbearably. How can they live without me?”

Bondage is shown by a dramatic depiction. I have a baby one month old. Without me, the baby cannot survive, being attacked by enemies. I have children two years old. Without me, without a protector, how can they live?

|| 11.17.58 ||

evaṁ gṛhāśayākṣipta-

hṛdayo mūḍha-dhīr ayam

atṛptas tān anudhyāyan

mṛto ’ndhaṁ viśate tamaḥ

Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkest ignorance.

Thus ends the commentary on the Seventeenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

Vānaprastha and Sannyāsa Conduct

|| 11.18.1 ||

śrī-bhagavān uvāca

vanaṁ vivikṣuḥ putreṣu

bhāryāṁ nyasya sahaiva vā

vana eva vasec chāntas

tṛtīyaṁ bhāgam āyuṣaḥ

The Supreme Lord said: One who desires to be a *vānaprastha* should enter the forest with a peaceful mind, leaving his wife with his mature sons, or else taking her along with him, and spend a third of his life there.

The Eighteenth Chapter describes life of the *vānaprastha* and *sannyāsī* and as well the general description of a devotee without *āśrama.* In sequence, first the *vānaprastha* is described. He should remain a *vānaprastha* till the age of seventy-five years. Then he is qualified for *sannyāsa.*

|| 11.18.2 ||

kanda-mūla-phalair vanyair

medhyair vṛttiṁ prakalpayet

vasīta valkalaṁ vāsas

tṛṇa-parṇājināni vā

One should arrange one's sustenance by eating uncontaminated bulbs, roots and fruits that grow in the forest. One should dress in tree bark, grass, leaves or animal skins.

Vasīta means "should wear."

|| 11.18.3 ||

keśa-roma-nakha-śmaśru-

malāni bibhṛyād dataḥ

na dhāved apsu majjeta

tri kālaṁ sthaṇḍile-śayaḥ

The *vānaprastha* should not cut the hair on his head, body or face, should not manicure his nails, should not pass stool and urine at irregular times, and should not clean his teeth. He should bathe in water three times daily and should sleep on the ground.

He should not clean his teeth. Three times a day he should submerge himself in water like a pestle (dunking and not scrubbing).

|| 11.18.4 ||

grīṣme tapyeta pañcāgnīn

varṣāsv āsāra-ṣāḍ jale

ākaṇṭha-magnaḥ śiśira

evaṁ vṛttas tapaś caret

He should execute penance during the hottest summer days by subjecting himself to burning fires on four sides and the blazing sun overhead; during the rainy season he should remain outside, subjecting himself to torrents of rain; and in the winter he should remain submerged in water up to his neck.

|| 11.18.5 ||

agni-pakvaṁ samaśnīyāt

kāla-pakvam athāpi vā

ulūkhalāśma-kuṭṭo vā

dantolūkhala eva vā

He may eat food cooked by fire such as grains, or fruits ripened by time. He may grind his food with mortar and stone or with his own teeth.

He can grind food with mortar and pestle or use his teeth as a mortar.

|| 11.18.6 ||

svayaṁ sañcinuyāt sarvam

ātmano vṛtti-kāraṇam

deśa-kāla-balābhijño

nādadītānyadāhṛtam

The *vānaprastha* should personally collect whatever he requires for his bodily maintenance, carefully considering the time, place and his own strength. He should never collect provisions for the future.

He should collect his own food for living, and not hoard food for another time. But he should consider time, place and strength. In a difficult place, dangerous time, or weakened state, he could save food. The rule is not absolute.

|| 11.18.7 ||

vanyaiś caru-puroḍāśair

nirvapet kāla-coditān

na tu śrautena paśunā

māṁ yajeta vanāśramī

The *vānaprastha* should perform seasonal sacrifices by offering oblations of *caru* and sacrificial cakes prepared from rice and other grains found in the forest. He should never offer me animal sacrifices mentioned in the Vedas.

Kāla-coditān means “sacrifices at various seasons such as *āgrayaṇa,* offered at the end of the monsoon.”

|| 11.18.8 ||

agnihotraṁ ca darśaś ca

paurṇamāsaś ca pūrva-vat

cāturmāsyāni ca muner

āmnātāni ca naigamaiḥ

The *vānaprastha* should perform the *agnihotra, darśa* and *paurṇamāsa* sacrifices, as he did while in the *gṛhastha-āśrama*. He should also perform the vows and sacrifices of *cāturmāsya,* since all of these rituals are enjoined for the *vānaprastha-āśrama* by knowers of the Vedas.

These sacrifices are prescribed for the *vānaprastha* by the knowers of the Vedas.

|| 11.18.9 ||

evaṁ cīrṇena tapasā

munir dhamani-santataḥ

māṁ tapo-mayam ārādhya

ṛṣi-lokād upaiti mām

The *vānaprastha,* practicing severe penances, becomes so emaciated that he appears to be mere skin and bones. Thus worshiping me who am penance personified, he goes to Maharloka and eventually attains liberation.

Having attained Maharloka (*ṛṣi-lokāt),* he eventually attains liberation *(mām upaiti*).

|| 11.18.10 ||

yas tv etat kṛcchrataś cīrṇaṁ

tapo niḥśreyasaṁ mahat

kāmāyālpīyase yuñjyād

bāliśaḥ ko ’paras tataḥ

One who with difficulty executes this painful but exalted penance for insignificant material pleasure must be considered the greatest fool.

The person who practices these austerities with material desires is criticized.

|| 11.18.11 ||

yadāsau niyame ’kalpo

jarayā jāta-vepathuḥ

ātmany agnīn samāropya

mac-citto ’gniṁ samāviśet

If the *vānaprastha,* because of his trembling body and old age, is no longer able to execute his prescribed duties, he should place the sacrificial fires within his heart by meditation. Then, fixing his mind on me, he should enter into the fire.

Akalpaḥ means “being incapable.”

|| 11.18.12 ||

yadā karma-vipākeṣu

lokeṣu nirayātmasu

virāgo jāyate samyaṅ

nyastāgniḥ pravrajet tataḥ

When the *vānaprastha* becomes detached from all planets attained by actions, understanding that even promotion to Brahmaloka is a miserable situation, he may give up the sacrificial fires of *vānaprastha* life and take the *sannyāsa* order of life.

Karma-vipākeṣu means “attained by actions.”

|| 11.18.13 ||

iṣṭvā yathopadeśaṁ māṁ

dattvā sarva-svam ṛtvije

agnīn sva-prāṇa āveśya

nirapekṣaḥ parivrajet

Having worshiped me according to scriptural injunctions and having given all his property to the sacrificial priest, he should place the fires within himself. Thus, with the mind completely detached, he should enter the *sannyāsa* order of life.

According to scriptures, one should worship me by *śrāddhāṣṭaka* and *prājāpatya* sacrifices. .

|| 11.18.14 ||

viprasya vai sannyasato

devā dārādi-rūpiṇaḥ

vighnān kurvanty ayaṁ hy asmān

ākramya samiyāt param

“This man is going to surpass us and attain the supreme Brahman.” Thus thinking, the *devatās* create stumbling blocks on the path of the *sannyāsī* by appearing before him in the shape of his former wife or other women and attractive objects.

He should not pay attention to the obstacles. The *devatās* appear as his wife and others because they fear he will surpass them and attain the supreme Brahman.

|| 11.18.15 ||

bibhṛyāc cen munir vāsaḥ

kaupīnācchādanaṁ param

tyaktaṁ na daṇḍa-pātrābhyām

anyat kiñcid anāpadi

If the *sannyāsī* desires to wear something besides a mere *kaupīna,* he may use another cloth around his waist to cover the *kaupīna.* Having taken the *sannyāsa* vow, if there is no emergency, he should not accept anything besides his stick and water pot.

The actions of the *sannyāsī* are described. If he desires to wear cloth other than the *kaupīna,* he should only wear a piece of cloth to cover the *kaupīna.* When he accepts the vow of *sannyāsa,* renouncing everything (*tyaktam*), he does not accept anything accept the water pot and stick.

|| 11.18.16 ||

dṛṣṭi-pūtaṁ nyaset pādaṁ

vastra-pūtaṁ pibej jalam

satya-pūtāṁ vaded vācaṁ

manaḥ-pūtaṁ samācaret

His steps are purified by his glance. His water is purified by his straining cloth. His words are purified by truth. His actions are purified by his mind.

|| 11.18.17 ||

maunānīhānilāyāmā

daṇḍā vāg-deha-cetasām

na hy ete yasya santy aṅga

veṇubhir na bhaved yatiḥ

He who has not accepted the three internal *daṇdas* of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a *sannyāsī* merely because of his carrying an external *daṇda.*

Silence is control of words. Giving up action is control of the body. Controlling breath is control of the mind. He who does not have these three controls or internal *daṇḍas* is not a *sannyāsī,* O Uddhava.

|| 11.18.18 ||

bhikṣāṁ caturṣu varṇeṣu

vigarhyān varjayaṁś caret

saptāgārān asaṅkḷptāṁs

tuṣyel labdhena tāvatā

Rejecting houses of ill repute, he should approach without previous calculation seven houses from any of the four *varṇas* and be satisfied with that which is obtained there by begging.

One should not approach houses known for impurity. Among the *brāhmaṇas* one should approach those who maintain themselves by donations, teaching, performing sacrifice and taking grains from the field or market floor. One should not plan beforehand which houses will be good for accepting food.

|| 11.18.19 ||

bahir jalāśayaṁ gatvā

tatropaspṛśya vāg-yataḥ

vibhajya pāvitaṁ śeṣaṁ

bhuñjītāśeṣam āhṛtam

Taking the food gathered through begging, he should leave the populated areas and go to a reservoir of water. There, performing *ācamana,* in silence he should purify the food and distribute portions. He should eat everything he has begged, leaving no remnants.

One should distribute part of the food to Viṣṇu, Brahmā, the sun and living entities. One should not leave remnants and keep them for eating later.

|| 11.18.20 ||

ekaś caren mahīm etāṁ

niḥsaṅgaḥ saṁyatendriyaḥ

ātma-krīḍa ātma-rata

ātma-vān sama-darśanaḥ

With no material attachment, with senses fully controlled, fully determined, satisfied in realization of Paramātmā and enjoying pastimes with Paramātmā, he should travel about the earth alone, seeing with equal vision everywhere.

He should be satisfied in realizing Paramātmā (*ātmā-rataḥ*). He has pastimes with the Paramātmā (*ātma-krīḍaḥ*). He is endowed with determination (*ātmā-vān*)

|| 11.18.21 ||

vivikta-kṣema-śaraṇo

mad-bhāva-vimalāśayaḥ

ātmānaṁ cintayed ekam

abhedena mayā muniḥ

Dwelling in a safe and solitary place, his mind purified by constant thought of me, the sage should contemplate that the *jīva* is non-different from me.

He contemplates that the *jīva (ātmānam)* is not different from Paramātmā. This is done in order to attain *sāyujya-mukti.*

|| 11.18.22 ||

anvīkṣetātmano bandhaṁ

mokṣaṁ ca jñāna-niṣṭhayā

bandha indriya-vikṣepo

mokṣa eṣāṁ ca saṁyamaḥ

By steady knowledge, a sage should repeatedly ascertain the cause of the soul's bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.

He should repeatedly consider (*anvīkṣeta*) the cause of the soul's bondage and liberation.

|| 11.18.23 ||

tasmān niyamya ṣaḍ-vargaṁ

mad-bhāvena caren muniḥ

viraktaḥ kṣudra-kāmebhyo

labdhvātmani sukhaṁ mahat

Therefore, completely controlling the five senses and the mind by thoughts of me, the sage, having experienced spiritual bliss within the self, should live with detachment from insignificant material enjoyment.

Śad-vargam means the group of six senses.

|| 11.18.24 ||

pura-grāma-vrajān sārthān

bhikṣārthaṁ praviśaṁś caret

puṇya-deśa-saric-chaila-

vanāśrama-vatīṁ mahīm

The sage should travel to sanctified places, rivers, mountains and forests. He should enter the cities, towns and pasturing grounds and approach ordinary working men only to beg his bare sustenance.

|| 11.18.25 ||

vānaprasthāśrama-padeṣv

abhīkṣṇaṁ bhaikṣyam ācaret

saṁsidhyaty āśv asammohaḥ

śuddha-sattvaḥ śilāndhasā

He should beg from the hermitage of a *vānaprastha,* since, by accepting food picked from the fields, the *antaḥkaraṇa* becomes pure and one becomes freed from illusion.

He should do this because by taking food obtained from the fields his *antaḥ-karaṇa* becomes pure.

|| 11.18.26 ||

naitad vastutayā paśyed

dṛśyamānaṁ vinaśyati

asakta-citto viramed

He should never see as ultimate reality those material things which will perish. With consciousness free from attachment to this world and the next, he should withdraw from all activities meant for material progress.

“How can one give up sweets and develop an inclination for coarse grains collected from the field?” One should not see things like food substantial, since they will be

destroyed. Being unattached to this world and the next one should become disinterested in activities to attain those things.

|| 11.18.27 ||

yad etad ātmani jagan

mano-vāk-prāṇa-saṁhatam

sarvaṁ māyeti tarkeṇa

sva-sthas tyaktvā na tat smaret

He should logically consider the universe, as well as the mind, speech and life air, to be ultimately products of *māyā,* situated in the Lord. Thus situated in the self, rejecting them all, he should never think of them.

One should establish by logic that all things in the world are the products of the *guṇas* of *māyā (māyā iti).* The logic is as follows. The effects are actually nothing but the cause. They are all one with Paramātmā. Therefore one does not think of them as individual objects of any value.

|| 11.18.28 ||

jñāna-niṣṭho virakto vā

mad-bhakto vānapekṣakaḥ

sa-liṅgān āśramāṁs tyaktvā

cared avidhi-gocaraḥ

A person fixed in *jñāna* and detached from external objects, or my devotee who is detached even from desire for liberation—both should reject the *āśrama* duties based on external rituals or paraphernalia and conduct themselves beyond the range of rules.

The mature *jñānī* and the *niṣkāma* devotee are beyond the rules of *varṇāśrama.* The mature *jñānī,* devoid of expectations of even good position, should reject the rules. Complete indifference to things (*anapekṣakaḥ*) is not possible for the devotee who has not developed *prema.* Thus the devotee who has developed *prema* gives up the *āśramas* along with the all signs of *āśramas (*such as the stick and water pot). The devotee who has not developed *prema* (who is not *anapekṣakaḥ*) gives up the actions of the *āśramas* but not its external signs. However, for the devotees in general, giving

up the actions of his *sva-dhārma* takes place to some degree from the beginning of *bhakti*:

āvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service hearing and chanting, one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

Because the matured *jñānī* and the *prema-bhakta* have no tendency for sin, there is no fear of bad conduct. Thus they do not have to follow rules.

|| 11.18.29 ||

budho bālaka-vat krīḍet

kuśalo jaḍa-vac caret

vaded unmatta-vad vidvān

go-caryāṁ naigamaś caret

Although most wise, the *paramahaṁsa* should play like a child; although most expert, he should behave like an incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner.

Fearing disturbance from getting recognition from the public, he does not reveal himself. Though learned in the meaning of the Vedas (*naigamaḥ*) he does not follow the rules.

|| 11.18.30 ||

veda-vāda-rato na syān

na pāṣaṇḍī na haitukaḥ

śuṣka-vāda-vivāde na

kañcit pakṣaṁ samāśrayet

A devotee should never engage in the rituals mentioned in the *karma-kāṇḍa* section of the Vedas, nor should he take up the marks of a Buddhist, or become involved in logic. He should never take any side whatsoever in useless arguments.

Though he should hide himself, he should not do certain activities. He should not become involved in explaining *karma-kāṇḍa* or take up the symbols of a Buddhist (*pāśaṇḍī)*. He should not involve in logical arguments, or take sides in arguments with dry philosophies like *vivarta-vāda*.

|| 11.18.31 ||

nodvijeta janād dhīro

janaṁ codvejayen na tu

ati-vādāṁs titikṣeta

nāvamanyeta kañcana

deham uddiśya paśu-vad

vairaṁ kuryān na kenacit

A saintly person should never let others disturb him and, similarly, should never disturb other people. He should tolerate the insults of others and should never insult anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.

Ativādān means insults.

|| 11.18.32 ||

eka eva paro hy ātmā

bhūteṣv ātmany avasthitaḥ

yathendur uda-pātreṣu

bhūtāny ekātmakāni ca

The one Paramātmā is situated within all material bodies and within everyone’s soul, just as the moon is reflected in innumerable reservoirs of water. Every material body is the effect of Paramātmā.

The way to avoid having enemies is described. Paramātmā is in all beings such as humans or animals and in the *jīva (ātmani*), just as the moon is perceived as a reflection in water by its rays. Because the cause is in the effects, the moon is in all the reflections. By seeing Paramātmā in aÿl *jīvas,* there is no cause for enmity, from the spiritual point of view. Because all bodies are non-different from Paramātmā, being his effects, there is no cause for enmity, from the point of view of the body.

|| 11.18.33 ||

alabdhvā na viṣīdeta

kāle kāle ’śanaṁ kvacit

labdhvā na hṛṣyed dhṛtimān

ubhayaṁ daiva-tantritam

If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of *karma.*

One should not rejoice or lament since both getting and not getting are under the law of *karma (daiva-tantritam).*

|| 11.18.34 ||

āhārārthaṁ samīheta

yuktaṁ tat-prāṇa-dhāraṇam

tattvaṁ vimṛśyate tena

tad vijñāya vimucyate

If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one life. When one is fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.

If one receives nothing by begging, one should endeavor for some food. One should endeavor for just enough food, because one should maintain life. By that, one can contemplate the truth. From the truth one attains liberation.

|| 11.18.35 ||

yadṛcchayopapannānnam

adyāc chreṣṭham utāparam

tathā vāsas tathā śayyāṁ

prāptaṁ prāptaṁ bhajen muniḥ

A sage should accept the food, clothing and bedding—be they of excellent or inferior quality—that come of their own accord.

Because of not making effort what he receives may be tasty or insipid. But the sage should not rejoice or refuse what he receives by expressing himself with words.

|| 11.18.36 ||

śaucam ācamanaṁ snānaṁ

na tu codanayā caret

anyāṁś ca niyamāñ jñānī

yathāhaṁ līlayeśvaraḥ

Just as I, the Supreme Lord, execute regulative duties by my own free will, similarly, the *jñānī* should maintain general cleanliness, perform *ācamana,* take bath and execute other regulative duties, not by force, but by his own free will.

One should not perform actions by force of the rule. One should not servant of the rule, but rather perform the acts by previous habit or by free will.

|| 11.18.37 ||

na hi tasya vikalpākhyā

yā ca mad-vīkṣayā hatā

ā-dehāntāt kvacit khyātis

tataḥ sampadyate mayā

The *jñānī* does not explain about difference at all, since difference is destroyed by realization of me. Sometimes however, before the body is given up, this false perception recurs. But after death he merges with me.

The cause of the *jñānī* not being a slave to rules is explained. He does not perceive difference (*vikalpa ākhyāḥ*). "by words he may not express difference since he says that *ātmā* is the universe, but does he not think in terms of difference?" That perception is destroyed by direct realization of me. "Is it not partially destroyed?" Sometimes before he leaves the body there is false perception which was previously annulled.

|| 11.18.38 ||

duḥkhodarkeṣu kāmeṣu

jāta-nirveda ātmavān

ajjñāsita-mad-dharmo

muniṁ gurum upavrajet

One who is detached from material enjoyment, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously considered Paramātmā, should approach a wise *guru.*

Having describes the activities of a person who has attained knowledge, Kṛṣṇa describes the activities of a person desiring to attain knowledge. The person who has not considered Paramātmā (*ajijñāsita-mad dharmaḥ*) should approach a *guru.*

|| 11.18.39 ||

tāvat paricared bhaktaḥ

śraddhāvān anasūyakaḥ

yāvad brahma vijānīyān

mām eva gurum ādṛtaḥ

Until a devotee has clearly realized Brahman, he should continue with great faith and respect, and without envy, to render personal service to the *guru*, who is nondifferent from me.

The *guru* is my form.

|| 11.18.40-41 ||

yas tv asaṁyata-ṣaḍ-vargaḥ

pracaṇḍendriya-sārathiḥ

jñāna-vairāgya-rahitas

tri-daṇḍam upajīvati

surān ātmānam ātma-sthaṁ

nihnute māṁ ca dharma-hā

avipakva-kaṣāyo ’smād

amuṣmāc ca vihīyate

One who has not controlled the six forms of illusion (lust, anger, greed, excitement, false pride and intoxication), whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the *sannyāsa* order of life to make a living, who deceives the *devatās*, *ātmā* and Paramātmā, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.

Two verses criticize the *sannyāsī* of bad conduct. His intelligence is uncontrolled (*pracaṇḍa-indriya-sārathiḥ*) and takes *sannyāsa* to make a living. He deceives the *devatās* who should be worshipped, his own *ātmā* and me, situated within all beings. As a result of that deception he is lost in this life and the next.

|| 11.18.42 ||

bhikṣor dharmaḥ śamo ’hiṁsā

tapa īkṣā vanaukasaḥ

gṛhiṇo bhūta-rakṣejyā

dvijasyācārya-sevanam

The main duties of a *sannyāsī* are equanimity and nonviolence, whereas the duties of the *vānaprastha* are austerity and philosophical understanding of the difference between the body and soul. The main duties of a householder are to give shelter to all living entities and to perform sacrifices, and the main duty of the *brahmacārī* is serving the *guru.*

The main activities of the four *āśramas* are stated.

|| 11.18.43 ||

brahmacaryaṁ tapaḥ śaucaṁ

santoṣo bhūta-sauhṛdam

gṛhasthasyāpy ṛtau gantuḥ

sarveṣāṁ mad-upāsanam

As well, the householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction, and friendship toward all living entities. Worship of me is to be practiced by all human beings, regardless of social or occupational divisions.

Other duties of the householder are pointed out. *Śaucam* includes absence of attachment and other negative qualities. The method of the householder's *brahmacarya* is described: he should approach his wife while she is fertile. However, everyone must worship me since I give life to all of *varṇas* and *āśramas.* Without that worship all *varṇas* and *āśramas* are useless. It is said:

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha

catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

Each of the four social orders, headed by the *brāhmaṇas,* was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas.*

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram

na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four *varṇas* and four ā*śramas* fail to worship or disrespect the Lord, who is the source of their own creation, they will fall down from their *āśrama.* SB 11.5.3-4

|| 11.18.44 ||

iti māṁ yaḥ sva-dharmeṇa

bhajen nityam ananya-bhāk

sarva-bhūteṣu mad-bhāvo

mad-bhaktiṁ vindate dṛḍhām

One who worships me by his prescribed duties, having no other object of worship, and who understand I am in all beings including the *devatās,* achieves firm *bhakti* to me.

By this method, by necessarily worshipping me in the *varṇas* and *āśramas*, understanding the superiority of my worship, worshipping me as the principal part of one's *sva-dharma*, without material desire, one attains *śānta-bhakti.*[22] "How can one practice pure *bhakti* in *sva-dharma,* since it includes worship of *devatās* and Pitṛs?" That person should think of me in all beings, including the *devatās* and Pitṛs, as the Paramātmā.

|| 11.18.45 ||

bhaktyoddhavānapāyinyā

sarva-loka-maheśvaram

sarvotpatty-apyayaṁ brahma

kāraṇaṁ mopayāti saḥ

O Uddhava! One who worships me with unfailing *bhakti* attains me as the Lord of all worlds, the cause of creation and destruction, and Brahman.

By that *bhakti,* some also attain me as the Lord of all planets. I, the giver of power equal to my own, give him liberation in the form of *sārṣṭi.* Some attain me as the cause of all creation and destruction. I create for them the bliss of *jñāna* and *yoga-siddhis* that he desires, and I destroy *saṁsāra* for him. Some attain me as Brahman. I give them impersonal liberation.

|| 11.18.46 ||

iti sva-dharma-nirṇikta-

sattvo nirjñāta-mad-gatiḥ

jñāna-vijñāna-sampanno

na cirāt samupaiti mām

[22] Because this is *karma-miśra-bhakti* or *jñāna-miśra-bhakti* it leads to *śānta-rati* at best.

Thus, one who has purified his existence by execution of his prescribed duties, who fully understands my supreme position and who is endowed with scriptural and realized knowledge, very soon achieves me.

Kṛṣṇa summarizes this section.

|| 11.18.47 ||

varṇāśramavatāṁ dharma

eṣa ācāra-lakṣaṇaḥ

sa eva mad-bhakti-yuto

niḥśreyasa-karaḥ paraḥ

Following rules of *varṇāśrama* with a little mixture of *bhakti* produces impersonal liberation.

Having spoken of mixed *bhakti* (where *bhakti* is more prominent than *jñāna*), Kṛṣṇa now describes secondary b*hakti* (where *jñāna* is more prominent than *bhakti*). Activities of *varṇāśrama* with offerings to me produce impersonal liberation (*niḥśreaysa-karaḥ*).

|| 11.18.48 ||

etat te ’bhihitaṁ sādho

bhavān pṛcchati yac ca mām

yathā sva-dharma-saṁyukto

bhakto māṁ samiyāt param

O saintly Uddhava! I have now described to you, just as you inquired, the means by which my devotee, perfectly engaged in his prescribed duty, can attain me.

Thus ends the commentary on the Eighteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

Jñāna and *Bhakti*

|| 11.19.1 ||

śrī-bhagavān uvāca

yo vidyā-śruta-sampannaḥ

ātmavān nānumānikaḥ

mayā-mātram idaṁ jñātvā

jñānaṁ ca mayi sannyaset

The Supreme Lord said: A person endowed with *jñāna* through the scriptures, who consequently understands *ātmā,* and has realization, on understanding that the world is produced through false identity, gives up the practice of *jñāna* in order to attain me.

In the Nineteenth Chapter, *bhakti* of the devotee who gives up *sādhana* of the *jñānī,* and the definitions of words like *yama* are described. In order to destroy beginningless ignorance, it has been explained that the *jīva* must practice *jñāna, yoga* and *vairāgya* without material actions. When ignorance is destroyed and knowledge is produced by those *sādhanas*, those *sādhanas* are not longer useful at all. A person, becoming absorbed in a snake, tiger or ghost, forgets himself and thinks he is a snake, tiger or ghost. Then gems, *mantras* and medicines are useful to help him. When the identity is broken by those means, and the person returns to his former identity, the gems, *mantras* and medicines are no longer used. That principle is described in this verse.

One should be endowed with knowledge (*vidyā*) which destroys ignorance, composed of *sāṅkhya, yoga*, austerity, *vairāgya,* learned through scriptures which teach those subjects. He then understands the nature of *ātmā (ātmavān).* He is not a possessor of theoretical knowledge (*na ānumānikaḥ*), but has direct realization. Understanding that the universe arises from ignorance through false identity with his body and related objects, or understanding that this world is temporary, he renounces all *jñāna-sādhana*

for me. This means he gives up *jñāna* in order to attain me. This is called *vidvat-sannyāsa.*

|| 11.19.2 ||

jñāninas tv aham eveṣṭaḥ

svārtho hetuś ca sammataḥ

svargaś caivāpavargaś ca

nānyo 'rtho mad-ṛte priyaḥ

For the *jñānī,* I am the object of worship, the expected result, the *sādhana,* and the means of realization. I am the cause of happiness and destruction of suffering. There is no one dearer than me for the *jñānī.*

"Should the *jñānī* give up *bhakti* as one gives up *jñāna*?" No. Not at all. I am the object of worship *(iṣṭaḥ).* How can one give up worshipping me? I alone am the expected result *(svārthaḥ),* and the cause, the *sādhana.* How can one give up *bhakti* to me? I am the means of realization *(sammataḥ).* I have said:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tad-anantaram ||55||

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

I will also say in verse 5 *bhaja māṁ bhakti-bhāvataḥ*: worship me with devotion. I am the cause of happiness (*svargaḥ*) and the cause of removal of suffering (*apavargaḥ*). According to Jīva Gosvāmī this verse means "I make my appearance as the supreme *sādhana* (means) and *sādhya* (goal) for the *jñānī."*

|| 11.19.3 ||

jñāna-vijñāna-saṁsiddhāḥ

padaṁ śreṣṭhaṁ vidur mama

jñānī priyatamo 'to me

jñānenāsau bibharti mām

Those who had previously achieved complete perfection through philosophical and realized knowledge recognized my lotus feet to be supreme. Such a *jñānī,* most dear to me, pleases me by his knowledge.

The Lord gives evidence of the realization of *jñānīs* from previous history. Those who had perfect knowledge and realization knew that my *svarūpa*, and knew that my lotus feet, not Brahman, were the best.

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuḥ

antar-gataḥ sva-vivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣām api citta-tanvoḥ

> The wind carrying the aroma of *tulasī* which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. SB 3.15.43

Such a *jñānī* is most dear to me.

|| 11.19.4 ||

tapas tīrthaṁ japo dānaṁ

pavitrāṇītarāṇi ca

nālaṁ kurvanti tāṁ siddhiṁ

yā jñāna-kalayā kṛtā

That perfection which is produced by a small fraction of *jñāna* cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.

Kalayā means "by a small portion."

|| 11.19.5 ||

tasmāj jñānena sahitaṁ

jñātvā svātmānam uddhava

jñāna-vijñāna-sampanno

bhaja māṁ bhakti-bhāvataḥ

Therefore, O Uddhava, knowing your *ātmā* through *jñāna,* endowed with knowledge and realization, worship me with devotion.

Śrīdhara Svāmī says this means “Worship me and give up all other processes.”

|| 11.19.6 ||

jñāna-vijñāna-yajñena

mām iṣṭvātmānam ātmani

sarva-yajña-patiṁ māṁ vai

saṁsiddhiṁ munayo ’gaman

Formerly, great sages, through the sacrifice of Vedic, worshiped me within themselves, knowing me to be the Supreme Lord of all sacrifice and Paramātmā. These sages thus achieved realization of me.

Who is endowed with knowledge and realization? The sages achieved perfection after worshipping me, as the master of all sacrifices and as Paramātmā, in themselves, by the sacrifice consisting of theoretical knowledge. Having attained perfection, the ancient sages were then endowed with knowledge and realization.

|| 11.19.7 ||

tvayy uddhavāśrayati yas tri-vidho vikāro

māyāntarāpatati nādy-apavargayor yat

janmādayo ’sya yad amī tava tasya kiṁ syur

ādy-antayor yad asato ’sti tad eva madhye

O Uddhava! The body, a transformation of the *guṇas,* the produce of *avidyā,* takes shelter of your *ātmā* and remains in your present condition. It is not your natural state because you are without birth and death. How can birth

and death of the body belong to the *ātmā*? Even while perceiving illusions with a beginning and end, you actually remain separate.

The *jñānī* endowed with knowledge and realization then worships me as the highest goal. But that is a very distant goal. First, you should rise above ignorance, knowing you are *tvam, ātmā*. Taking Uddhava as his subject, he addresses people in general in this verse. O Uddhava! The transformations of the three *guṇas,* the imposition of the body, take shelter of you, the *jīva.* This imposition (*adhyāsa*) of the body, taking shelter of the *ātmā*, is the effect of *avidyā (māyā).* This is a state of attainment in the interim period (*antarā*). This means it is not your natural state, since the *jīva* has no beginning and end. You are spiritual and the body is material. The birth and death of the body does not belong to you, who are spiritual. How can you think that the *ātmā* is born, dies, or is happy or sad?

"When I did not have a relationship with the body, and when the body is destroyed by *jñāna,* then I can remain separate from the body. But for now, I am the body." One continues existing as *ātmā* even when one perceives false objects with beginning and end by error, just as a person who thinks of a tiger continuously remains a person even while being conscious of a tiger. He does not become a tiger. It is also well known that the relationship of the *jīva* with *avidyā* is without beginning, through the power of *māyā.* One could argue that if the ignorance was without beginning it would mean this ignorant condition would be the *svarūpa* of the *jīva,* which could therefore not be removed even by *jñāna*. The j*īva's svarūpa* would have to be destroyed to destroy *avidyā*. But the idea that liberation means destruction of the *jīva's svarūpa* is not accepted by the authorities.

|| 11.19.8 ||

śrī-uddhava uvāca

jñānaṁ viśuddhaṁ vipulaṁ yathaitad

vairāgya-vijñāna-yutaṁ purāṇam

ākhyāhi viśveśvara viśva-mūrte

tvad-bhakti-yogaṁ ca mahad-vimṛgyam

Uddhava said: Please explain to me more elevated knowledge, greater knowledge, endowed with detachment and realization, which is approved by previous *jñānīs.* O Lord of the universe! O form of the universe! Teach me about pure b*hakti* which is sought by the great sages.

Having heard about *tvam,* the *ātmā*, Uddhava asks about knowledge and realization of *tat,* Brahman, along with *vairāgya,* and asks about most rarely attained *bhakti-yoga,* since he is dissatisfied with *jñāna.* Tell me about pure knowledge (*viśuddham),*

beyond knowledge of *tvam,* the *jīva.* Tell about knowledge which is greater, since it is about Brahman, *tat.* This knowledge is approved by the previous *jñānīs.* Uddhava addresses the Lord. O power of the universe! O form of the universe! By these names Uddhava implies that if the universe were false, talking about is power and form would be meaningless. The *bhakti* which is especially sought *(vimṛgyam*) by the great sages like Śuka and Sanaka is pure *bhakti.*

|| 11.19.9 ||

tāpa-trayeṇābhihatasya ghore

santapyamānasya bhavādhvanīśa

paśyāmi nānyac charaṇaṁ tavāṅghri-

dvandvātapatrād amṛtābhivarṣāt

O Lord! For one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any shelter other than your two lotus feet, which are like a refreshing umbrella that pours showers of nectar.

"Reach success by *jñāna.* Why as about pure *bhakti*?" Your feet shower everywhere sweetness which gives happiness superior to the bliss of Brahman. It is said:

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-

dhyānād bhavaj-jana-kathā-śravaṇena vā syāt

sā brahmaṇi sva-mahimany api nātha mā bhūt

kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness, Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

I ask about *bhakti* because from *bhakti* one gains release from *saṁsāra* even without *jñāna,* and one gains bliss greater than the bliss of Brahman.

|| 11.19.10 ||

daṣṭaṁ janaṁ sampatitaṁ bile ’smin

kālāhinā kṣudra-sukhoru-tarṣam

samuddharainaṁ kṛpayāpavargyair

vacobhir āsiñca mahānubhāva

O almighty Lord! Please be merciful and uplift this hopeless living entity, bitten by the snake of time, who has fallen into the dark hole of material existence, and still intensely hankers for insignificant material happiness. Sprinkle me with your liberating words.

“So, reach success by pure *bhakti-yoga.* Why ask at all about *jñāna*?” Uddhava answers with this verse. The meaning is this. Pure *bhakti* does not arise by human effort, since it can only be attained by chance mercy of great devotees. *Jñāna-yoga* is attained on its own by those who have understood *tvam,* the *ātmā,* by knowledge arising through *niṣkāma-karma.* It is attained by human effort. Those who do not attain pure *bhakti* should be delivered by this. For this reason I ask about *jñāna.* Please sprinkle me with the sweetness of your words which bestow liberation. The nectar of *jñāna* coming from your moon-like mouth produces liberation.

|| 11.19.11 ||

śrī-bhagavān uvāca

ittham etat purā rājā

bhīṣmaṁ dharma-bhṛtāṁ varam

ajāta-śatruḥ papraccha

sarveṣāṁ no ’nuśṛṇvatām

The Supreme Lord said: Just as you are now inquiring from me, in the past King Yudhiṣṭhira, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhīṣma, while all of us were carefully listening.

|| 11.19.12 ||

nivṛtte bhārate yuddhe

suhṛn-nidhana-vihvalaḥ

śrutvā dharmān bahūn paścān

mokṣa-dharmān apṛcchata

When the great Battle of Kurukṣetra had ended, King Yudhiṣṭhira was overwhelmed by the death of many beloved well-wishers, and thus, after listening to many instructions on *dharma,* he finally inquired about the path of liberation.

|| 11.19.13 ||

tān ahaṁ te ’bhidhāsyāmi

deva-vrata-makhāc chrutān

jñāna-vairāgya-vijñāna-

śraddhā-bhakty-upabṛṁhitān

I will now speak unto you those topics filled with *jñāna,* detachment, self-realization, faith and *bhakti* that were heard directly from the mouth of Bhīṣmadeva.

|| 11.19.14 ||

navaikādaśa pañca trīn

bhāvān bhūteṣu yena vai

īkṣetāthāikam apy eṣu

taj jñānaṁ mama niścitam

I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.

The nine are *prakṛti, jīva, mahat-tattva, ahaṅkāra*, and the five tan-*mātras.* The eleven are the eleven senses. The five are the five gross elements. The three are the three *guṇas*. I approve that knowledge by which one sees these twenty-eight elements in all beings from Brahmā to the plants, which are their products, and by which one sees Paramātmā in all the twenty-eight elements. That is knowledge by which, after seeing the world made of cause and effect, one sees the world as non-different from the supreme cause.

|| 11.19.15 ||

etad eva hi vijñānaṁ

na tathaikena yena yat

sthity-utpatty-apyayān paśyed

bhāvānāṁ tri-guṇātmanām

This *jñāna* becomes *vijñāna* when one does not see all the elements as one with Paramātmā but sees Paramātmā alone. At the stage of *jñāna,* one should see the temporary nature of all the material elements made of the three *guṇas*.

Vijñāna is defined in the first half of the verse. That *jñāna* (*etat eva)* becomes *vijñānam.* How? It is *vijñāna* when one does not see the universe as one with Paramātmā as before. The meaning is this. At the stage of *jñāna* one sees everything arising from Paramāṭmā who is not seen. At the stage of *vijñāna,* one sees only Paramātmā directly. Because of the bliss of realizing Paramātmā, one has no opportunity to see his products. This is realization of oneness. In the previous verse it was explained that at the stage of *jñāna*, one sees everything as Paramātmā because he is the supreme cause of all the effects. That is again repeated in the second part of this verse: one should see the creation, maintenance and destruction of the material products. This means one should see them as temporary.

|| 11.19.16 ||

ādāv ante ca madhye ca

sṛjyāt sṛjyaṁ yad anviyāt

punas tat-pratisaṅkrāme

yac chiṣyeta tad eva sat

That which is present at creation and destruction, which accompanies all the material phases from one creation to another and which remains alone at universal destruction is the one eternal Paramātmā.

There is only one entity, Paramātmā. That is again stated. That which exists during creation and, after transformation, during destruction--that which continues as the shelter while effect after effect is produced, and what remains after the final destruction, is the real and eternal cause. Though *mahat-tattva* is a cause of particular effects, it is not called the cause since it is not the cause of everything. The one Paramātmā is the final cause. Though these things exist, they are not eternal because they do not continue to exist during all phases of time. Paramātmā however exists at all times. At the stage of *jñāna* one should see this oneness of Paramātmā.

|| 11.19.17 ||

śrutiḥ pratyakṣam aitihyam

anumānaṁ catuṣṭayam

pramāṇeṣv anavasthānād

vikalpāt sa virajyate

From the four types of evidence—Vedic knowledge, direct experience, traditional wisdom and logical induction—one can understand the temporary nature of the material world, by which one will become detached from the duality of this world.

Jñāna and *vijñāna* have been explained. *Vairāgya* is explained in two verses. *Śruti* says *yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanti*: from the Lord all beings are born, by him they are maintained, and in him they dissolve. (*Taittirīya Upanisād* 3.1.1) By sense perception *(pratyākśa*) we see that a pot arises from clay and dissolves back into clay. *Aitihyam* is what is famous because of authorities. Statements like "The world never changes" are considered to be without authority. One can infer (*anumāna)* that because the universe has a beginning and end that it is temporary. Because the universe does not remain at all times according to the four types of proof, one because detached from the world of duality composed of heavenly enjoyment.

|| 11.19.18 ||

karmaṇāṁ pariṇāmitvād

ā-viriñcyād amaṅgalam

vipaścin naśvaraṁ paśyed

adṛṣṭam api dṛṣṭa-vat

The wise man should see that, because of transformation of *karma,* even the happiness on the planet of Lord Brahma, what to speak of that experienced on earth, is temporary and inauspicious.

"Though Svarga does not have eternal pleasure, it gives pleasure for some time." Since they are mere transformations of *karma,* one should see the happiness of even Brahma-loka, unseen, by us, as well as that of earthly kingdoms, which are seen by us, to be temporary and inauspicious, because of they are filled with competition and envy.

|| 11.19.19 ||

bhakti-yogaḥ puraivoktaḥ

prīyamāṇāya te ’nagha

punaś ca kathayiṣyāmi

mad-bhakteḥ kāraṇaṁ paraṁ

O sinless Uddhava! I previously explained to you *bhakti-yoga.* Now I will again explain the auspicious cause of *bhakti* dedicated to me, in order to increase your love.

In text 8, Uddhava asked “Please explain *bhakti* which is sought by the great sages.” Now the answer is given. I spoke this previously, but because you were not fully satisfied, you ask again. Therefore I will speak it again since you will develop love *(prīyamāṇāya*). This is because you are sinless (*anagha*). If there is offense, then love will decrease. There is no alternative. I will speak the most auspicious cause of my *bhakti.*

|| 11.19.20-24 ||

śraddhāmṛta-kathāyāṁ me

śaśvan mad-anukīrtanam

pariniṣṭhā ca pūjāyāṁ

stutibhiḥ stavanaṁ mama

ādaraḥ paricaryāyāṁ

sarvāṅgair abhivandanam

mad-bhakta-pūjābhyadhikā

sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca

vacasā mad-guṇeraṇam

mayy arpaṇaṁ ca manasaḥ

sarva-kāma-vivarjanam

mad-arthe ’rtha-parityāgo

bhogasya ca sukhasya ca

iṣṭaṁ dattaṁ hutaṁ japtaṁ

mad-arthaṁ yad vrataṁ tapaḥ

evaṁ dharmair manuṣyāṇām

uddhavātma-nivedinām

mayi sañjāyate bhaktiḥ

ko ’nyo ’rtho ’syāvaśiṣyate

Firm faith in the narration of my sweet pastimes, constant chanting of my glories, unwavering attachment to my worship, praising me through verses, great respect for serving the deity, offering obeisances with the entire body, performing extensive worship of my devotees, consciousness of me in all living entities, offering of ordinary bodily activities in my service, use of words to describe my qualities, offering the mind to me, rejection of all material desires, giving up wealth for my sake, renouncing material sense gratification and happiness, performing acts of charity, offering *homa,* and chanting *japa,* performing vows like Ekādaśī as austerity with the purpose of achieving me—by these those human beings who have surrendered themselves to me develop *bhakti* for me. What other result could remain for my devotee?

One should have intense faith in topics which are nectar. Though all topics of the Lord are sweet, one should have faith in the very sweet topics related to the Lord’s *rasas.* One should worship the devotees extensively, since one understands that this is more pleasing than worshipping me. One offers bodily activities by understanding that one cleans the teeth or the body for service to the Lord. One can even use local languages or dialects to glorify or sing the Lord’s qualities. One should give up one’s articles for use in my festivals. One can give to *guru* and devotees on these occasions. Or another meaning is that one should give up objects unfavorable for *bhakti.* One should give enjoying women (*bhogasya*) and happiness (*sukhasya*) derived from caring for children. One can perform sacrifice using sesame and ghee, or offer food to the *brāhmaṇas* and devotees as sacrifice. One should chant *japa* of the Lord’s *mantra* or names a thousand or hundred thousand times. Giving donations (*dattam*), performing sacrifice (*hūtam*) and chanting j*apa* are three sacrifices *(iṣṭam*) of the devotees. In order to attain me, one should perform vows like Ekādaśī. That is the austerity of the devotee. What other result remains for the *niṣkāma* devotee? The result in future lives is simply more hearing and chanting. When the *jñānī* achieves his result he gives up his *sādhana.* When the devotee attains his goal, he does not give up the hearing and chanting of his *sādhana.* Rather, his b*hakti* of hearing and chanting increases a thousand times, as an *anubhāva* (conscious action motivated by *prema*) of the perfection of *bhakti,* which is *prema.*

|| 11.19.25 ||

yadātmany arpitaṁ cittaṁ

śāntaṁ sattvopabṛṁhitam

dharmaṁ jñānaṁ sa vairāgyam

aiśvaryaṁ cābhipadyate

When one's peaceful consciousness, strengthened by *sattva*, is fixed on Paramātmā, one achieves *dharma, jñāna, vairāgya* and *aiśvarya.*

What results remain to be obtained? The *bhakti* just described cannot be explained to be *bhakti* which is an *aṅga* of *jñāna. Bhakti* which is an *aṅga* of *jñāna* is different from that, and has the nature of *sattva-guṇa.* By that type of *bhakti* a devotee with material desires attains *dharma, jñāna, vairāgya* and *aiśvarya*. That is explained in this verse. When the peaceful mind absorbed in me, Paramātmā, concentrates on me with *sattvika-bhakti*, one achieves *dharma, jñāna, vairāgya* and *aiśvarya.*

|| 11.19.26 ||

yad arpitaṁ tad vikalpe

indriyaiḥ paridhāvati

rajas-valaṁ cāsan-niṣṭhaṁ

cittaṁ viddhi viparyayam

When consciousness, fixed on the material body and home, pursues objects in the mode of *rajas* with the senses, one becomes attached to forbidden objects. Know that such a mind achieves opposite results.

The opposite action is described. When the mind, absorbed in body and house (*vikalpe*), pursues material objects in *rajas,* it becomes attached to forbidden objects. Know that it achieves opposite results. One achieves *adharma, ajñāna, avairāgya*, and *anaiśvarya.*

|| 11.19.27 ||

dharmo mad-bhakti-kṛt prokto

jñānaṁ caikātmya-darśanam

guṇesv asaṅgo vairāgyam

aiśvaryaṁ cāṇimādayaḥ

Actual *dharma* means what produces *bhakti.* Real *jñāna* is seeing Paramātmā everywhere. Real *vairāgya* is complete disinterest in sense objects. Real *aiśvarya* is acquisition of the *siddhis.*

Dharma and the other items are explained. *Dharma* is that which causes *bhakti.*

|| 11.19.28-32 ||

śrī-uddhava uvāca

yamaḥ kati-vidhaḥ prokto

niyamo vāri-karṣaṇa

kaḥ śamaḥ ko damaḥ kṛṣṇa

kā titikṣā dhṛtiḥ prabho

kiṁ dānaṁ kiṁ tapaḥ śauryaṁ

kim satyam ṛtam ucyate

kas tyāgaḥ kiṁ dhanaṁ ceṣṭaṁ

ko yajñaḥ kā ca dakṣiṇā

puṁsaḥ kiṁ svid balaṁ śrīman

dayā[23] lābhaś ca keśava

kā vidyā hrīḥ parā kā śrīḥ

kiṁ sukhaṁ duḥkham eva ca

kaḥ paṇḍitaḥ kaś ca mūrkhaḥ

kaḥ panthā utpathaś ca kaḥ

kaḥ svargo narakaḥ kaḥ svit

ko bandhur uta kiṁ gṛham

[23] Another version has *bhago* instead of da*yā.*

ka āḍhyaḥ ko daridro vā

kṛpaṇaḥ kaḥ ka īśvaraḥ

etān praśnān mama brūhi

viparītāṁś ca sat-pate

Uddhava said: O chastiser of the enemies! Please tell me how many types of *yama* and *niyama* exist. O Kṛṣṇa! What is *śama* and *dama?* O Lord! What is tolerance and determination? What are charity, austerity and heroism, and what is truth and speaking sweetly? What is renunciation, and what is respectable wealth? What is sacrifice, and what is religious remuneration? O Keśava, O most fortunate one! How am I to understand the strength, or mercy and profit of a particular person? What is the best education, what is humility, and what is real ornamentation? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is a true friend, and what is one's real home? Who is a rich man and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees! Please explain these matters of inquiry along with their opposites.

After hearing about *dharma* and other qualities and their opposites, in five verses Uddhava asks about the defining qualities of other items starting with *yama. Iṣṭam dhanam* means respectable wealth. *Śrīḥ* means ornamentation. *Praśnān* means the matters under question. After explaining the meaning of these items, I can understand their opposites naturally.

|| 11.19.33-35 ||

śrī-bhagavān uvāca

ahiṁsā satyam asteyam

asaṅgo hrīr asañcayaḥ

āstikyaṁ brahmacaryaṁ ca

maunaṁ sthairyaṁ kṣamābhayam

śaucaṁ japas tapo homaḥ

śraddhātithyaṁ mad-arcanam

tīrthāṭanaṁ parārthehā

tuṣṭir ācārya-sevanam

ete yamāḥ sa-niyamā

ubhayor dvādaśa smṛtāḥ

puṁsām upāsitās tāta

yathā-kāmaṁ duhanti hi

The Supreme Lord said: Nonviolence, truthfulness, not stealing the property of others, detachment, humility, freedom from possessiveness, acceptance of scripture, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve *yamas*. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to *guru* are the twelve *niyamas.* These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

In two verses Kṛṣṇa defines twelve *yama* and then twelve *niyama. Śaucam* refers to two items: external cleanliness and internal cleanliness. The *yamas* and *niyamas* mentioned in the two verses supply all desires sufficiently (*yathā*). The *yamas* and *niyamas* mentioned by the Lord are the same as commonly mentioned by others in number and characteristics. The question and answer resolve the doubt whether the Lord's opinion is different concerning the number and characteristics of the items.

|| 11.19.36 ||

śamo man-niṣṭhatā buddher

dama indriya-saṁyamaḥ

titikṣā duḥkha-sammarṣo

jihvopastha-jayo dhṛtiḥ

Absorbing the intelligence in me constitutes *śama*, and complete discipline of the senses is *dama.* Tolerance means patiently enduring suffering, and steadfastness means conquering the tongue and genitals.

Now, the unique qualities of other items, which are different from the definitions given by other teachers, and which are to be accepted by persons performing *sādhana,* are described until the end of the chapter. *Śamaḥ* means fixing the intelligence in me. Mere peace without intelligence fixed in the Lord is rejected in this *śama. Damaḥ* means control of one's own senses. Without controlling one's senses one cannot hope to control one's disciples or others. Tolerance means tolerance of suffering prescribed

by the scriptures or tolerance of suffering from other beings who are disrespectful. Other attempts such as tolerating suffering from cold and heat are foolish. Without controlling the tongue and genital other types of steadiness are useless.

|| 11.19.37 ||

daṇḍa-nyāsaḥ paraṁ dānaṁ

kāma-tyāgas tapaḥ smṛtam

svabhāva-vijayaḥ śauryaṁ

satyaṁ ca sama-darśanam

Supreme charity is to give up aggression toward others, and real austerity is renunciation of enjoyment. Real heroism is to conquer one's natural tendency to enjoy material life, and truth is seeing all beings as one's self in happiness or distress.

Charity means giving up violence to all living entities, not just giving money. Austerity is performing vows with indifference to enjoyment, such as Ekādaśi or Kārtika-vrata, prescribed by scriptures. Real heroism is opposition to one's nature of *rajas* and *tamas,* lust and anger, or to advertising one's qualities such as learning. It is not merely prowess in battle. Truth means seeing equally everywhere. One should see others' suffering as one's own, giving up harsh qualities like envy and hatred. *Gītā* says the same:

ātmaupamyena sarvatra samaṁ paśyati yo 'rjuna |

sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ||

I consider that practicing *yogī* who sees equally everything as equal to himself in all circumstances, whether in happiness or suffering, to be the topmost *yogī*. BG 6.32

Truth is not merely speaking the facts.

|| 11.19.38 ||

anyac ca sunṛtā vāṇī

kavibhiḥ parikīrtitā

karmasv asaṅgamaḥ śaucaṁ

tyāgaḥ sannyāsa ucyate

***Ṛtam* means to speak the truth in a pleasing way, as declared by great sages Cleanliness is detachment from material actions, and renunciation is the *sannyāsa* order of life.**

Ṛtam means pleasant and truthful speech, not just speaking truthfully. Merely speaking truth includes announcing the faults of person who has faults. In doing that, one criticizes a person. But that criticism is not agreeable to the devotee listeners. That criticism lacks pleasing presentation of truth. But previous teachers have defined *satyam* as proper conduct and *ṛtam* as truthful words. Cleanliness means detachment from material actions, not just physical cleanliness. Uddhava did not ask about cleanliness in his question, but the *gurus,* being kind to the destitute, speak on subjects even if not asked. [24] This is the quality of cleanliness in Tretya-yuga. The definition of *bhaga* in verse 40 should be understood in the same way.[25] Renunciation means complete renunciation, giving up possessiveness of wife and children *sannyāsa,* not just giving up enjoyment.

|| 11.19.39 ||

dharma iṣṭaṁ dhanaṁ nṝṇāṁ

yajño ’haṁ bhagavattamaḥ

dakṣiṇā jñāna-sandeśaḥ

prāṇāyāmaḥ paraṁ balam

The respectable wealth for human beings is possessing *dharma,* and I, Svayam Bhagavān, am sacrifice. Religious remuneration (*dakṣiṇā*) is informing friends after a festival of one’s realization of bliss, and the greatest strength is the *prāṇāyāma* system.

Respectable wealth is possession of *dharma,* not possessing cows and horses. I, the highest form of Bhagavān, the son of Vasudeva, am sacrifice. Therefore one should celebrate my appearance while thinking it is real sacrifice. One should not think that horse sacrifices which give temporary results are sacrifice. Giving donations means that, after a festival, one reveals to one’s dear friends one’s experience of bliss during *kīrtana.* It does not meaning giving money or jewels. Strength or *balam* means to control what is difficult to control. Thus *prāṇāyāma* is strength because it controls the mind which is most difficult to control.

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[24] *Anāpṛṣṭam api bruyur guravo dīnavatsalāḥ iti nyāyā.*

[25] In one version this is not mentioned by Uddhava but explained by Kṛṣṇa.

|| 11.19.40 ||

bhago ma aiśvaro bhāvo

lābho mad-bhaktir uttamaḥ

vidyātmani bhidā-bādho

jugupsā hrīr akarmasu

Lordship means my controlling power. Gain means gaining *bhakti.* Knowledge is nullifying what is not *ātmā* in the *jīva.* Real modesty is dislike of sinful activities.

Mercy which is well known is not explained.[26] *Bhagaḥ* means my lordship, not the *jīvas* like Indra or Brahmā controlling. Gain means gaining *bhakti*, not children or family. Knowledge means nullifying what is not *ātmā* (*bhidā-bādhaḥ*), caused by ignorance, in the *jīva.* It is said *tri-guṇa-mayaḥ pumān iti bhidā yad abodha-kṛtā*:

the dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. (SB 10.87.25) Knowledge does not mean learning grammar. Modesty is disgust for sinful acts, being disinclined because of public criticism, not just normal shyness.

|| 11.19.41 ||

śrīr guṇā nairapekṣyādyāḥ

sukhaṁ duḥkha-sukhātyayaḥ

duḥkhaṁ kāma-sukhāpekṣā

paṇḍito bandha-mokṣa-vit

Ornamentation is possessing good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is expectation of enjoyment from material objects. A wise man is one who knows how to become liberated from bondage.

Ornamentation means good qualities such as detachment, not having a crown or jewels. Happiness is overcoming suffering and happiness, becoming indifferent to them. Happiness does not mean enjoying sense objects. Suffering is expecting enjoyment of objects, not suffering from burns. A learned person is he who knows how to be liberated from bondage, not he who lectures on scriptures.

[26] In one version, *dayā* ireplaced *bhago* in Uddhava's questions.

|| 11.19.42 ||

mūrkho dehādy-ahaṁ-buddhiḥ

panthā man-nigamaḥ smṛtaḥ

utpathaś citta-vikṣepaḥ

svargaḥ sattva-guṇodayaḥ

A fool is he who identifies with his material body and mind. The real path in life is that which leads to me, and the wrong path is what causes agitation in the heart. Actual heaven is the predominance of *sattva.*

The path is that which gives definite attainment of me—*bhakti* and *jñāna,* not a path merely free of thorns. The wrong path is the path which causes disturbance in the heart, *pravṛtti-marga*. Svarga means a predominance of *sattva-guna,* not the place of Indra.

|| 11.19.43 ||

narakas tama-unnāho

bandhur gurur ahaṁ sakhe

gṛhaṁ śarīraṁ mānuṣyaṁ

guṇāḍhyo hy āḍhya ucyate

Hell is the predominance of ignorance. I and the *guru* are the real friends. One's home is the human body. One who is enriched with good qualities is said to be rich.

Hell is predominance of ignorance. The real friend is the *guru,* not one's brothers. The friend is also I.

|| 11.19.44 ||

daridro yas tv asantuṣṭaḥ

kṛpaṇo yo 'jitendriyaḥ

guṇeṣv asakta-dhīr īśo

guṇa-saṅgo viparyayaḥ

One who is unsatisfied in life is actually poor. A wretched man is one who cannot control his senses, whereas one who is not attached to sense enjoyment is a real controller. One who attaches himself to sense gratification is not a controller.

One who is attached to material sense enjoyment is not a controller.

|| 11.19.45 ||

eta uddhava te praśnāḥ

sarve sādhu nirūpitāḥ

kiṁ varṇitena bahunā

lakṣaṇaṁ guṇa-doṣayoḥ

guṇa-doṣa-dṛśir doṣo

guṇas tūbhaya-varjitaḥ

Thus, Uddhava, I have elucidated all of the matters of inquiry, which are suitable for liberation. There is no need for a more elaborate description of good and bad qualities, since to see good and bad is itself a bad quality. The best quality is to transcend seeing good and bad qualities.

Sādhu here means “suitable for liberation.” You have asked me to discern good and bad qualities. I will speak of their qualities in brief. Please listen: what is the use of describing them elaborately? This much should be described only, since it is fault to see good and bad qualities. The real quality is having a nature devoid of seeing good and bad qualities. This will be explained at the end of the next chapter.

Thus ends the commentary on the Nineteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

Inferior and Superior Processes

|| 11.20.1 ||

śrī-uddhava uvāca

vidhiś ca pratiṣedhaś ca

nigamo hīśvarasya te

avekṣate ’raviṇḍākṣa

guṇaṁ doṣaṁ ca karmaṇām

Uddhava said: O lotus-eyed Kṛṣṇa! You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute your order. Such literatures focus upon the good and bad qualities of work.

In the Twentieth Chapter *jñāna, karma* and *bhakti* are well defined, and the qualifications of each are described, with good and bad points. At the end of the last chapter Kṛṣṇa said that one should overcome seeing good and bad. Though Uddhava understood the Lord’s meaning, he desires to hear from the Lord’s mouth an explanation with various examples. Thus in five verses, he opposes Kṛṣṇa’s statement. Your orders, the Vedas, consist of orders and prohibitions. The orders concern good qualities of action which should be done. The prohibitions concern bad actions which are forbidden. By following orders one performs good acts of piety and goes to Svarga. By performing prohibited acts one performs bad actions of sin and goes to hell.

|| 11.20.2 ||

varṇāśrama-vikalpaṁ ca

pratilomānulomajam

dravya-deśa-vayaḥ-kālān

svargaṁ narakam eva ca

Differences in *varṇa* and *āśrama* give rise to bad or good, such as *pratiloma* and *anuloma* marriages. There is consideration of good and bad objects, places, ages and times. Svarga is considered good and hell is considered bad.

The differences of *varṇa* and *āśrama* indicate the good and bad qualities. *Pratiloma* means a person such as *suta* or *vaidehaka,* born from women of superior *varṇa* and

man of inferior *varṇa.* *Anuloma* means a person such as a*mbastha* or *karaṇa* born from a man of superior *varṇa* and woman of lower *varṇa.* There are also superior or inferior considerations for objects. Svarga is considered good and hell is considered bad.

|| 11.20.3 ||

guṇa-doṣa-bhidā-dṛṣṭim

antareṇa vacas tava

niḥśreyasaṁ kathaṁ nṝṇāṁ

niṣedha-vidhi-lakṣaṇam

Without seeing in terms of good and bad in the Vedas, which are your words, composed of orders and prohibitions, how can man achieve liberation?

"Then what are you inferring?" Without your words, the Vedas, indicating prohibition and order, seeing in terms of good and bad, (this is prescribed and thus good and that is forbidden and therefore bad), how can the Vedas produce liberation for humans?

|| 11.20.4 ||

pitṛ-deva-manuṣyānāṁ

vedaś cakṣus taveśvara

śreyas tv anupalabdhe 'rthe

sādhya-sādhanayor api

O Lord! Your Vedas are the best cause of knowledge for Pitṛs, *devatās* and humans.

The Vedas are the means and goal of liberation and Svarga.

The Vedas are not only the cause of liberation for humans but for *devatās* and Pitṛs as well. Your Vedas are the best source of knowledge (*śreyaḥ cakṣuḥ*). Why? For liberation and Svarga, the Vedas are the goal and the means.

|| 11.20.5 ||

guṇa-doṣa-bhidā-dṛṣṭir

nigamāt te na hi svataḥ

nigamenāpavādaś ca

bhidāyā iti ha bhramaḥ

The distinction observed between piety and sin comes from your own Vedic knowledge and does not arise by itself. By rejecting the Vedas with their injunctions and prohibitions as you seem to be doing now, such distinction between piety and sin will be nullified. I will be bewildered.

Either way there are difficulties. From the Vedas which are your order composed of rules and prohibitions, arises observation of good and bad. (But then I disregard your order.) By rejecting your own orders, the Vedas, at this time, the vision of good and bad will be impaired. I have become confused, since I have not been able to discern your intentions. Therefore remove this confusion.

|| 11.20.6 ||

śrī-bhagavān uvāca

yogās trayo mayā proktā

nṝṇāṁ śreyo-vidhitsayā

jñānaṁ karma ca bhaktiś ca

nopāyo 'nyo 'sti kutracit

The Supreme Lord said: Because I desire that human beings may achieve perfection, I have presented three methods—the path of *jñāna,* the path of *karma* and the path of *bhakti*. Besides these three, there no other means of elevation.

There will be injunctions and prohibitions based on seeing good and bad according to different qualifications and different situations. The Lord speaks to reveal this. The methods (*yogāḥ*) of *jñāna, karma* and *bhakti* are explained by me through the *brahma-kāṇḍā, karma-kāṇḍa* and *devatā-kāṇḍas*. With a desire to give humans *mokṣa, artha, dharma, kāma*, and *prema,* all by my mercy, I have explained these methods. There are no other means of elevation except these three. Austerity and *yoga* are actually included in *jñāna* and *bhakti* to some degree, so are not considered separately. *Karma* is for the *karmīs* and *jñāna* is for the *jñānīs.* They are not qualified for pure *bhakti.*

|| 11.20.7 ||

nirviṇṇānāṁ jñāna-yogo

nyāsinām iha karmasu

teṣv anirviṇṇa-cittānāṁ

karma-yogas tu kāminām

***Jñāna-yoga* is recommended for those who are unattached to material life and thus reject material activities. *Karma-yoga* is recommended for those who are not disgusted with material life, and have great attachment to pleasures.**

Who is qualified for what? Two verses answer. *Jñāna* is for persons who are unattached to house and family and therefore renounce material actions of household life. *Karma* is for those who are not detached from material action because they are extremely attached to enjoying their body, house, and wife.

|| 11.20.8 ||

yadṛcchayā mat-kathādau

jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nāti-sakto

bhakti-yogo 'sya siddhi-daḥ

If by unexpected association with devotees one develops faith in my topics, that person, being neither very disgusted with nor attached to material life, is qualified for *bhakti* and will achieve perfection.

By taking into account the explanation in the First Canto, the meaning of the first phrase is "the person who has developed faith in my topics by unexpected association with great devotees." Faith in the Lord's topics is the qualification for *bhakti-yoga.* That has already been stated in *śraddhāmṛta-kathāyāṁ me* (SB11.19.20) and *śraddhālur me kathāḥ śṛṇvan* (SB 11.11.23) The context is different in the present verse however. By using the singular number (one person), it is indicated that such a person who has developed that faith is very rare, compared to *jñānīs* and *karmīs.* This person is not overly attached to body, house and family. He is also not disgusted with the world, for that is the qualification for *jñāna.* Being overly attached to body and house qualifies a person for *karma-yoga.* If he does not have such attachment, he becomes qualified for *bhakti.* The qualification for the three processes should be considered. The cause of disgust with or detachment from the world is purification of the *antaḥ-karaṇa* caused by *niṣkāma-karma.* The cause of excessive attachment is beginningless ignorance. The cause of being devoid of excessive attachment is unexpected association with great devotees. These causes should be considered.

However, there are some special persons who become qualified. Even if a person is involved with sense enjoyment, by unexpected association with devotees he becomes qualified.

ko nu rājann indriyavān mukunda-caraṇāmbujam

na bhajet sarvato-mṛtyur upāsyam amarottamaiḥ

O King! Who among the conditioned souls with senses, confronted by death at every step of life, would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest *devatās*? SB 11.2.2

|| 11.20.9 ||

tāvat karmāṇi kurvīta

na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā

śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of *varṇāśrama.*

It is natural that the overly attached j*īva* is qualified for *karma.* When will he become qualified for j*ñāna* and bh*akti*? He should perform his daily and periodic duties (*karmāṇi*) as long as he has not purified his heart by *karmas* and become detached. Thus he becomes qualified for *jñāna.* This was stated in verse 7. Or he should continue his k*armas* until faith in topics of the Lord arises by sudden mercy of devotees. Before that faith, he was qualified only for *karma.* When faith appears, as explained in the previous verse, he becomes qualified only for *bhakti¸* and is no longer qualified for *karma.* This faith should be exclusive. The person has firm faith that he will reach perfection by hearing about the Lord, not by *karma* or *jñāna.* This arises only by association with pure devotees.

It is said:

śruti-smṛtī mamaivājñe yas te ullaṅghya vartate

ājñā-cchedī mama dveṣī mad-bhakto 'pi na vaiṣṇavaḥ

The *śruti* and *smṛti* literatures are to be understood as my injunctions, and one who violates such codes is to be understood as violating my will and thus opposing me. Although such a person may claim to be my devotee, he is not actually a Vaiṣṇava.

Thus, the devotee does not disobey the Lord's order. Rather when he develops faith, he will never disobey the orders of the Lord.

Some persons say that even if he does not obtain the mercy of great devotees and consequently does not develop that faith, on seeing the excellence of other devotees (not great devotees), he gives up *karma* and takes up worship of the Lord, following his orders.

Others say that since *śruti* and *smṛti* recommend *bhakti,* not *varṇāśṛama,* a person, understanding this, takes to *bhakti,* (even if he does not meet the greatest devotees), for the Lord says:

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.11.32

Devotees may think that, as devotees following purely, it is not necessary to follow injunctions and prohibitions in *śruti* and *smṛti,* such as vows like Ekādaśī and forbidden acts like putting coconut water in a bell metal vessel, or putting yogurt or milk in a copper vessel, or eating the Lord's offerings before offering to the Lord. However, understanding that the *śruti* and s*mṛti* are the Lord's order, they follow those instructions.

Some pure devotees in the East, because of the pressure from *karmīs* with which they have close contact, may perform *karmas.* But this is not actually performance of *karma,* because it is done without faith in those acts. The Lord says:

aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat

asad ity ucyate pārtha na ca tat pretya no iha ||

O son of Pṛthā, whatever is offered in the fire, whatever is given in charity, whatever is undertaken as austerity, but which is done without faith, is called *asat* since it bears no result now or in the next life. BG 17.28

|| 11.20.10 ||

sva-dharma-stho yajan yajñair

anāśīḥ-kāma uddhava

na yāti svarga-narakau

yady anyan na samācaret

O Uddhava! A person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the results, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.

It is possible that those who are overly attached to material *karmas* take up *niṣkāma-karma.* Performing their duties without desiring results, they do not go to Svarga. By avoiding prohibited acts, not breaking rules of ones *sva-dharma,* one does not go to hell.

|| 11.20.11 ||

asmiû loke vartamānaḥ

sva-dharma-stho ’naghaḥ śuciḥ

jñānaṁ viśuddham āpnoti

mad-bhaktiṁ vā yadṛcchayā

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, *bhakti* to me.

What does this performer of *karma* attain? Situated on this planet, performing his duties, sinless because of performing *niṣkāma-karma*, pure in heart, because of no sin, he attains *jñāna* and liberation. If he unexpectedly attains the association with persons practicing pure *bhakti*, he attains pure *bhakti* to me. Then he attains *prema*. If he attains association with *karma-miśra-bhaktas* or *jñāna-miśra-bhaktas,* by that type of *bhakti* he attains *śānti-rati.*

|| 11.20.12 ||

svargiṇo ’py etam icchanti

lokaṁ nirayiṇas tathā

sādhakaṁ jñāna-bhaktibhyām

ubhayaṁ tad-asādhakam

The residents of both heaven and hell desire human birth on the earth planet because human life facilitates *jñāna* and *bhakti,* whereas neither heavenly nor hellish bodies provide such opportunities.

Kṛṣṇa praises the human body for attaining liberation and *prema* in six verses. Human life produces *jñāna* and *bhakti.* Heavenly or hellish bodies do not produce these.

|| 11.20.13 ||

na naraḥ svar-gatiṁ kāṅkṣen

nārakīṁ vā vicakṣaṇaḥ

nemaṁ lokaṁ ca kāṅkṣeta

dehāveśāt pramādyati

A human being who is wise should never desire Svarga or hell. A human being should also never desire continuous residence on the earth, for by such absorption in the material body one forgets about *jñāna* and *bhakti.*

Having attained the excellent human form, one should not desire lower forms in Svarga or hell by piety or sinful acts. One should not desire to remain on earth comfortably by avoiding sin, because one forgets about *jñāna* and *bhakti* by attachment to the body.

|| 11.20.14 ||

etad vidvān purā mṛtyor

abhavāya ghaṭeta saḥ

apramatta idaṁ jñātvā

martyam apy artha-siddhi-dam

A wise person, knowing that the human body, though temporary, allows attainment of perfection, should act for freedom from *saṁsāra* before death. Knowing the use of the human body, he should not be lazy.

Knowing the human body is useful, one should act for attaining freedom from *saṁṣara* before death. Knowing that his body gives perfection, he should not be lazy.

|| 11.20.15 ||

chidyamānaṁ yamair etaiḥ

kṛta-nīḍaṁ vanaspatim

khagaḥ sva-ketam utsṛjya

kṣemaṁ yāti hy alampaṭaḥ

When a tree in which a bird's nest was constructed is cut down by men cruel as death, the bird gives up the tree without attachment and achieves happiness in another place.

An example of giving up attachment to the body is given. Giving up his nest built in a tree cut down by persons cruel like Yama, the unattached bird goes away.

|| 11.20.16 ||

aho-rātraiś chidyamānaṁ

buddhvāyur bhaya-vepathuḥ

mukta-saṅgaḥ paraṁ buddhvā

nirīha upaśāmyati

Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.

Understanding one's life is being cut by the days and nights, one gives up material desires and attachment and attains peace.

|| 11.20.17 ||

nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ

plavaṁ su-kalpaṁ guru-karṇadhāram

mayānukūlena nabhasvateritaṁ

pumān bhavābdhiṁ na taret sa ātma-hā

Having attained the human body, which is rarely attained, but attained easily sometimes by good fortune, and which is like a well-constructed boat, with the *guru* as the captain, pushed by the favorable wind of serving me, a person who does not cross the ocean of material existence is a killer of himself.

The destitute man, finding a touchstone, throws it in the mud. The human body is the source of all desirable fruits. It is difficult to attain, since it is impossible to attain by millions of attempts. But it is easily attained, since it is attained by good fortune. Having attained the boat (verb is omitted), which is by great luck skillfully made, which has a captain when one surrenders to *guru,* pushed by the favorable wind, by me, when I am served, one can cross the ocean of material existence. Some say this is the result for *jñānīs,* since the topic is j*ñāna*. It is not suitable for the pure devotees since their goal is not deliverance from material suffering. But others say that though the pure devotees do not strive for this, they also achieve it. Since it comes unsought, there is no fault for the devotees in attaining it.

|| 11.20.18 ||

yadārambheṣu nirviṇṇo

viraktaḥ saṁyatendriyaḥ

abhyāsenātmano yogī

dhārayed acalaṁ manaḥ

When a person becomes disgusted with material endeavors, becomes detached from the results of prescribed duties, controls his senses by practice, and follows *yamas* and *niyamas,* he should concentrate to make his mind steady.

Having praised the human body which allows practice of both *jñāna* and *bhakti,* Kṛṣṇa speaks of the actions necessary for persons qualified for *jñāna.* Their initial state is described in nine and a half verses. The person is disgusted with material household life, disturbed by seeing its suffering, and becomes detached from the results of *karma* attained by *karmīs*. Engaged in the *yamas* and *niyamas* of *yoga (yogī),* he meditates so that his mind becomes immovable.

|| 11.20.19 ||

dhāryamāṇaṁ mano yarhi

bhrāmyad aśv anavasthitam

atandrito ’nurodhena

mārgeṇātma-vaśaṁ nayet

When the mind which attempts to concentrate becomes doubly agitated and suddenly deviates, one should carefully bring the mind under control, giving some regard for its expectations.

When the mind concentrated with effort suddenly becomes doubly agitated from its initial position with great intensity, one should bring it under control by showing some slight regard for fulfilling its needs (*anurodhena*). Double agitation takes place when one begins to concentrate on the strong urges of lust and other emotions.

|| 11.20.20 ||

mano-gatiṁ na visṛjej

jita-prāṇo jitendriyaḥ

sattva-sampannayā buddhyā

mana ātma-vaśaṁ nayet

One should not disregard the actions of the mind. Conquering the life airs and the senses by intelligence endowed with *sattva*, one should bring the mind under control.

“Will one become like one was previously?” One should not disregard the movements of the mind, but stop them.

|| 11.20.21 ||

eṣa vai paramo yogo

manasaḥ saṅgrahaḥ smṛtaḥ

hṛdaya-jñatvam anvicchan

damyasyevārvato muhuḥ

Giving regard to the mind is the highest process of controlling it. One should carefully observe its movements, just as one first observes the mood of the horse one desires to subdue before putting on the reins.

The path of giving regard to the mind (verse 19) is praised, using an example. Controlling the mind by this path of fulfilling its expectations is the highest method. Like inspecting the inclinations of the mind (*hṛdaya-jñatvam*) of a horse (*arvataḥ*) what one desires to control, one inspects the inclinations of one's heart. It is impossible to control the horse suddenly, simply by thinking that the horse should know one's intentions. One should follow its movements carefully. Similarly one should follow the movements of the mind. Then one can put on the reins and direct the horse to go. One should not give up.

|| 11.20.22 ||

sāṅkhyena sarva-bhāvānāṁ

pratilomānulomataḥ

bhavāpyayāv anudhyāyen

mano yāvat prasīdati

Until the mind is peaceful, one should contemplate the creation and destruction of the material elements through evolution and devolution by analysis.

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After slightly controlling the mind, the method of complete control of the mind should be used. This is explained in three verses. By analysis of the elements from *mahat-tattva* to earth, one should meditate on the creation from *prakṛti* to earth, and destruction from earth to *prakṛti.*

|| 11.20.23 ||

nirviṇṇasya viraktasya

puruṣasyokta-vedinaḥ

manas tyajati daurātmyaṁ

cintitasyānucintayā

When a person, considering what has been said, becomes disgusted with the world and detached from it by contemplating the subject with analysis, his mind gives up its false identity with the body.

Ukta-vedinaḥ means of a person who has reviewed what has been spoken.

|| 11.20.24 ||

yamādibhir yoga-pathair

ānvīkṣikyā ca vidyayā

mamārcopāsanābhir vā

nānyair yogyaṁ smaren manaḥ

One should remember Paramātmā by following *yamas* and *niyamas* in *aśṭāṅga-yoga,* by analysis of elements, by knowledge, by worship of my form, and not by any other methods.

The mind should concentrate on Paramātmā (*yogyam)* by analysis of elements (*ānvīkṣikyā*). The word *vā* indicates one could follow any of these methods, by one's choice, according to Śrīdhara Svāmī. The word *vā* means *ca* according to some. By these methods and no others one should remember Paramātmā.

|| 11.20.25 ||

yadi kuryāt pramādena

yogī karma vigarhitam

yogenaiva dahed aṁho

nānyat tatra kadācana

If, because of inattention, a *jñānī* accidentally commits an abominable activity, then by the very practice of *jñāna,* he should burn to ashes the sinful reaction, without employing any other procedure.

"If the person disgusted with *karma* is not qualified for *karma-yoga*, if he commits sin by fate how will he destroy that sin without resorting the atonement through *karma-yoga*?" If this *jñānī* commits a sin, he destroys the sin by practice of *jñāna (yogena)* alone. According to Śrīdhara Svāmī, this also indicates chanting the name of the Lord for the devotee. It is said:

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ

aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ

Some persons, who surrender to Kṛṣṇa, completely destroy sins by pure *bhakti,* just as the sun destroys fog. SB 6.1.15

sva-pāda-mūlam bhajataḥ priyasya

tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcid

dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Supreme Lord is very dear to the Lord. If such a surrendered soul accidentally commits some sinful activity, the Supreme Lord, having great powers, seated within everyone's heart, immediately takes away the reaction to such sin. SB 11.5.42

Others explain that the word *yogī* here indicates either the *jñāna-yogī* or *bhakti-yogī*. Thus *yogena* will indicate either *jñāna* or *bhakti.*

|| 11.20.26 ||

sve sve 'dhikāre yā niṣṭhā

sa guṇaḥ parikīrtitaḥ

karmaṇāṁ jāty-aśuddhānām

anena niyamaḥ kṛtaḥ

guṇa-doṣa-vidhānena

saṅgānāṁ tyājanecchayā

When the *jñānī* or devotee remains situated according to his qualification it is praised as a good quality. With a desire to give up material enjoyment, there should be restriction on *karma* for the practitioners of *karma* who are innately impure, by following the rules and avoiding the prohibitions.

"Why do you say there is no other method? What is the fault if one uses another method?" *Sve sve* indicates the *jñānī* and the *bhakta.* The meaning is this. If the *jñānī* did not destroy sin by *jñāna* and the devotee did not destroy sin by *bhakti,* they would have to perform penances or atonements to destroy the sin. Because there are plenty of scriptural statements that j*ñāna* and *bhakti* destroy sin, if sin is destroyed, why should they perform penances with a different qualification? If they were to perform atonements, it would mean that they have two faults: giving up their *dharma* and practicing another's *dharma.* There is should be no inclination for sin in the *jñānī* or the devotee, but if by fate it occurs, sin is destroyed by those processes themselves, since *jñāna* and *bhakti* are purifying by their very nature. Thus the Vedas generally say that the *jñānī* and devotee do not fall within the qualifications of injunction and prohibition, good quality and bad quality. However, of the two, when the devotee commits sin, it is everywhere said that one should not see it as a fault, or think that he is subject material *guṇas*, since it is explained that he is beyond the *guṇas.* Because the *jñānī* is in *sattva-guṇa,* his control of the mind and senses are seen as good qualities and the lack of control are seen as bad qualities:

yas tv asaṁyata-ṣaḍ-vargaḥ pracaṇḍendriya-sārathiḥ

jñāna-vairāgya-rahitas tri-daṇḍam upajīvati

surān ātmānam ātma-sthaṁ nihnute māṁ ca dharma-hā

avipakva-kaṣāyo 'smād amuṣmāc ca vihīyate

One who has not controlled the six forms of illusion (lust, anger, greed, excitement, false pride and intoxication), whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the *sannyāsa* order of life to make a living, who deceives the *devatās*, *ātmā* and Paramātmā, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.18.40

Therefore it is not a fault to find good and bad among the *jñānīs.*

Karmīs by their nature are subject to good and bad. The Vedas repeatedly enjoin that there should a restriction *(niyamaḥ)* on the natural inclination of engaging in sin for *karmīs* attached to their houses and bodies by applying the injunctions and prohibitions, for the purpose of giving up attachment to material enjoyment. The meaning is this. Man's inclination to sin is present and cannot be completely stopped immediately. This destruction is accomplished by restricting the natural inclination by injunctions and prohibitions: do this, do not do that. It will be explained later how the Vedas do not encourage enjoyment.

utpattyaiva hi kāmeṣu prāṇeṣu sva-janeṣu ca

āsakta-manaso martyā ātmano ’nartha-hetuṣu

Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest. SB 11.21.24

natān aviduṣaḥ svārthaṁ bhrāmyato vṛjinādhvani

kathaṁ yuñjyāt punas teṣu tāṁs tamo viśato budhaḥ

Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the Vedas further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions? SB 11.21.25

|| 11.20.27-28 ||

jāta-śraddho mat-kathāsu

nirviṇṇaḥ sarva-karmasu

veda duḥkhātmakān kāmān

parityāge ’py anīśvaraḥ

tato bhajeta māṁ prītaḥ

śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān

duḥkhodarkāṁś ca garhayan

Having developed faith in topics about me and being disgusted with all *karmas*, a devotee knows that all enjoyments are filled with misery. But he is unable to given them up. Still, with affection for me, with faith and determination, he will continue worshipping me, while at the same time partaking of those enjoyments which give rise to suffering and yet condemning them.

In two verses Kṛṣṇa speaks of the initial state of a person qualified for *bhakti.* He is disgusted with the results of *karma* ruling Vedic ritual and ordinary life, disturbed by seeing the unhappiness it causes. This repeats what was said earlier: he is not overly attached to *karma* (verse 8). He knows that desires which give rise to attachment to wife and sons are filled with suffering. But he is unable to give them up. Having entered such a condition, he has resolve: "Let my attachment for family be destroyed or increase! Let there be millions of obstacles to my worship, or let the obstacles be destroyed! Let me go to hell if I have committed offenses by keeping those desires. But I will not give up *bhakti*. I will not accept *karma* or *jñāna* even if Brahmā personally comes and orders me." This is his determination. He does not have inclination to unfavorable things to the same extent that he has firm determination for *bhakti* which he has just started. He indulges in those desires which give rise to attachment to wife and children while criticizing them. "Oh! These material enjoyments cause obstacles for me. They are unfavorable for attaining the feet of the Lord. Though I make an oath to give them up in name only, after a while I enjoy them again. I criticize them and enjoy them." In this way he enjoys.

|| 11.20.29 ||

proktena bhakti-yogena

bhajato māsakṛn muneḥ

kāmā hṛdayyā naśyanti

sarve mayi hṛdi sthite

When an intelligent person engages constantly in worshiping me through *bhakti*, as previously described by me, all material desires within the heart are destroyed, since I am situated in the heart.

"So does your devotee remain attacked by enjoyment in the material world?" No. This is explained in two verses. It has already been said *śraddhāmṛta-kathāyāṁ me śaśvan mad-anukīrtanam:* he has firm faith in the blissful narration of my sweetest pastimes and constant chanting of my glories. (SB 11.19.20) Worshipping me by this process of *bhakti* which I have described, my devotee destroys all the desires in his heart, since I am situated there. If I am situated there, the sins cannot remain situated there, just as, if the sun shines, darkness cannot remain.

|| 11.20.30 ||

bhidyate hṛdaya-granthiś

chidyante sarva-saṁśayāḥ

kṣīyante cāsya karmāṇi

mayi dṛṣṭe 'khilātmani

***Ahaṅkāra* is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all *karmas* are destroyed.**

After the devotee passes through the stages of *niṣṭhā, ruci* and *āsakti,* the *ahaṅkāra*(*hṛdaya-granthiḥ*) is destroyed. This takes place on its own, not with the endeavor or desire of the devotee. It has been said:

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

Bhakti quickly destroys the subtle body, just as the digestive fire consumes food.

SB 3.25.33

Thus there is no possibility of doubts. All the *karmas,* even the *prārabdha-karmas* are destroyed.

bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam, etad eva naiṣkarmyam

Devotional service is the process of worshiping the Supreme Lord. It consists of fixing one’s mind upon him by becoming disinterested in all material designations, both in this life and the next. Bhakti destroys all *karmas*. *Gopāla-ṭapanī Upaniṣad* I.15

The meaning of *naiṣkarmyam* is that *bhakti* causes destruction of all *karma.*

|| 11.20.31 ||

tasmān mad-bhakti-yuktasya

yogino vai mad-ātmanaḥ

na jñānaṁ na ca vairāgyaṁ

prāyaḥ śreyo bhaved iha

Therefore, for a devotee engaged in *bhakti,* with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial for *bhakti.*

Since the *ahaṅkāra* is destroyed by *bhakti* alone, which does not give regard to other causes, *jñāna* and *vairāgya* are not recommended for my devotee, either for nourishing *bhakti* or for destroying *ahaṅkāra,* since they do not exhibit any benefit for the devotee. For a person whose mind is fixed in me *(mad-ātmanaḥ*), *jñāna* which differentiates self from body and *vaiṛāgya* which renounces enjoyment are not beneficial since they belong to *sattva-guṇa* whereas *bhakti* is beyond the *guṇas*. It is a fault to bring in *jñāna* and *vairāgya* when *bhakti* is present. Just as attachment and hatred are functions of *avidyā, jñāna* and *vairāgya* are functions of *vidyā.* Though *jñāna* and *vairāgya* naturally exist in *bhakti, ahaṅkāra* is destroyed by *bhakti* alone. This will be explained in the Twenty-fifth Chapter (SB 11.25.24 or 11.2.5.32 for instance).

Moreover, *jñāna* in the form of realization of the Lord and *vairāgya* in the form of distaste for material enjoyment, which are beyond the *guṇas,* since they arise from *bhakti*, will naturally appear. It is said:

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. SB11.2.42

The word generally (*prayaḥ)* is used because at the first stage of *śānta-bhakti* sometimes *jñāna* and *vairāgya* are accepted without harm. The *śānta-bhakta* engaged in austerities *is* described:

bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ |

anujjhita-mumukṣā ye bhajante te tu tāpasāḥ ||15||

The practitioners of austerity in *bhakti* are those who worship the Lord while practicing *yukta-vairāgya* without giving up the desire for liberation, since obstacles to *bhakti* are destroyed by attaining liberation. BRS 3.1.15

|| 11.20.32-33 ||

yat karmabhir yat tapasā

jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa

śreyobhir itarair api

sarvaṁ mad-bhakti-yogena

mad-bhakto labhate ’ñjasā

svargāpavargaṁ mad-dhāma

kathañcid yadi vāñchati

Everything that can be achieved by *karma,* penance, *jñāna, vairāgya,* mystic *yoga,* charity, *dharma* and all other auspicious means of perfecting life is easily achieved by my devotee through *bhakti.* If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions.

“If someone develops faith in your topics but has desires for Svarga or liberation, results of *karma* and *jñāna,* since he has not given up his taste for those things, what happens to him?” This is answered in two verses. *Itaraiḥ* means auspicious acts like vows and visiting holy places. This mixed devotee can achieve *sālokya* (*mad-dhāma*). What is to be attained by other processes, my devotee easily attains by *bhakti* What are these things? All things are attained, including Svarga, indicating all material happiness. According to the purity of the heart one can attain liberation or *sālokya.*

|| 11.20.34 ||

na kiñcit sādhavo dhīrā

bhaktā hy ekāntino mama

vāñchanty api mayā dattaṁ

kaivalyam apunar-bhavam

But intelligent devotees, completely dedicated to me alone, do not desire liberation even if I offer it to them.

“Somehow or other” is here explained. Those who are pure devotees do not desire these things.

|| 11.20.35 ||

nairapekṣyaṁ paraṁ prāhur

niḥśreyasam analpakam

tasmān nirāśiṣo bhaktir

nirapekṣasya me bhavet

It is said that the process which is without dependence on other processes or results is the best process. Therefore a person who does not desire any rewards and does not depend on other processes develops *bhakti* for me.

That which is without dependence on other *sādhanas* or other results is superior in type (*param*) and gives more quantity of auspiciousness than other processes (*analpakam niḥśreyasam*). The person who has no other desires except me (*nirāśiṣaḥ*) and does not depend on other processes such as *jñāna* and *vairāgya* (*nirapekṣasya*) develops *bhakti* for me.

|| 11.20.36 ||

na mayy ekānta-bhaktānāṁ

guṇa-doṣodbhavā guṇāḥ

sādhūnāṁ sama-cittānāṁ

buddheḥ param upeyuṣām

The fully dedicated devotees who see equally everywhere and who have achieved the Lord who is superior to *prakṛti* do not have the *guṇas* which give rise to qualities of good and bad.

I have said *guṇa-doṣa-dṛśir doṣo guṇas tūbhaya-varjitaḥ*: to see good and bad is itself a bad quality, and thus the best quality is to transcend seeing good and bad qualities. (SB 11.19.45) This best quality resides in my devotees. The *guṇas* of *sattva, rajas* and *tamas* from which arise good and bad qualities do not exist in these devotees. They have spiritual qualities because they have achieved the Lord who is eternity knowledge and bliss, who is superior to *prakṛti (buddheḥ),* and who is thus without any material qualities. All my senses are beyond the material *guṇas.* The nature of the devotee is described later with the words *nirguṇo mad-apāśrayaḥ*: a person has taken shelter of me is beyond the *guṇas.* (SB 11.25.26)

Another meaning is as follows. The devotees have no qualities related to injunctions and prohibitions which give rise to concepts of good and bad. They have no good

qualities by performing pious acts and no bad qualities by performing forbidden acts. Śiva describes how the devotees see equally (*sama-cittānām*):

nārāyaṇa-parāḥ sarve na kutaścana bibhyati

svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

What to speak of seeing material faults in the perfect devotees who have attained the Lord by *bhakti (upeyusām*), one should not find fault even in the *sādhakas* who commit sins. The Lord has said:

ananyāś cintayanto māṁ ye janāḥ paryupāsate |

teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham |||

I carry the burden of supply and maintenance of those who desire constant association with me, and who, thinking only of me, worship only me. BG 9.22

|| 11.20.37 ||

evam etān mayā diṣṭān

anutiṣṭhanti me pathaḥ

kṣemaṁ vindanti mat-sthānaṁ

yad brahma paramaṁ viduḥ

Persons who seriously follow these methods of achieving me, which I have personally taught, attain peace, my abode Vaikuṇṭha, or liberation in Brahman.

Kṛṣṇa summarizes the best paths. Those who follow my instructions obtain results according to the *yoga* they choose. The followers of *niṣkāma-karma* obtain peace. The devotees obtain Vaikuṇṭha. The *jñānīs* attain Brahman.

Thus ends the commentary on the Twentieth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-one

Pros and Cons of *Karma-yoga*

|| 11.21.1 ||

śrī-bhagavān uvāca

ya etān mat-patho hitvā

bhakti-jñāna-kriyātmakān

kṣudrān kāmāṁś calaiḥ prāṇair

juṣantaḥ saṁsaranti te

The Supreme Lord said: Those who give up my methods, bhakti, jñāna and *niṣkāma-karma*, and instead, cultivate insignificant sense enjoyment by the fickle senses, undergo the continual cycle of material existence.

In the Twenty-first Chapter the good and bad aspects of those involved in *karma* are discussed and the meaning of the scriptures in this regard is explained. *Sakāma-karma* is criticized. Lack of proper ending on *mat-pathaḥ* is poetic license. *Bhakti* gives attainment of the Lord. *Jñāna* gives attainment of impersonal Brahman. *Niṣkāma-karma* indirectly gives impersonal Brahman. *Sakāma-karma* gives Svarga or earthly kingdom.

|| 11.21.2 ||

sve sve ’dhikāre yā niṣṭhā

sa guṇaḥ parikīrtitaḥ

viparyayas tu doṣaḥ syād

ubhayor eṣa niścayaḥ

Being fixed according to one's qualification is a good quality, and to be fixed in something not of one's qualification is a bad quality. This is how good and bad are determined.

"I asked you what a good quality is and what a bad quality is. You answered that it is a fault to see good and bad in the devotees and a good quality not to see good and bad in them. I have this doubt. If someone has faith in your topics and is qualified for pure *bhakti,* but by fate falls under the control of k*armīs* or *jñānīs*, follows them, and performs *karma*, distasteful as drinking medicine, or practices *jñāna,* is seeing fault in his *bhakti* bad and not seeing fault a good quality? Moreover, if someone, a *karmī* or *jñānī*, does not obtain complete faith in *bhakti* since he does not obtain mercy of great devotees, but by seeing the excellence of a devotee, gives up his duties according to his qualification with a desire to attain such excellence, and begins worshipping the Lord and announced that he is a devotee, should one see good qualities or bad qualities in that imposter, cheater of the world?"

Please hear about the nature of good and bad qualities. The *jñānī* fixed in his qualification for *jñāna* and the *karmī* fixed in his qualification for *karma* are approved as good. However, because both cannot give their results by themselves, *karma* and *jñāna* must be performed with a mixture of *bhakti.* Otherwise it does not give any result.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

Even the stage of *jñāna* without the bondage of *karma,* if devoid of *bhakti* to the Supreme Lord, is not glorious. SB 1.5.12

On the other hand, being fixed in *bhakti,* as is done by the *śuddha-bhakta,* is a good quality since *bhakti* has the power to give its own result. *Bhakti* should not be performed with any mixture of *karma* or *jñāna,* since those processes cannot give independent results anyway.

dharmān santyajya yaḥ sarvān

māṁ bhajeta sa tu sattamaḥ

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.11.32

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ

na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha

Therefore, for a devotee engaged in *bhakti,* with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial for *bhakti.* SB 11.20.31

By this it is understood that if there is a mixture of *karma* or *jñāna,* pure *bhakti* disappears. To be fixed in the opposite, someone else's qualification is fault. This is how good and bad are determined.

|| 11.21.3 ||

śuddhy-aśuddhī vidhīyete

samāneṣv api vastuṣu

dravyasya vicikitsārthaṁ

guṇa-doṣau śubhāśubhau

dharmārthaṁ vyavahārārthaṁ

yātrārtham iti cānagha

O sinless Uddhava! In order to resolve doubts about certain objects among general objects, they are established as good or bad, pure or impure, auspicious or inauspicious. In terms of *dharma* they are classed as pure or impure. In terms of common dealings they are classed as good and bad, and in terms of circumstance they are classed as auspicious or inauspicious.

The diversity of good and bad is immense. I will describe it. Please listen. In order to destroy doubts about an object, whether it is proper or improper, such as "Is it proper or improper to use smoke to drive out the mosquitoes?" among common elements mentioned in verse 5, judgments of good and bad, auspicious and inauspicious are applied. For instance among leaves, roots and fruits, *vāstuka* leaves are pure and *kalambī* leaves are impure. These are used for judging *dharma* in terms pure and impure. What is pure is *dharma* and what is impure is *adharma.* It is applied in ordinary dealings as good quality and fault. If approved behavior is seen in someone impure, it is a good quality and if one does not seen that good behavior in the impure person it is a fault. It is applied according to circumstance (*yathārtham*) as auspicious and inauspicious. Though hoarding is inauspicious, in times of calamity collecting for survival is auspicious, though excessive hoarding is still inauspicious and a sin.

|| 11.21.4 ||

darśito 'yaṁ mayācāro

dharmam udvahatāṁ dhuram

I have revealed this way of life for persons bearing the burden of *dharma.*

I, in the form of Manu and others, have shown this conduct for persons responsible for instituting *dharma.*

|| 11.21.5 ||

bhūmy-ambv-agny-anilākāśā

bhūtānāṁ pañca-dhātavaḥ

ā-brahma-sthāvarādīnāṁ

śārīrā ātma-saṁyutāḥ

Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all beings from Brahmā down to the nonmoving creatures. They are all endowed with *ātmā.*

You have said to me:

guṇa-doṣa-bhidā-dṛṣṭir nigamāt te na hi svataḥ

The distinction observed between piety and sin comes from your own Vedic knowledge and does not arise by itself. SB 11.20.5

That is true, but the Vedas do this to help the population. This is expressed in two verses. *Dhatavaḥ* means “those things which support.” It refers to the elements starting with earth. These elements constitute the bodies of Brahmā and the plants. All bodies are thus similar. The bodies however are endowed with the *ātmā.*

|| 11.21.6 ||

vedena nāma-rūpāṇi

viṣamāṇi sameṣv api

dhātuṣūddhava kalpyanta

eteṣāṁ svārtha-siddhaye

O Uddhava! Although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.

In the bodies made of the same elements, different names and forms (words and objects they represent) are made, relating to *varṇāśrama*, such as *brāhmaṇa, brahmacārī*, betel nut seller, or oil man. The aim of making these names and forms is explained. They are for allowing humans to attain goals in terms of *dharma* by restricting enjoying tendencies.

|| 11.21.7 ||

deśa-kālādi-bhāvānāṁ

vastūnāṁ mama sattama

guṇa-doṣau vidhīyete

niyamārthaṁ hi karmaṇām

O saintly Uddhava! In order to restrict materialistic activities, I have established that which is proper and improper among all material things, space and time.

Regulations apply not only to bodies, but to results and causes based on place and time. Objects *(bhāvānām*) as well as place and time are handled in terms of good and bad so that I limit material actions.

|| 11.21.8 ||

akṛṣṇa-sāro deśānām

abrahmaṇyo 'sucir bhavet

kṛṣṇa-sāro 'py asauvīra-

kīkaṭāsaṁskṛteriṇam

Among places, those bereft of the spotted antelope, those devoid of devotion to the *brāhmaṇas,* those possessing spotted antelopes, but with unrespectable Kīkaṭas, unclean people or deserts are all considered to be impure

.

First pure and impure objects are described in eight verses. Among places, any place devoid of the spotted antelope is impure. A place where there are no persons respecting *brāhmaṇas* is most impure. Even if the place has spotted antelope, if there are dishonest Kīkatās, many persons who are unclean like *mleechas* and deserts, it is impure. A *dvandva* compound is used in the singular. *Asauvīra* means "a place of good men." If the place is inhabited by Kīkaṭas who are not upright, it is impure. If the place has righteous Kīkatās it is pure.

|| 11.21.9 ||

karmaṇyo guṇavān kālo

dravyataḥ svata eva vā

yato nivartate karma

sa doṣo 'karmakaḥ smṛtaḥ

A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

Purity and impurity of time is shown. A time suitable for performance of *karmas* is pure. The time becomes suitable the moment materials are obtained. Some times are pure by nature such as forenoon. A time is impure which impedes the action. For instance after a child is born in a family the time is considered improper for performing rites.

|| 11.21.10 ||

dravyasya śuddhy-aśuddhī ca

dravyeṇa vacanena ca

saṁskāreṇātha kālena

mahatvālpatayātha vā

An object's purity or impurity is established by application of another object, by words, by cleaning, by the effects of time or according to size.

"Objects, place and time" were mentioned in verse 7. Now impurity of objects is shown in four verses. Objects like plates are purified by water and made impure by urine or other impure items. Objects are made pure or impure by words. When there

is a doubt if a *brāhmaṇa* says the object is pure, it is pure. If he says it is impure it is impure. Objects are purified cleaning, sprinkling with water etc. This is how flowers are purified. They are made impure by smelling them. New rain water becomes purified by waiting ten day's time. The water is impure if not left for that time. Bodies of water used by outcastes are pure if they are large and impure if they are small.

|| 11.21.11 ||

śaktyāśaktyātha vā buddhyā

samṛddhyā ca yad ātmane

aghaṁ kurvanti hi yathā

deśāvasthānusārataḥ

Objects are also made pure or impure by strength, intelligence and wealth. These objects produce sin for the *jīva* under normal times and circumstance.

Spoiled food is impure for those who have strength, but pure for those who do not have strength. By knowledge that impurity from birth of a son lasts ten days, there is purity. By knowledge that the impurity lasts less than that, there is impurity. A piece of worn out cloth is impurity for a person with wealth, but is pure for a poor person. These objects and words etc. create sin for the *jīva* according to normal place and physical condition. That means that the rules become effective in a safe place, not a place affected by thieves, when one is healthy, not sick, when one is youthful, not a baby or too old.

deśaṁ kālaṁ tathātmānaṁ dravyaṁ dravya-prayojanam |
upapattim avasthāṁ ca jñātvā śaucaṁ prakalpayet ||

Considiering the place, time, body, objects, use of the objects, suitability and circumstance, one should determine purity.

|| 11.21.12 ||

dhānya-dārv-asthi-tantūnāṁ

rasa-taijasa-carmaṇām

kāla-vāyv-agni-mṛt-toyaiḥ

pārthivānāṁ yutāyutaiḥ

Various objects such as grains, wooden utensils, things made of bone, cloth, liquids, metals, skins and earthen objects are purified by time, by the wind, by fire, by earth and by water, either separately or in combination.

It was said that objects could be purified by other objects. That is explained. *Asthi* means ivory etc. *Rasa* means oil and *ghee. Taijasa* means gold and other precious metals. Grains, wood, ivory, cloth, liquids like oil and ghee, precious metals, skins and earthen objects like pots and bricks become pure by time, wind, fire earth and water according to scriptural rules. These purifying agents may be used in combination or singly. Thus metals are purified by earth, water and fire as well. Wool cloth is purified by air alone.

|| 11.21.13 ||

amedhya-liptaṁ yad yena

gandha-lepaṁ vyapohati

bhajate prakṛtiṁ tasya

tac chaucaṁ tāvad iṣyate

An object is considered pure when it gives up contamination and bad smell by applying suitable purifying agents and returns to its original state.

If a seat, cloth or vessel is contaminated by an impure item, it gives up the contamination and smell by water, earth, acids, soap, and scraping. It is then restored to its original nature. That is its purity. One should measure the purification from the extent that the contamination by smell is removed by scraping or other means.

|| 11.21.14 ||

snāna-dāna-tapo-’vasthā-

vīrya-saṁskāra-karmabhiḥ

mat-smṛtyā cātmanaḥ śaucaṁ

śuddhaḥ karmācared dvijaḥ

The self can be cleansed by bathing, charity, austerity, age, conduct, purification rituals, prescribed duties and, above all, by remembrance of me. The *brāhmaṇa* and others should be duly purified before performing their specific activities.

Purification of objects has been described. Now purification of the person who purifies objects is described. Purification of the performer with his bodily identity takes place by bathing, charity, austerity, old age (*avasthā*), conduct according to capability (*vīrya*), *saṁskāras* like *upanayana,* and rites such as *sandhya* worship. The aim is stated. A pure person performs his duties. The *dvija* is mentioned but this applies to *śūdras* as well.

|| 11.21.15 ||

mantrasya ca parijñānaṁ

karma-śuddhir mad-arpaṇam

dharmaḥ sampadyate ṣaḍbhir

adharmas tu viparyayaḥ

A *mantra* is purified when chanted with proper knowledge, and one's work is purified when offered to me. Thus by purification of the place, time, substance, doer, mantras and work, *dharma* is accomplished, and by negligence of these six items *adharma* appears.

Purification of *mantra* is described. Suitable knowledge from the mouth of the pure *guru* purifies a *mantra.* Action is purified by offering it to the Lord. If not offered, it is impure. By purity of these six items one should conduct oneself in life. After showing purity and impurity, everything is summarized. By the purity of six items—place, time, objects, performer, *mantra* and action—*dharma* is accomplished. When there is impurity of these items, it is a cause of *adharma.*

|| 11.21.16 ||

kvacid guṇo 'pi doṣaḥ syād

doṣo 'pi vidhinā guṇaḥ

guṇa-doṣārtha-niyamas

tad-bhidām eva bādhate

Sometimes good becomes bad, and sometimes bad becomes good on the strength of Vedic injunctions. The rules for good and bad themselves eradicate the clear distinction between good and bad.

This division of good and bad is not always fixed. During calamity, hoarding is a good quality, but during normal times it is a bad quality since it is forbidden. Though giving

up one's family is a fault, by following the rules for detachment, it is a good quality. Therefore the very rules for these two objects, good and bad, destroy the distinction of good and bad. The rule which says it is wrong to give up one's family also negates the fault for a particular qualified person, since it is a good quality for the *jñānī* to give up his family. The rule that says it is good to give up one's family also negates the good quality for the *karmī,* since it is wrong for the *karṁī* to give up his family. Thus good and bad are not fixed universally, but are determined according to particular circumstances.

|| 11.21.17 ||

samāna-karmācaraṇaṁ

patitānāṁ na pātakam

autpattiko guṇaḥ saṅgo

na śayānaḥ pataty adhaḥ

The same activities that would degrade an elevated person do not cause falldown for those who are already fallen. Association with women is bad for the *sannyāsī,* but is a good quality for a householder. One who is lying on the ground cannot possibly fall further.

The irregularity of rules is described. The activity (such as drinking wine) for a person who is not fallen is a cause of fall down but the same activity for the fallen person does not cause him to fall since he is already fallen. Association with women is a fault for the *sannyāsī* but association with his wife during her fertile period is a good the householder since that is natural. It is a fault for a person qualified for household life not to associate with his wife. An example is given for both these conditions. A person who is lying down cannot fall down.

|| 11.21.18 ||

yato yato nivarteta

vimucyeta tatas tataḥ

eṣa dharmo nṛṇāṁ kṣemaḥ

śoka-moha-bhayāpahaḥ

One becomes freed from whatever actions one refrains. This principle brings liberation for the human and frees him from suffering, illusion and fear.

The purport of all rules concerning good and bad is detachment by restricting the tendency to enjoy.

|| 11.21.19 ||

viṣayeṣu guṇādhyāsāt

puṁsaḥ saṅgas tato bhavet

saṅgāt tatra bhavet kāmaḥ

kāmād eva kalir nṛṇām

One becomes attached because of thinking that an object is good. From that attachment desire arises. From desire quarrel arises.

The path of enjoyment is shown to be the cause of great obstacles in order to defeat persons absorbed in the path of enjoyment mentioned in the Vedas. This is explained in four verses. Men become attached because of thinking that certain objects are good. From that attachment desire arises. From desire arises quarrel with persons who oppose one's desires.

|| 11.21.20 ||

kaler durviṣahaḥ krodhas

tamas tam anuvartate

tamasā grasyate puṁsaś

cetanā vyāpinī drutam

From quarrel arises intolerable anger, followed by illusion. B this illusion, remembrance of what to do and not to do is quickly destroyed.

Following anger is illusion (*tamaḥ*). By that, memory (*cetanā*) of what to do and what not to do is quickly destroyed.

|| 11.21.21 ||

tayā virahitaḥ sādho

jantuḥ śūnyāya kalpate

tato 'sya svārtha-vibhraṁśo

mūrcchitasya mṛtasya ca

O saintly Uddhava! A person bereft of his memory is considered to have lost everything. Like a person who has fainted or is dead, he has deviated from his goal.

Like a person who has fainted or a dead person, he fails to achieve his goals.

|| 11.21.22 ||

viṣayābhiniveśena

nātmānaṁ veda nāparam

vṛkṣa jīvikayā jīvan

vyarthaṁ bhastreva yaḥ śvasan

Because of absorption in sense gratification, one cannot recognize himself or others. He maintains his life senselessly like a tree, breathing just like a bellows.

He maintains his life like a tree, which takes only water. In this way he is like a person who has fainted. He breathes like a bellows. In this way he is similar to a dead man.

|| 11.21.23 ||

phala-śrutir iyaṁ nṝṇāṁ

na śreyo rocanaṁ param

śreyo-vivakṣayā proktaṁ

yathā bhaiṣajya-rocanam

The rewards promised in scripture are not the ultimate benefit for man but are merely enticements for liberating him. They are like promises of candy spoken to induce a child to take beneficial medicine.

“How can one fall from one’s interest from hearing results like Svarga in the Vedas?” The results described in the scriptures for performing *karmas* are not beneficial for man. Nārada says:

śreyas tvaṁ katamad rājan karmaṇātmana īhase

duḥkha-hāniḥ sukhāvāptiḥ śreyas tan neha ceṣyate

O King! What benefit do you want for yourself by doing these *karmas*? It is not possible to destroy suffering and attain happiness by performance of *karma.*

SB 4.25.4

“One hears that the results of *karma* are eternal: let us then enjoy with the Apsarās.” This is only enticement. Wanting to liberate material people, by stating intermediate results (enjoyment), people develop a taste for doing *karmas*. Similarly a doctor entices a person to take medicine. The father says “If you drink the neem juice I will give you a sweet.” The child drinks the juice. However the goal is not to eat the sweet.

|| 11.21.24 ||

utpattyaiva hi kāmeṣu

prāṇeṣu sva-janeṣu ca

āsakta-manaso martyā

ātmano ’nartha-hetuṣu

Simply by material birth, human beings become attached within their minds to enjoyment of sense objects, long duration of life, sense activities, bodily strength, power and family members, which end in suffering for them.

“But in *karma-kāṇḍa* we never hear about liberation? Where is it explained that *karma* is meant for liberation? That subject we do not learn from the literal meaning of those scriptures.” The concepts is explained in two verses. By birth, men’s minds are absorbed in enjoying sense objects *(kāmeśu*), in their life span, senses, strength and power, in their sons and family members, which end as causes of suffering (*anartha-hetuṣu*).

|| 11.21.25 ||

natān aviduṣaḥ svārthaṁ

bhrāmyato vṛjinādhvani

kathaṁ yuñjyāt punas teṣu

tāṁs tamo viśato budhaḥ

Why would the Vedas encourage persons ignorant of the highest bliss but who are submissive to the Vedas, who are wandering on the path of *karma* from body to body, to again take a low birth?

The foolish people who do not know their highest happiness (*svārtham*) but have faith that what the Vedas reveal is most beneficial (*natān*) are wandering on the path of danger, the path of *karma,* in various bodies such as *devatā* and human. Why would the Vedas (*budhaḥ*) encourage these people who will receive birth as trees or other low forms (*tamaḥ*) to enjoy their senses? The Vedas would then have no authority.

|| 11.21.26 ||

evaṁ vyavasitaṁ kecid

avijñāya kubuddhayaḥ

phala-śrutiṁ kusumitāṁ

na veda-jñā vadanti hi

Some persons, not knowing the intention of the Vedas, speak of the attractive material results of *karma,* which are flowers and not fruit. They are fools. Those who know the Vedas do not speak in this way.

Why do the Mīmāṁsakas say that attaining Svarga is the highest goal? Not knowing the intention of the Vedas, they speak about the attractive results mentioned there as authoritative. Actually however those are the flowers, not the fruit. The results mentioned in the scriptures are flowers, not fruits. They mistake the flowers for the fruit. These persons are foolish. They do not know the goal of the Vedas, since those who know the Vedas such as Vyāsa do not say this.

|| 11.21.27 ||

kāminaḥ kṛpaṇā lubdhāḥ

puṣpeṣu phala-buddhayaḥ

agni-mugdhā dhūma-tāntāḥ

svaṁ lokaṁ na vidanti te

Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruits. Bewildered by the glare of fire and fatigued by its smoke, they cannot recognize the Lord.

The foolish persons are described in eight verses. They think that the intermediate results, the flowers, are the highest result. They have lost discrimination by becoming absorbed in sacrifices, and become exhausted by treading the path of smoke, Svarga, and by the smoke from the sacrificial fire. *Śruti* says *kaścit svaṁ lokaṁ na pratijānāti agni-mugdho haiva dhūmatāntaḥ* : not knowing the Lord, absorbed in sacrifice, they become fatigued by the smoke.

|| 11.21.28 ||

na te māṁ aṅga jānanti

hṛdi-sthaṁ ya idaṁ yataḥ

uktha-śastrā hy asu-tṛpo

yathā nīhāra-cakṣuṣaḥ

O Uddhava! Persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from me and emanates from me, because their eyes are covered by ignorance.

Who is the person (*lokam*) they do not know? They do not know me, the *antaryāmī* situated in their heart, who am this universe. "But you are a conscious form, not this universe." From me the universe arises. I am the universe because I am its cause. They consider *karma* to be praiseworthy, or they consider that it involves killing animals (*uktha-śastrā).* They are dedicated to satisfying themselves (*asu-tṛpaḥ*). What is the cause of this? Their eyes are covered by ignorance.

> na taṁ vidātha ya imā jajānānyad yuṣmākam antaraṁ babhūva |
> nīhāreṇa prāvṛtā jalpyā cāsu-tṛpa uktha-śāsaś caranti ||
>
> You do not know him who produced these creatures, who dwells within you. Surrounded by ignorance, uttering mantras to maintain themselves, the priests carry out their actions. *Ṛg Veda* 10.83.7

|| 11.21.29-30 ||

te me matam avijñāya

parokṣaṁ viṣayātmakāḥ

hiṁsāyāṁ yadi rāgaḥ syād

yajña eva na codanā

hiṁsā-vihārā hy ālabdhaiḥ

paśubhiḥ sva-sukhecchayā

yajante devatā yajñaiḥ

pitṛ-bhūta-patīn khalāḥ

Those who are attached to sense gratification, not understanding the confidential conclusion of Vedic knowledge as explained by me, their minds overcome with enjoyment and taking pleasure in violence, worship *devatās,* Pitṛs and ghosts by sacrifices with animal killing for their own happiness. They think that the Vedas permit violence through sacrifice if one has such attachment, though this is not the injunction.

Not knowing me, they do not know the meaning of the Vedas approved by me. Not knowing my opinion which is unclear (*parokṣam*), they worship *devatās,* Pitṛs and ghosts by sacrifice. Their mistaken idea is presented: they assume the Vedas say that if one is not able to give up killing animals, then one is permitted to do so by performing sacrifices. But this is not the injunction. Not knowing my intention, with minds overcome by material enjoyment, they take pleasure in violence.

|| 11.21.31 ||

svapnopamam amuṁ lokam

asantaṁ śravaṇa-priyam

āśiṣo hṛdi saṅkalpya

tyajanty arthān yathā vaṇik

Just as a foolish businessman gives up his present wealth in exchange for a promise of some future treasure, foolish persons spend their wealth on sacrifices, imagining blessings in the present life and promotion to material heaven in the future, which, although pleasing to hear about, are actually unreal, like a dream.

Moreover, they have very little intelligence. Desiring pleasant next life and blessings in this life, which are as if unreal, but at the same not confirming those results because it is difficult to do so, they spend their wealth in *karmas.* Similarly a merchant with a desire for great wealth to be attained by crossing a difficult ocean gives up his present wealth, and then ends up with nothing.

|| 11.21.32 ||

rajaḥ-sattva-tamo-niṣṭhā

rajaḥ-sattva-tamo-juṣaḥ

upāsata indra-mukhyān

devādīn na yathaiva mām

People established in material passion, goodness and ignorance and serving in those modes worship Indra and other *devatās.* But they do not worship me in the correct way.

Those who are fixed in *rajas, sattva* or *tamas* serve in *rajas, sattva* or *tamas.* Though worshipping Indra is also my worship since Indra is my *aṁśa,* it is not correct worship. Because they do not worship properly they fall from their position. It is said:

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca |

na tu mām abhijānanti tattvenātaś cyavanti te ||

I am the enjoyer and master of all sacrifices. Those who do not know me in truth fall down. BG 9.24

|| 11.21.33-34 ||

iṣṭveha devatā yajñair

gatvā raṁsyāmahe divi

tasyānta iha bhūyāsma

mahā-śālā mahā-kulāḥ

evaṁ puṣpitayā vācā

vyākṣipta-manasāṁ nṛṇām

mānināṁ cāti-lubdhānāṁ

mad-vārtāpi na rocate

The worshipers of *devatās* think, "We shall worship the *devatās* in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families." Being excessively proud and greedy, such persons are bewildered by the flowery words of the Vedas. They are not attracted to topics about me.

Their desire is described. After enjoyment in heaven, they enjoy as great householders.

|| 11.21.35 ||

vedā brahmātma-viṣayās

tri-kāṇḍa-viṣayā ime

parokṣa-vādā ṛṣayaḥ

parokṣaṁ mama ca priyam

The Vedas, divided into three divisions, ultimately reveal worship of the Lord. The Vedic sages and *mantras*, however, state this indirectly, since they know that I prefer this indirect method.

This summarizes the topic. The Vedas are divided into three: *karma-kāṇḍa, brahma-kāṇḍa* and *devatā-kāṇḍa.* They ultimately indicate worship of me (*brahmātmā-viṣayāḥ*). "Then why do the *mantras*, or sages who revealed the *mantras*, not clearly speak?" They speak indirectly, not directly. "What is the intention of not saying this directly?" Understanding that I prefer indirect speech, they speak in that way.

|| 11.21.36 ||

śabda-brahma su-durbodhaṁ

prāṇendriya-mano-mayam

ananta-pāraṁ gambhīraṁ

durvigāhyaṁ samudra-vat

The sound of the Vedas is very difficult to comprehend and manifests on different levels within the *prāṇa*, mind, intelligence and senses. This Vedic sound is unlimited and deep like the ocean.

"Since there is no other way for people to accept the Vedas, the pleasures of Svarga are offered just as doctor offerings candy to the child so he will drink medicine. This you have explained. Jaimini and others also seem to explain things with a similar intention." That is not so. If they had known, they would have explained this. No one can really know the meaning of the Vedas without me or my devotees like Vyāsa and Nārada. That is explained in this verse and till the end of the chapter. The Veda is difficult to understand regarding its true nature and function. It has two forms, gross and subtle. The subtle form of the Vedas is difficult to understand. First, the Veda is *parā*, related to *prāṇa*, situated in the *mūlādhāra-cakra.* Then it becomes *paśyantī,* related to mind, situated in the navel in the *manīpūra-cakra*. Then it becomes *madhyamā,* related to intelligence, situated in the heart in the *anāhata-cakra.* Then it becomes *vaikharī,* related to the senses. In using speech, the sense organ called the voice is prominent. Moreover the Veda, made of material and spiritual *prāṇa*, is infinite, not divided by space or time.

In terms of meaning it is also difficult to understand. Its meaning is very deep, and thus difficult to comprehend. *Śruti* says:

> catvāri vāk-parimitā padāni
> tāni vidur brāhmaṇā ye manīṣiṇaḥ |
> guhāyāṁ trīṇi nihitā neṅgayanti
> turīyaṁ vāco manuṣyā vadanti ||
>
> Wise men know the four aspects of sound in the Vedas, by which truth is known. They do not reveal the three aspects which are hidden within the body. Men speak the fourth form as words. *Ṛg-veda* 1.164.45

The meaning is this. The words of the Vedas (*vāk*) are measured (parimitā). The form Parimitā instead of parimitāni is Vedic usage accrodidng to Pāṇinī 7.1.39. *Padāni* means those forms by which the supreme truth is known (*padyate*). The sounds have four forms which the wise know. They do not reveal the nature of the three which are hidden in the body because men speak the fourth form *vaikharī.* Men speak this but they do not know the truth. There is another versee concerning this:

> yā sā mitrā-varuṇa-sadanād uccarantī triṣaṣṭhiṁ
> varṇānantaḥ-prakaṭa-karaṇaiḥ prāṇa-saṁjñā prasūte |
> tāṁ paśyantīṁ prathamam uditāṁ madhyamāṁ buddhi-saṁsthāṁ vācaṁ cakre karaṇa-viśadāṁ vaikharīṁ ca prapadye ||

That sound spoken from the house of Mitrā and Varuṇa composed of sixty-three sounds appeared as *prāṇa* (or *parā*) with the senses manifested within. It first became *paśyantī,* then *madhyamā* situated

with intelligence, and then *vaikharī*, which is clear to the senses, in the *viśuddhi-cakra.*

|| 11.21.37 ||

mayopabṛṁhitaṁ bhūmnā

brahmaṇānanta-śaktinā

bhūteṣu ghoṣa-rūpeṇa

biseṣūrṇeva lakṣyate

The Veda which is spread everywhere by me, who possess many forms, who pervade everywhere as Brahman, and who possess unlimited powers, are perceived by the wise as *nāda* within all beings, subtle as the threads within the lotus stalk.

"How does such sound manifest within the living entities?" The Veda are spread everywhere by me (*upabṛṁhitam*). "How can the Vedas which appeared in unlimited forms in unlimited Vaikuṇṭhas and unlimited universes be spread by you alone?" It is spread by me, who have manifold forms (*bhūmnā),* and who am the all-pervading Brahman. Not only am I all-pervading, I possess unlimited powers. Thus I can do this. The Veda is seen as *nāda* by the wise in all beings. An example is given of the subtle nature of *nāda* within. It is like the fine thread within the lotus stem.

|| 11.21.38-40 ||

yathorṇanābhir hṛdayād

ūrṇām udvamate mukhāt

ākāśād ghoṣavān prāṇo

manasā sparśa-rūpiṇā

chando-mayo 'mṛta-mayaḥ

sahasra-padavīṁ prabhuḥ

oṁkārād vyañjita-sparśa-

svaroṣmāntastha-bhūṣitām

vicitra-bhāṣā-vitatāṁ

chandobhiś catur-uttaraiḥ

ananta-pārāṁ bṛhatīṁ

sṛjaty ākṣipate svayam

Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Lord, made of supreme bliss, made of the Vedas, taking support of ether, appears as *parā* sound made of *prāṇa,* and then creates and destroys, by his mind which produces the consonants, the manifest Vedas--which are unlimited in sound and meaning, decorated with the consonants, vowels, silibants, and semivowels from the subtle form of *oṁ,* and which are filled with a variety of languages and meters, each four syllables longer than the previous.

Kṛṣṇa explains who the Vedas arise from himself starting from the form of *parā* made of prāṇa in three verses. Just as a spider emits a spider web from his heart through his mouth, the Lord as my portion, *antaryāmī,* composed of supreme bliss, composed of the Vedas consisting of all knowledge by my own energy, taking support of the ether, appears in the *mūlādhāra-cakra* of Hiraṇyagarbha (Brahmā). Previously it was said *sa eṣa jīvo vivara-prasūtiḥ prāṇena ghoṣeṇa guhāṁ praviṣṭaḥ*: I enter the *mulādhāra-cakra* of Brahmā along with the *prāṇa* phase of subtle *parā* sound. (SB 11.12.17) The Lord becomes like that *ghoṣa* or *nāda,* which becomes *prāṇa.* Becoming that *prāṇa*, the Lord creates the *śruti* predominated by *vaikharī* (*bṛhatīm*) by the mind. First he creates *parā,* then *paśyantī* (then *madhyamā*), and finally *vaikharī.* The Lord creates this and then destroys it. Describing the cause, mind is denoted in detail. The mind produces the consonant and other sounds. The Vedas are further described. They show many paths. The Vedas are ornamented with consonants and other sounds by contact with the throat and chest arising from *oṁ*. This *oṁ* is not the audible form, but a subtle form within the heart, being without limbs. Consonants are sounds beginning with *ka* and ending with *ma*. There are sixteen vowels (*svara*) starting with *a.* Silibants (*uṣma*) are *śa, ṣa, sa* and *ha.* Semi-vowels are *ya, ra, la* and *va.* The Veda is filled with variety, with Vedic and common language. It has meters, each with four more syllables than the previous one. The Veda has no end in terms of sound and no limit in terms of meaning (*ananta-pāram*).

|| 11.21.41 ||

gāyatry uṣṇig anuṣṭup ca

bṛhatī paṅktir eva ca

triṣṭub jagaty aticchando

hy atyaṣṭy-atijagad-virāṭ

The Vedic meters are Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup, Jagatī, and other meters with many syllables such as Atyaṣṭi, Atijagatī and Virāṭ.

Some of the meters in the Vedas are listed. *Gāyatrī* has twenty-four syllables. By increasing four syllables consecutively *uṣnik* and the rest to *jagatī* are formed. The verse is connected with the previous verse to show the meters.[27] The last line indicates meters with many syllables.

|| 11.21.42 ||

kiṁ vidhatte kim ācaṣṭe

kim anūdya vikalpayet

ity asyā hṛdayaṁ loke

nānyo mad veda kaścana

What do the Vedas instruct as action? What is the final meaning of the Vedas? What alternatives do the Vedas raise? No one except me or my dear devotee knows the intended meaning of the Vedas.

It is difficult to know the actual *svarūpa* or nature of the Vedas. That has just been explained. The meaning is also difficult to understand. What is to be done by following the Vedas? What do the Vedas order the *jīva* to do for his benefit? What is the meaning of the Vedas? What is meant by indicating various alternatives? Should I do this? Or this? Or that?

"The meaning is clear. The *śruti* indicates *karma* by seeing statements like 'One should worship the *sandhyās* daily; by *karma* one goes to Pitṛ-loka.' So this is what should be done. The *śrutis* indicate *dharma* as the meaning in statements like *codanā-lakṣaṇo dharmaḥ*: *dharma* is characterized by injunctions of the Vedas. This is the meaning of the Vedas. As for alternatives, there are alternative rules in *dharma* such as performing sacrifice by offering either rice or barley. Or, there are alternatives like *bhakti, niṣkāma-karma* and *jñāna* stated one after the other. Thus it is said:

bhakti-yogaś ca yogaś ca mayā mānavy udīritaḥ |

tayor ekatareṇaiva puruṣaḥ puruṣaṁ vrajet ||

[27] Gayatrī has 24 syllables. Uṣnik has 28 syllables. Anuṣṭubh has 32 syllables. Bṛhatī has 36 syllables. Paṅkti has 40 syllables. Triṣṭup has 44 syllables. Jagatī has 48 syllables. Atijagatī has 52 syllables. Virāṭ has 56 syllables. Atyāsṭi has 68 syllables..

I have indicated both *bhakti* and *yoga,* O Manavī! A person may attain the Lord by either of these processes."

O fools! This is not so! No one knows the intention (*hṛdayam*) of the Vedas except me! No one except a person dear to me can know the meaning intended by me.

|| 11.21.43 ||

māṁ vidhatte 'bhidhatte māṁ

vikalpyāpohyate tv aham

etāvān sarva-vedārthaḥ

śabda āsthāya māṁ bhidām

māyā-mātram anūdyānte

pratiṣidhya prasīdati

The Vedas indicate *bhakti* as the action, and indicate me as the meaning. I am the meaning of all the Vedas. I, as *karma* and *jñāna,* am proposed and rejected as alternatives. The Vedas, taking shelter of me, proposing *karma* and *jñāna* and then rejecting them as *māyā*, become happy by giving the devotees bliss.

"Please tell me the answer." Yes, certainly I will. The Vedas prescribe me. *Bhakti* is not different from my *svarūpa.* Thus the meaning is "The Vedas establish that *bhakti* to me is necessary." The final goal of sacrifices and other actions is to produce *bhakti* for me. I have said *dharmo mad-bhakti-kṛt prokto*: actual religious principles are stated to be those that lead one to my devotional service. (SB 11.19.27) I am the meaning of all the Vedas. I am presented as an alternative and am refuted as an alternative.

yogās trayo mayā proktā nṝṇāṁ śreyo-vidhitsayā

jñānaṁ karma ca bhaktiś ca nopāyo 'nyo 'sti kutracit

Because I desire that human beings may achieve perfection, I have presented three methods—the path of *jñāna,* the path of *karma* and the path of *bhakti*. Besides these three there no other means of elevation. SB 11.20.6

In the three *kāṇḍas*, *karma, jñāna* and *bhakti* are presented as alternatives. First I say "Do *karma*." Then I say "Practice *jñāna*." Then I say "Perform *bhakt*i." They are

presented and rejected. First *sakāma-karma* is rejected in favor of *niṣkāma-karma.* Then when one rises to *jñāna, niṣkāma-karma* is rejected. When *jñāna* is perfected, *jñāna* should be rejected in order to attain me: *jñānaṁ ca mayi sannyaset*. (SB 11.19.1) But no scripture ever says that *bhakti* should be rejected at any time. The present verse says "I am rejected." This means that, because *karma* and *jñāna* are rejected, I am rejected. The third person verb is poetic license. The Lord identifies himself as those processes of *karma* and *jñāna* (I am proposed as *karma* and *jñāna* and rejected as *karma* and *jñāna*), because these processes are also means of attaining him. The Lord has his spiritual and material forms. The material forms are rejected here.

"Please explain this more clearly." The Vedas take shelter of me, by recommending the process of *bhakti*, saying that other processes such as *karma* and *jñāna* are only *māyā,* since *karma* is in the three *guṇas* and *jñāna,* composed of *vidyā,* is in *sattva-guṇa,* until realizing *ātmā.* On finally rejecting the two processes, the Vedas become joyful. The Vedas give joy to the devotees through *rasa* flowing from the fruit of the sweet creeper of *bhakti,* beyond the material *guṇas,* in the form of realization of my sweetness. And thus the Vedas themselves become happy.

Some explain the verse as follows. The Vedas prescribe me as the form of sacrifice in *karma-kāṇḍa.* They define me in *devatÿa-kāṇḍa* as the statements of the *mantras.* In *jñāna-kāṇḍa*, they propose that I am ether and other things, which are different from me, and then rejected those ideas. This is the meaning of the Vedas. The Vedas, taking shelter of my spiritual form, reject other things as *māyā,* saying "not this, not this," having completed their task. In this explanation however, when it says that all other things are rejected as *māyā,* the devotees, tools used in *bhakti,* the abodes of the Lord and other related items, are not included, since they are not part of *māyā.*

Thus ends the commentary on the Twenty-first Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-two

Classification of Elements

|| 11.22.1-3 ||

śrī-uddhava uvāca

kati tattvāni viśveśa

saṅkhyātāny ṛṣibhiḥ prabho

navaikādaśa pañca trīṇy

āttha tvam iha śuśruma

kecit ṣaḍ-viṁśatiṁ prāhur

apare pañca-viṁśatiṁ

saptaike nava ṣaṭ kecic

catvāry ekādaśāpare

kecit saptadaśa prāhuḥ

ṣoḍaśaike trayodaśa

etāvattvaṁ hi saṅkhyānām

ṛṣayo yad-vivakṣayā

gāyanti pṛthag āyuṣmann

idaṁ no vaktum arhasi

Uddhava inquired: O Lord! O master of the universe! How many different elements of creation have been enumerated by the great sages? I have heard you personally describe a total of twenty-eight—God, the *jīva*, the *mahat-tattva*, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen elements. What did the sages have in mind when they calculated the creative elements in such different ways? O Lord with an eternal form! Kindly explain this to me.

In the Twenty-second Chapter, the elements are enumerated, with clarification of any contrary explanations, and questions about *prakṛti* and the *jīva,* and about birth and death, are explained. Having clearly understood the meaning of *karma-kāṇḍa*, Uddhava now begins to ask about the meaning of *jñāna-kāṇḍa*. He first asks for a conclusion to the various statements made by different sages. Which opinions are correct among those of many sages who each claim “This is what I think.”

How many elements do they list? The nine elements are the Lord, the *jīva, mahat-tattva, ahaṅkāra* and the five gross elements. There are ten senses and the mind. There are five *tan-mātras* and three *guṇas.* You have mentioned this total of twenty-eight items. I have heard of them. The three *guṇas* means *prakṛti.* He mentions three *guṇas* because it has been said that only through the three modes of *prakṛti* arise the two types of *mahat-tattva (sattva* gives rise to *mahat-tattva and rajas* gives rise to *sūtra*) and *ahaṅkāra (tamas).* These do not arise from *prakṛti* in equilibrium. I have understood your intention.

You should explain with what intention others proclaim a variety of opinions about the number of elements. O Lord, who lives for all time with an eternal form! I should ask you since you alone know the intentions of all the sages who have a beginning, middle and end.

|| 11.22.4 ||

śrī-bhagavān uvāca

yuktaṁ ca santi sarvatra

bhāṣante brāhmaṇā yathā

māyāṁ madīyām udgṛhya

vadatāṁ kiṁ nu durghaṭam

Lord Kṛṣṇa replied: Because all material elements are present in the other elements, all these sages speak the truth. What is difficult in disagreeing for disputants who have taken shelter of my *māyā?*

Actually there is no quarrel among the sages. The sages speak the truth since all the elements are within all the other elements. "Why is there a dispute at all?" There is bewilderment from my *māyā.* My *māyā* gives them the ability to accept thi*s māyā* and dispute as long as the sun and moon exist.

|| 11.22.5 ||

naitad evaṁ yathāttha tvaṁ

yad ahaṁ vacmi tat tathā

evaṁ vivadatāṁ hetuṁ

śaktayo me duratyayāḥ

When philosophers argue, “I don’t choose to analyze this particular case in the same way that you have,” the cause of their arguments is my insurmountable *śakti* called *avidyā.*

Dispute is graphically portrayed. In their disputes, the cause is the action of my energy. This means it is my *śakti* called *avidyā,* which takes the form of their various disputes. It is said in the Haṁsa-guhya prayers:

yac-chaktayo vadatāṁ vādināṁ vai

vivāda-saṁvāda-bhuvo bhavanti

kurvanti caiṣāṁ muhur ātma-mohaṁ

tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of *ātmā.* SB 6.4.31

|| 11.22.6 ||

yāsāṁ vyatikarād āsīd

vikalpo vadatāṁ padam

prāpte śama-dame ’pyeti

vādas tam anu śāmyati

But for those who have fixed their intelligence on me and controlled their senses, differences of perception disappear, and consequently the argument ceases.

By connection with the *antaḥkaraṇa,* variety arises in the topics of the philosophers. “It is like or that. It is not like this, not like that.” *Śama* means “having one’s intelligence fixed in the Lord.” When their intelligence becomes fixed on the Lord and their senses are under control, when *ahaṁkāra* has been destroyed, the variety disappears. All doubt is destroyed. Then all argument ceases.

|| 11.22.7 ||

parasparānupraveśāt

tattvānāṁ puruṣarṣabha

paurvāparya-prasaṅkhyānaṁ

yathā vaktur vivakṣitam

O best among men! Because subtle and gross elements mutually enter into one another, philosophers may desire to calculate the number of elements in terms of causes or effects according to their personal desire and thus arrive at different totals.

The statement of verse 4 that the elements are included in other elements is explained further in two verses. Because the elements enter each other they may be counted in their previous or later condition. Some say that the effects are in the cause, so they count the cause, the previous elements. Others say that the cause is in the effect, so they count the effect, the later elements. There will thus be either less or more elements in counting. *Paurvāparya-prasaṅkhyānam* is a *dvandva* compound in the singular. "Why do we have to speak of entering into causes or effects? Why have less or more elements?" They have various opinions according to their desire to speak.

|| 11.22.8 ||

ekasminn api dṛśyante

praviṣṭānītarāṇi ca

pūrvasmin vā parasmin vā

tattve tattvāni sarvaśaḥ

All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes. Thus we can find all material elements within any single element.

The meaning of the previous verse is more elaborately explained in two verses. The effects reside in subtle form within the causal elements, just as a pot is potential in lump of clay. The causal elements reside in the effects, the later elements, as accompaniments, just as clay is present in the pot.

|| 11.22.9 ||

paurvāparyam ato 'mīṣāṁ

prasaṅkhyānam abhīpsatām

yathā viviktaṁ yad-vaktraṁ

gṛhṇīmo yukti-sambhavāt

Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.

I accept the logical conclusions of whatever has been stated based on the personal preferences of the philosophers who desire to enumerate less or more elements, and emphasize either the cause or the effect, since each is correct according its logical explanation.

|| 11.22.10 ||

anādy-avidyā-yuktasya

puruṣasyātma-vedanam

svato na sambhavād anyas

tattva-jño jñāna-do bhavet

Because a person whether covered or not covered by beginningless ignorance cannot realize *ātmā* on his own, there must a separate Supreme Lord who knows and gives knowledge.

“I accept that there is different counting because of the inclusion of elements within others. How can some claim that *jīva* and the Lord are different, maintaining that there are twenty-six elements (by substituting *prakṛti* for the three *guṇas*, which made twenty-eight elements)?” Because it is not possible for the *jīva,* whether covered by *avidyā* or not, to have knowledge of *ātmā* on his own, there must exist a separate Supreme Lord. This is the Vaisṇava philosophy.

|| 11.22.11 ||

puruṣeśvarayor atra

na vailakṣaṇyam aṇv api

tad-anya-kalpanāpārthā

jñānaṁ ca prakṛter guṇaḥ

There is little difference between the Lord and the *jīva.* To think of them as extremely different is useless. *Jñāna* arises from the *guṇas* of *prakṛti* and is thus useless for gaining proper vision.

"How then can some also claim there are twenty-five elements? That would mean the *jīva* and the Lord are counted as one." Though the *jīva* and Paramātmā are different as was said in the previous verse, they are also not different. They have little difference, since they are both spiritual and they both possess powers. Because they have little difference, they are considered one. Therefore the idea that the *jīva* is extremely different from the Supreme Lord is useless. "This duality cannot be dissolved except by knowledge, and this is not attained by the Lord's mercy." But knowledge is included in the material *guṇas*, since it is *sattva-guṇa* in quality. Thus it is also useless.

|| 11.22.12 ||

prakṛtir guṇa-sāmyaṁ vai

prakṛter nātmano guṇāḥ

sattvaṁ rajas tama iti

sthity-utpatty-anta-hetavaḥ

Prakṛti* is the equilibrium of the *guṇas.* The *guṇas* belong to *prakṛti*, not the *jīva.* These modes—goodness, passion and ignorance—are the causes of the creation, maintenance and destruction of this universe, and thus cannot inhere in the eternal *jīva.

"But it is well known that *jñāna* is the nature of the *jīva.* Why do you say that it arises from the *guṇas* of *prakṛti*? The *jīva* performs action and has ignorance. The knowledge, action and ignorance belong to the *jīva*, not to *prakṛti* or to the Lord. These items should be included in the *jīva*. Otherwise the number of elements will increase."

Prakṛti is the equilibrium of the *guṇas.* The *guṇas* belong to *prakṛti,* not to the *jīva. These guṇas* are the cause of creation, maintenance and destruction. It would be contradictory to say they belonged to the *jīva,* since the *jīva* is eternal.

|| 11.22.13 ||

sattvaṁ jñānaṁ rajaḥ karma

tamo 'jñānam ihocyate

guṇa-vyatikaraḥ kālaḥ

svabhāvaḥ sūtram eva ca

In this world *sattva* is recognized as knowledge, *rajas* is action and *tamas* is ignorance. The Lord is identified with time, the agitator of the *guṇa*s. *Svabhāva* or change arising from action is the same as *mahat-tattva.*

Where does this lead? *Jñāna* is *sattva,* since it arises from *sattva.* Action is *rajas* and ignorance is *tamas.* These are the qualities of *prakṛti.* They appear in the *jīva* as impositions only. Thus they are counted as *prakṛti* only. "Time and *svabhāva* have been left out. Where do they belong?" That which produces the agitation of the *guṇas*, the Supreme Lord, is called time, or *kāla. Svabhāva,* the change caused by action, is called *mahat-tattva (sūtram),* since *mahat-tattva* possesses all powers [28] Thus *kāla* is included in the Lord and *svabhāva* is included in *mahat-tattva.* All authorities agree that the elements should not be increased to include, *jñāna*, action, ignorance, time and *svabhāva.*

|| 11.22.14 ||

puruṣaḥ prakṛtir vyaktam

ahaṅkāro nabho 'nilaḥ

jyotir āpaḥ kṣitir iti

tattvāny uktāni me nava

I have described the nine basic elements as the *jīva, prakṛti, mahat-tattva, ahaṅkāra,* ether, air, fire, water and earth.

First the twenty-five elements are described in two and a half verses. *Vyaktam* means *mahat-tattva*. These have been described by me.

|| 11.22.15 ||

śrotraṁ tvag darśanaṁ ghrāṇo

jihveti jñāna-śaktayaḥ

vāk-pāṇy-upastha-pāyv-aṅghriḥ

karmāṇy aṅgobhayaṁ manaḥ

[28] *Sūtra* possesses *kriya-śakti,* the cause of action.

O Uddhava! The ear, skin, eye, nose and tongue are the five knowledge acquiring senses, and the voice, the hands, the genitals, the anus and the legs constitute the five working senses. The mind is the basis of both categories.

Darśanam means the eyes. The first five are the five knowledge senses. The second five are the action senses. The mind, which is the basis of both *(ubhayam*), is the eleventh sense.

|| 11.22.16 ||

śabdaḥ sparśo raso gandho

rūpaṁ cety artha-jātayaḥ

gaty-ukty-utsarga-śilpāni

karmāyatana-siddhayaḥ

Sound, touch, taste, smell and form are the sense objects of the knowledge-acquiring senses. Movement, speech, excretion of wastes and semen, and manufacture are functions of the working senses, but these are not counted as elements.

With five sense objects of the knowledge senses, the total of the previous list twenty-five. "But are not the five functions of the working senses also additional elements?" No. movement, speaking, urinating, defecating, ejaculation and manufacturing are the results of the action senses, but are not included as elements.

|| 11.22.17 ||

sargādau prakṛtir hy asya

kārya-kāraṇa-rūpiṇī

sattvādibhir guṇair dhatte

puruṣo 'vyakta īkṣate

Taking the form of the causal and resulting (*kāraṇa* and *kārya)* elements, *prakṛti* accepts creation and destruction of the universe through the *guṇas*. The Lord does not undergo transformation but merely remains the witness.

Uddhava have asked with what intention the sages have described the elements in various ways. Kṛṣṇa shows the conclusion of their opinions. *Kārya* refers to the sixteen transformations—the eleven senses and the five gross elements. *Kāraṇa* refers to *mahat-tattva, ahaṁkāra* and the five *tan-mātras*. *Prakṛti*, taking these forms, assumes the position of creation and destruction by the *guṇas. Prakṛti* is the material cause (*upādāna*). The Lord, who undergoes no transformation, the indirect cause *(nimitta),* simply witnesses this. The Lord is different from *prakṛti* which undergoes transformation.

|| 11.22.18 ||

vyaktādāyo vikurvāṇā

dhātavaḥ puruṣekṣayā

labdha-vīryāḥ sṛjanty aṇḍaṁ

saṁhatāḥ prakṛter balāt

As the material elements headed by the *mahat-tattva* are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated under the shelter of *prakṛti*, they create the universal egg.

The universe produced by the elements starting with *mahat-tattva,* is included within the elements, and is not counted separately. *Prakṛteḥ balāt,* means "taking shelter *of prakṛti."*

|| 11.22.19 ||

saptaiva dhātava iti

tatrārthāḥ pañca khādayaḥ

jñānam ātmobhayādhāras

tato dehendriyāsavaḥ

According to some philosophers there are seven elements, namely earth, water, fire, air and ether, the *jīva* and the Lord who is the shelter of the *jīva* and the elements. From these arise the body, senses, and life air.

Considering the elements as seven, they are the five gross elements, the *jīva (jñāna)* and the Lord. From the *jīva* and the five gross elements arise the body, senses and life airs. In this analysis, the causal elements are included in the effects such as ether. In

the following texts as well, the causal elements or products will be included in the given list.

|| 11.22.20 ||

ṣaḍ ity atrāpi bhūtāni

pañca ṣaṣṭhaḥ paraḥ pumān

tair yuita ātma-sambhūtaiḥ

sṛṣṭvedaṁ samapāviśat

Other philosophers state that there are six elements—the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Lord. That Supreme Lord, endowed with the elements that he has brought forth from himself, creates this universe and then personally enters within it.

According to some sages there are six elements, the five elements. The other elements are included in these. The j*īva* is included when mentioning the Supreme Lord.

|| 11.22.21 ||

catvāry eveti tatrāpi

teja āpo ’nnam ātmanaḥ

jātāni tair idaṁ jātaṁ

janmāvayavinaḥ khalu

Some philosophers propose the existence of four basic elements, of which three—fire, water and earth—emanate from the fourth, the Lord. By these elements the creation of the products in this universe arose.

Annam means earth. *Ātmanaḥ* means “from Paramātmā.” The creation of products (*avayavinaḥ*) arose from them.

|| 11.22.22 ||

saṅkhyāne saptadaśake

bhūta-mātrendriyāṇi ca

pañca pañcaika-manasā

ātmā saptadaśaḥ smṛtaḥ

Some calculate the existence of seventeen basic elements, namely the five gross elements, the five sense objects, the five corresponding senses, the mind, and the *ātmā* as the seventeenth element.

Along with five gross elements, five *tan-mātras,* five knowledge senses, and one mind there is the *ātmā* (including the Lord)..

|| 11.22.23 ||

tadvat ṣoḍaśa-saṅkhyāne

ātmaiva mana ucyate

bhūtendriyāṇi pañcaiva

mana ātmā trayodaśa

According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

The *jīva (ātmā)* is considered along with the mind. In considering thirteen elements there are five gross elements, five senses including the five *tan-mātras,* mind, *ātmā* and Paramātmā (*ātmā* stands for two types).

|| 11.22.24 ||

ekādaśatva ātmāsau

mahā-bhūtendriyāṇi ca

aṣṭau prakṛtayaś caiva

puruṣaś ca navety atha

Counting eleven, there are the *ātmā,* the five gross elements and the five senses. Eight gross and subtle elements[29] plus the Supreme Lord make nine elements.

|| 11.22.25 ||

iti nānā-prasaṅkhyānaṁ

tattvānām ṛṣibhiḥ kṛtam

sarvaṁ nyāyyaṁ yuktimattvād

viduṣāṁ kim aśobhanam

Thus the sages have enumerated the material elements in many different ways. All of their proposals are acceptable because they based on reason. Such philosophical brilliance is expected of the truly learned.

This verse summarizes the topic.

|| 11.22.26 ||

śrī-uddhava uvāca

prakṛtiḥ puruṣaś cobhau

yady apy ātma-vilakṣaṇau

anyonyāpāśrayāt kṛṣṇa

dṛśyate na bhidā tayoḥ

prakṛtau lakṣyate hy ātmā

prakṛtiś ca tathātmani

Uddhava said: O Kṛṣṇa! Although *prakṛti* and the Lord are intrinsically distinct, there appears to be no difference between them because they are mutually dependent. The Lord appears to be within the body and the body appears to be within the Lord.

Another doubt arises from this discussion. *Prakṛti* or *māyā* and the Lord (*puruṣaḥ*) are intrinsically different, since *prakṛti* is unconscious and the Lord is conscious. Though

[29] *Manas, buddhi* and *ahaṅkāra.*

this is shown in the scriptures, because the two depend on each other in the body, they do not appear different. That mutual dependence is described. The Lord is seen in the body (*prakṛtau*), the product, and the product, the body is seen in the Lord. Because both are based on each other, they are mutually dependent.

|| 11.22.27 ||

evaṁ me puṇḍarīkākṣa

mahāntaṁ saṁśayaṁ hṛdi

chettum arhasi sarva-jña

vacobhir naya-naipuṇaiḥ

O lotus-eyed Kṛṣṇa! O omniscient Lord! Cut this great doubt out of my heart with your words, which exhibit your great skill in reasoning.

You should destroy this doubt by showing the difference between Paramātmā and *prakṛti* using words filled with skill in logic.

|| 11.22.28 ||

tvatto jñānaṁ hi jīvānāṁ

pramoṣas te 'tra śaktitaḥ

tvam eva hy ātma-māyāyā

gatiṁ vettha na cāparaḥ

From you alone through your energy, the *jivas'* knowledge arises and disappears. No one but you can understand the real nature of your illusory potency.

You give knowledge by *vidyā-śakti,* and by *avidyā* steal it away. "Why should it steal knowledge if it is my energy?" You alone know.

|| 11.22.29 ||

śrī-bhagavān uvāca

prakṛtiḥ puruṣaś ceti

vikalpaḥ puruṣarṣabha

eṣa vaikārikaḥ sargo

guṇa-vyatikarātmakaḥ

The Supreme Lord said: O best among men! *Prakṛti* and the Lord are clearly distinct. The body, an effect of *prakṛti,* arising from agitation of the *gunās,* undergoes many changes.

There is extreme difference between them. *Prakrṭi* undergoes change, takes various forms, is dependent, and is revealed by another. The Lord does not change, is one form, independent, and self-revealing. This is explained in four verses. The Lord is different from *prakṛti.* That is seen. The combination in the body (sa*rgaḥ*) undergoes many changes, and its nature arises from agitation of the *guṇas.* The agitation of the *guṇas* means it is a transformation of *prakṛti.* The Lord however is only the witness, without change.

|| 11.22.30 ||

mamāṅga māyā guṇa-mayy anekadhā

vikalpa-buddhīś ca guṇair vidhatte

vaikārikas tri-vidho ’dhyātmam ekam

athādhidaivam adhibhūtam anyat

O Uddhava! My *prakṛti* made of the *guṇas* produces many differences and perceptions of difference by the *guṇas.* Though *prakṛti* takes many forms, basically it has three: *adhyātma, adhidaiva,* and *adhibhūta.*

How *prakṛti* takes various forms is described. It produces difference and perception of difference. Though it has many forms, the forms are basically three. The first is *adhyātma,* the second is *adhibhūta* and the third is *adhidaiva.*

|| 11.22.31 ||

dṛg rūpam ārkaṁ vapur atra randhre

parasparaṁ sidhyati yaḥ svataḥ khe

ātmā yad eṣām aparo ya ādyaḥ

svayānubhūtyākhila-siddha-siddhiḥ

The eye, form, and the deity of the sun mutually depend on each other to fulfill their functions in the gross eye. Paramātmā however is independent, like the sun in the sky, since Paramātmā is the sole cause of the three factors, is different from them as their cause, and is the revealer of all three since he is self-revealing.

An example of the three divisions is given. The eye is *adhyātma*. Form, the sense object, is *adhibhūta.* A portion of the sun is *adhidaiva.* They are mutually dependent. By the eye, form is understood. Without the eye form cannot be perceived. Without the *devatā* of the eye, the eye cannot function. Because of the eye functioning, one perceives form. In this way the three are interdependent. Paramātmā is independent however, like the sun which exists in the sky, since Paramātmā is the one cause (*ādhyaḥ*) of these three items; since it is different (*aparaḥ)* from them; and since it manifests the three items because he is self-manifesting. Thus the Lord is different from *prakṛti* because he is independent, one alone, and the manifestor of all other things.

|| 11.22.32 ||

evaṁ tvag-ādi śravaṇādi cakṣur

jihvādi nāsādi ca citta-yuktam

The skin, ears, eyes, tongue and nose—as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego—can all be analyzed in terms of the threefold distinction of sense, sense object and presiding deity.

The three divisions shown for the eye also apply to the other senses. Just as for the eye there is the eye, form and a portion of the sun, for the skin there is skin, touch and deity of the air. For the ear, there is the ear, sound and the deities of the directions. For the tongue, there is the tongue, taste and Varuṇa. For the nose there is the nose, smell and the Āśvini-kumāras. For *citta* there is *citta,* consciousness, and a portion of Vāsudeva. *Citta* also indicates mind, the objects of thought and the moon deity; intelligence, object of intellect and Brahmā; and *ahaṅkāra*, object of identity and Śiva. The other senses can be divided into three as well.

|| 11.22.33 ||

yo ’sau guṇa-kṣobha-kṛto vikāraḥ

pradhāna-mūlān mahataḥ prasūtaḥ

ahaṁ tri-vṛn moha-vikalpa-hetur

vaikārikas tāmasa aindriyaś ca

***Ahaṅkāra,* arising from agitation of *prakṛti*, which arises from *mahat-tattva*, which arises from *prakrṭi*, has three forms: in *sattva, tamas* and *rajas.* These cause a variety of opinions caused by ignorance.**

"Is this material world true of false? This should be asked because it is difficult to determine from the great variety of opinions." This is explained with examples in two verses. *Ahaṅkāra,* an effect of the agitation of the *guṇas*, arises from *mahat-tattva* which arises from *prakṛti.* This takes three forms: *vaikārika* or *adhidaiva (sattva): tāmasa* or *adhibhūta (tamas);* and *aindriya* or *adhyātma (rajas).* This is a cause of differences views arising from ignorance.

|| 11.22.34 ||

ātmāparijñāna-mayo vivādo

hy astīti nāstīti bhidārtha-niṣṭhaḥ

vyartho 'pi naivoparameta puṁsāṁ

mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

Those who do not know Paramātmā, who are fixed in goals other than me, engage in arguments concerning the reality or unreality of the world, and do not cease to argue, though they achieve no results. They have turned their thoughts from me, who give regard only to my devotees.

"Learned persons who can destroy doubts can certainly determine the truth." No, they simply quarrel among themselves. Some maintain, with proof, that the world is real. Some proclaim that the world is false, attacking the first claim. They show lack of knowledge of Paramātmā, because Paramātmā, understood only by realization, is beyond logical argument. A person fixed in a goal other than me, or a person who is fixed in defeating others' arguments, achieves no result, such as piety, sin, Svarga or hell. Though it is pointless, that person does not stop arguing. This is because of his nature arising from *māyā.*

yac-chaktayo vadatāṁ vādināṁ vai

vivāda-saṁvāda-bhuvo bhavanti

kurvanti caiṣāṁ muhur ātma-mohaṁ

tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of *ātmā.* SB 6.4.31

Moreover, though they have attained a path to achieve me after many births, they fall from that path. Those who know the path to attain me, understanding the meaning of the scriptures , take to arguing, have their intelligence turned away from me, who look upon my devotees and no others with mercy (*sva-lokāt*). My devotees are not eager for arguments. They make their lives successful by thinking of me only and not about argumentation. It is hinted that one should not waste one's life by inquiry about truth in the world through arguments.

|| 11.22.35-36 ||

śrī-uddhava uvāca

tvattaḥ parāvṛtta-dhiyaḥ

sva-kṛtaiḥ karmabhiḥ prabho

uccāvacān yathā dehān

gṛhṇanti visṛjanti ca

tan mamākhyāhi govinda

durvibhāvyam anātmabhiḥ

na hy etat prāyaśo loke

vidvāṁsaḥ santi vañcitāḥ

Uddhava said: O supreme master! Please explain to me how persons with diverted intelligence accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Bewildered by your *māyā,* no one generally knows this.

If their minds are diverted from you, then they become bound by *karma.* Then they accept and give up higher or lower bodies. Explain how the materialists are born and die. Fools cannot understand this. What more can be said? "But there are many wise

people in the word. You should ask them, not me." Bewildered by your *māyā,* people do not know.

|| 11.22.37 ||

śrī-bhagavān uvāca

manaḥ karma-mayaṁ ṇṝṇām

indriyaiḥ pañcabhir yutam

lokāl lokaṁ prayāty anya

ātmā tad anuvartate

The Supreme Lord said: The material mind of man, dependent on *karma,* travels along with the five senses from one material body to another. The *ātmā,* although different from this mind, follows it.

The mind along with the rest of the subtle body, dependent on *karma,* goes from body to body. The *jīva,* though different from the subtle body, follows the subtle body, since it is joined with it.

|| 11.22.38 ||

dhyāyan mano 'nu viṣayān

dṛṣṭān vānuśrutān atha

udyat sīdat karma-tantraṁ

smṛtis tad anu śāmyati

The mind, dependent on *karma* for its situations, meditates on objects seen or heard. It identifies with the object temporarily and then withdraws from it. Then the awareness of past and future is destroyed.

The *jīva* always follows the subtle body when it separates from the gross body at death, and joins another gross body at birth. The mind, dependent on *karma*, meditates on objects seen, which arrive by arrangement of *karma*—such as others' wives. Or it meditates on things heard, such as Svarga. For a moment the mind becomes that object of meditation and then withdraws from the object. After that (*anu*), awareness of past and future (*smṛtiḥ*) is destroyed.

|| 11.22.39 ||

viṣayābhiniveśena

nātmānaṁ yat smaret punaḥ

jantor vai kasyacid dhetor

mṛtyur atyanta-vismṛtiḥ

Since the *jīva* does not remember his previous body because of absorption in his new body, the forgetfulness of that body by the *jīva* because of termination of present *karmas* is called death.

What does this mean? The mind does not remember the previous body because of absorption in the present body delivered by *karma*—the body of a *devatā* with happiness or the body full of suffering. This destruction of the previous identity is called death. Death is not the destruction of the possessor of the body**,** the *jīva**.*** *Kasyacid dhetoḥ* means "because of termination of *prārabdha-karma*."

|| 11.22.40 ||

janma tv ātmatayā puṁsaḥ

sarva-bhāvena bhūri-da

viṣaya-svīkṛtiṁ prāhur

yathā svapna-manorathaḥ

O most charitable Uddhava! What is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

Extreme identification, accepting as oneself the body given by *karma,* is called birth. Two examples are given of birth and death through identity alone—a dream and a fantasy. The *dvandva* compound is in the singular.

|| 11.22.41 ||

svapnaṁ manorathaṁ cetthaṁ

prāktanaṁ na smaraty asau

tatra pūrvam ivātmānam

apūrvam cānupaśyati

Just a person situated in his present body, although having existed at prior points in this life, thinks of himself in the present only, a person experiencing a dream or fantasy does not remember his previous dreams or fantasies.

The example is explained. Just as the j*īva* in his present body does not remember his previous gross body, so the *jīva* involved in his present dream or fantasy does not remember a previous dream or fantasy. Sometimes someone (called *jāti-smaraḥ*) can remember his previous body. But this is not a rule for everyone. Moreover the *jīva* situated in his present body thinks himself to be only in the present, even though he did exist before. “I am six years old.” “I am seven years old.” This recollection of the previous “I” is destroyed. He is aware of himself only at the present moment.

|| 11.22.42 ||

indriyāyana-sṛṣṭyedaṁ

trai-vidhyaṁ bhāti vastuni

bahir-antar-bhidā-hetur

jano ’saj-jana-kṛd yathā

By creation of the body which is the resting place of the senses, the states of waking, dreaming and deep sleep exist in the *jīva*. These states cause differences externally and internally. They are like a father who produces bad sons.

This verse summarizes the topic. By the creation of the body which is the shelter of the senses, the three states of waking, dreaming and deep sleep appear in the *jīva.* These states cause differences externally and internally. The external differences are the qualities perceived by the senses like the ear. The internal differences are differences perceived in mind during dreaming state and intelligence during deep sleep. These states are just like a father producing a bad son. The example is suitable since the three types of differences created by senses, mind and intelligence are inauspicious for the *jīva.*

|| 11.22.43 ||

nityadā hy aṅga bhūtāni

bhavanti na bhavanti ca

kālenālakṣya-vegena

sūkṣmatvāt tan na dṛśyate

O Uddhava! Material bodies are undergoing creation and destruction at every moment by the imperceptible force of time. But because of the subtle nature of time and its effect in the form of birth and death, no one sees this.

Birth and death, famous everywhere, have been described. How they exist at every moment in subtle state is now described to instill detachment. At every moment bodies are born and die. “But we do not see a body being born and dying at every moment.” Just as time cannot be seen, creation and destruction created by time are not seen.

|| 11.22.44 ||

yathārciṣāṁ srotasāṁ ca

phalānāṁ vā vanaspateḥ

tathaiva sarva-bhūtānāṁ

vayo-’vasthādayaḥ kṛtāḥ

The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

Though creation and destruction cannot been seen, they can be inferred by conditions. Examples are given. The candle flame by transformation, the river by movement and the fruits by form, undergo change of state at every moment by the force of time. Similarly the conditions of age—babyhood, boyhood and youth—and changes of strength, desire and skill--- occur in all beings. They are being created and destroyed at every moment, inferred because of the change of state from one to another. This can be inferred by the candle flame which changes at every moment.

|| 11.22.45 ||

so ’yaṁ dīpo ’rciṣāṁ yadvat

srotasāṁ tad idaṁ jalam

so ’yaṁ pumān iti nṛṇāṁ

mṛṣā gīr dhīr mṛṣāyuṣām

Although the flame is continually changing, foolish people say, “This is the light of the lamp.” Though the river is continually changing, foolish people say, “This is the water of the river.” Similarly, although the material body of a human being is constantly changing, those whose lives are filled with lack of discrimination say “This is so and so.” They lack discrimination and words to express it.

Can this not be recognized? The flame of the lamp in a moment produces thousands of light rays which are destroyed the next moment. Though a stream of water in an instant moves far away, in the next moment there is more water, and one perceives merely that it is water. Similarly childhood and youth exist in a person, but we do not perceive the change or speak of it. People’s lives are permeated with this lack of discrimination.

|| 11.22.46 ||

mā svasya karma-bījena

jāyate so ’py ayaṁ pumān

mriyate vāmaro bhrāntyā

yathāgnir dāru-saṁyutaḥ

A person does not actually take birth out of the seed of *karma*, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist though the element lasts for the lifetime of Brahmā.

In reality, birth and death takes place for the *jīva* by false identity. The *jīva* is not born and does not die by his seed in the form of *karma.* But by illusion one thinks that he is born and dies, though he is without birth and death. Fire is a gross element with great power, existing for the lifetime of Brahmā. However, it appears to take birth and die by addition or subtraction of wood.

|| 11.22.47 ||

niṣeka-garbha-janmāni

bālya-kaumāra-yauvanam

vayo-madhyaṁ jarā mṛtyur

ity avasthās tanor nava

Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine states of the body.

The *jīva* is related to different states of the body. Those states are listed. The *jīva* enters the womb, grows there, comes out of the womb, grows to five years (*bālya*), then enters p*auganda* and *kaiśora* ages till sixteen years. Youth lasts till forty-five years. Middle age continues till sixty years. The rest of life till death is called old age.

|| 11.22.48 ||

etā manoratha-mayīr

hānyasyoccāvacās tanūḥ

guṇa-saṅgād upādatte

kvacit kaścij jahāti ca

The *jīva* accepts high and low conditions in a body by desires in the mind, because of ignorance. Sometimes, a person can give up these conditions.

The purpose of explaining birth and death related to the body is summarized. Clearly (*hi*) the *jīva* accepts high and low conditions of another body, which are attained through meditation using his mind which has been attained by *karma,* because of association with *avidyā (guṇa-saṅgāt).* A person who attains the mercy of the Lord gives up these conditions.

|| 11.22.49 ||

ātmanaḥ pitṛ-putrābhyām

anumeyau bhavāpyayau

na bhavāpyaya-vastūnām

abhijño dvaya-lakṣaṇaḥ

Birth and death can be inferred by seeing the death of a father and birth of a son. A person who knows that all beings undergo impregnation, growth in the womb, birth and death is not subject to dualities.

“The states of the body between birth and death are seen by the *jīva,* but impregnation, growth in the womb, birth and death not seen” One sees death when one performs death rites for one’s father’s body and one sees birth when one performs the birth ceremony for a son’s body. The word *bhava* includes impregnation and growth in the womb as well. On observing these, the seer of the bodies (*vastūnām*) subject to birth and death is not subject to the characteristics of the body (*dvaya-lakṣaṇaḥ*).

|| 11.22.50 ||

taror bīja-vipākābhyāṁ

yo vidvāñ janma-saṁyamau

taror vilakṣaṇo draṣṭā

evaṁ draṣṭā tanoḥ pṛthak

One who observes the birth of a plant from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

This is made clear by an example. The word “tree” indicates any plant. One who knows birth and death by seeing the seed and the results in the form of harvested rice remains different from the body.

|| 11.22.51 ||

prakṛter evam ātmānam

avivicyābudhaḥ pumān

tattvena sparśa-sammūḍhaḥ

saṁsāraṁ pratipadyate

An unintelligent man, failing to distinguish himself in truth from the body made of *prakṛti,* by contact with it becomes absorbed in sense objects and enters into the cycle of material existence.

The person lacking discrimination enters *saṁsāra.* Failing to distinguish himself from the covering of *prakṛti,* absorbed in sense objects, he enters *saṁsāra.*

|| 11.22.52 ||

sattva-saṅgād ṛṣīn devān

rajasāsura-mānuṣān

tamasā bhūta-tiryaktvaṁ

bhrāmito yāti karmabhiḥ

Made to wander because of his *karma,* the conditioned soul, by contact with *sattva,* takes birth among the sages or *devatās.* By contact with the *rajas* he becomes a demon or human being, and by association with *tamas* he takes birth as a ghost or in the animal kingdom.

|| 11.22.53 ||

nṛtyato gāyataḥ paśyan

yathaivānukaroti tān

evaṁ buddhi-guṇān paśyann

anīho ‘py anukāryate

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, is thus forced to imitate the qualities of the intelligence.

Though the *jīva* is different from what he sees, he accepts the qualities of what he sees. An example is given. Just as a child follows in his mind the tunes, beat and the *rasas* depicted by a dancer or singer on seeing them, the *jīva* is made to imitate the qualities of the intelligence by the force of the *guṇas.*

|| 11.22.54-55 ||

yathāmbhasā pracalatā

taravo ’pi calā iva

cakṣusā bhrāmyamāṇena

dṛśyate bhramatīva bhūḥ

yathā manoratha-dhiyo

viṣayānubhavo mṛṣā

svapna-dṛṣṭāś ca dāśārha

tathā saṁsāra ātmanaḥ

O descendant of Daśārha! Just like tree appears to move when on a boat moving in water, the imposition affects our vision of the world. Like the earth's appearance of spinning due to one's spinning his eyes around, the imposition affects our own mentality. Like the world of a fantasy or dream, the imposition is illusory. Enjoyment of objects leads to *saṁsāra* for the āt*mā.*

These imposed qualities manifest elsewhere in what we see. This is shown with an example. A tree on the bank appears to be moving for people on a boat moving due to movement of the water. One's conception as a doer and enjoyer is simply an imposed quality. On accepting this conception, one takes up those qualities, just as a person who becomes possessed by a snake or ghost appears to have the qualities of a snake or ghost. An example is given of the earth moving because the eye moves. The imposed quality of material enjoyment is perceived falsely by the *jīva.* An example is given. It is like a dream. Enjoyment of objects leads to bondage in *saṁsāra.*

|| 11.22.56 ||

arthe hy avidyamāne 'pi

saṁsṛtir na nivartate

dhyāyato viṣayān asya

svapne 'narthāgamo yathā

For one who is meditating on sense objects, which lack factual existence, material existence does not go away. It is like the unpleasant experiences of a dream.

Thought bondage in *saṁsāra* is based on illusion, the suffering it induces does not go away. Though things related to imposition by false identity have no factual existence, the suffering arising from relationship with *saṁsāra* does not disappear. It does not disappear for a *jīva* who meditates on sense objects with intelligence directed at enjoying. An example is given of something which gives real suffering, though it is insubstantial. In a dream, one is bitten by a snake and feels pain.

|| 11.22.57 ||

tasmād uddhava mā bhuṅkṣva

viṣayān asad-indriyaiḥ

ātmāgrahaṇa-nirbhātaṁ

paśya vaikalpikaṁ bhramam

Therefore, O Uddhava, do not try to enjoy sense objects with the material senses. See that ignorance based on false identity with the body, which produces non-attainment of the self.

Since meditating on objects with the aim of enjoying them is a cause of *saṁsāra,* you should reject such meditation. See that ignorance (*bhramam*) which arises from false identification with a body (*vaikalpikam*), which produces non-attainment or ignorance of the *jīva.*

|| 11.22.58-59 ||

kṣipto 'vamānito 'sadbhiḥ

pralabdho 'sūyito 'tha vā

tāḍitaḥ sanniruddho vā

vṛttyā vā parihāpitaḥ

niṣṭhyuto mūtrito vājñair

bahudhaivaṁ prakampitaḥ

śreyas-kāmaḥ kṛcchra-gata

ātmanātmānam uddharet

Even though pulled from his house, disrespected, mocked, found full of faults, tied up, beaten, deprived of one's occupation, spat upon, polluted with urine by materialists, or agitated by ignorant people, person who desires the highest goal in life should endure those difficulties and should deliver himself by his intelligence.

How does person devoid of material enjoyment live? That is explained in two verses. *Kṣiptaḥ* means "pulled outside" or "abused with words." *Pralabdhaḥ* means "mocked." *Asñyitaḥ* means finding fault in him. Even if he is deprived of his livelihood, he should remain without agitation. *Niṣṭhyutaḥ* means spat on.

|| 11.22.60 ||

śrī-uddhava uvāca

yathaivam anubudhyeyaṁ

vada no vadatāṁ vara

Uddhava said: O best of all speakers, please explain to me how I may properly attain such discrimination to remain tolerant.

Please tell me how I can attain discrimination to tolerate those situations.

|| 11.22.61 ||

su-duḥṣaham imaṁ manya

ātmany asad-atikramam

viduṣām api viśvātman

prakṛtir hi balīyasī

ṛte tvad-dharma-niratān

śāntāṁs te caraṇālayān

O soul of the universe! It is very difficult for a person to tolerate the offenses committed against him by ignorant people. Even a person who knows the method of toleration has strong intolerance in his nature. Only your devotees, who are fixed in your qualities and who have achieved peace by residing at your lotus feet, are devoid of this intolerance.

Even learned persons (*viduṣām*), who know the method of tolerating offenses by others, have a strong nature of intolerance (*prakṛtiḥ baliyasī*). Only your devotees who have attained qualities like you, and thus do not show intolerance or anger, and are peaceful because of residing at your lotus feet, are devoid of intolerance.

Thus ends the commentary on the Twenty-second Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-three

Song of the Avantī *Brāhmaṇa*

|| 11.23.1||

śrī-bādarāyaṇir uvāca

sa evam āśaṁsita uddhavena

bhāgavata-mukhyena dāśārha-mukhyaḥ

sabhājayan bhṛtya-vaco mukundas

tam ābabhāṣe śravaṇīya-vīryaḥ

Śukadeva Gosvāmī said: Mukunda, the chief of the Dāśārhas, having thus been respectfully requested by the best of his devotees, Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

The Twenty-third Chapter, in the form of a song, describes how one's money is stolen by wicked people, one is scolded, and one's sorrow is removed by proper discrimination. *Āśaṁsitaḥ* means requested.

|| 11.23.2 ||

śrī-bhagavān uvāca

bārhaspatya sa nāsty atra

sādhur vai durjaneritaiḥ

duraktair bhinnam ātmānaṁ

yaḥ samādhātum īśvaraḥ

Kṛṣṇa said: O disciple of Bṛhaspati! There is no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.

O disciple of Bṛhaspati! I respect your conclusive words, but the spiritual path is not known even to your *guru* Bṛhaspati. You should learn from me alone.

|| 11.23.3 ||

na tathā tapyate viddhaḥ

pumān bāṇais tu marma-gaiḥ

yathā tudanti marma-sthā

hy asatāṁ paruṣeṣavaḥ

Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words spoken by materialists that become lodged within the heart.

Paruṣeṣavaḥ means "arrows of harsh words."

|| 11.23.4 ||

kathayanti mahat puṇyam

itihāsam ihoddhava

tam ahaṁ varṇayiṣyāmi

nibodha su-samāhitaḥ

O Uddhava! In this regard a most purifying story is told, and I shall now describe it to you. Please listen with attention.

Though we see that harsh words affect everyone, please hear a story which will render harsh words useless.

|| 11.23.5 ||

kenacid bhikṣuṇā gītaṁ

paribhūtena durjanaiḥ

smaratā dhṛti-yuktena

vipākaṁ nija-karmaṇām

Once a certain *sannyāsī* was insulted by impious men. However, with determination he remembered that he was suffering the results of his own previous *karma*.

Vipakam means result.

|| 11.23.6 ||

avantiṣu dvijaḥ kaścid

āsīd āḍhyatamaḥ śriyā

vārtā-vṛttiḥ kadaryas tu

kāmī lubdho 'ti-kopanaḥ

In the country of Avantī there once lived a certain *brāhmaṇa* who was very rich, and who was engaged in commerce. But he was infamous since he was lusty, greedy and very prone to anger.

He lived in Mālava and maintained himself by agriculture and commerce. *Kadaryaḥ* means reproachable. It is said:

ātmānaṁ dharma-kṛtyaṁ ca putra-dārāṁś ca pīḍayan |
devatātithi-bhṛtyāṁś ca sa kadarya iti smṛtaḥ ||

One is reproachable who makes himself, performance of *dharma*, his wive, children, the *devatās* and guests suffer.

|| 11.23.7 ||

jñātayo 'tithayas tasya

vāṅ-mātreṇāpi nārcitāḥ

śūnyāvasatha ātmāpi

kāle kāmair anarcitaḥ

In his home, devoid of religiosity, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at suitable times.

Śūnyāvasathe means in “household life without acts of *dharma*.”

|| 11.23.8 ||

duhśīlasya kadaryasya

druhyante putra-bāndhavāḥ

dārā duhitaro bhṛtyā

viṣaṇṇā nācaran priyam

Since he was so hardhearted and miserly, his sons, in-laws, wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.

They became hostile to him because of his bad character (*duḥśīlasya*).

|| 11.23.9 ||

tasyaivaṁ yakṣa-vittasya

cyutasyobhaya-lokataḥ

dharma-kāma-vihīnasya

cukrudhuḥ pañca-bhāginaḥ

In this way the presiding deities of the five family sacrifices became angry at the merchant who, being niggardly, guarded his wealth like a Yakṣa, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

He protected his wealth as if it belonged to a Yakṣa. *Pañca-bhāginaḥ* means the deities of the five sacrifices (*deva-yajñā, brahma-yajña, pita-yajña, bhūta-yajña*, and *nṛ-yajña*).

|| 11.23.10 ||

tad-avadhyāna-visrasta-

puṇya-skandhasya bhūri-da

artho 'py agacchan nidhanaṁ

bahv-āyāsa-pariśramaḥ

O magnanimous Uddhava, by his neglect of these *devatās* he depleted his stock of piety and all his wealth. He had gained this wealth after becoming fatigued with great effort.

Avadhyāna means disrespect. He was greatly fatigued by efforts in agriculture etc.

|| 11.23.11||

jñātyo jagṛhuḥ kiñcit

kiñcid dasyava uddhava

daivataḥ kālataḥ kiñcid

brahma-bandhor nṛ-pārthivāt

Some of the wealth of this so-called *brāhmaṇa* was taken away by his relatives, O Uddhava, some by thieves, some by accidents, some by the effects of time, some by ordinary men and kings.

Daivataḥ means by house fires etc. *Kālataḥ* means destruction of grains by being left in the earth. *Nṛ-pārthivāt* means by men and kings. It is a *dvandva* compound in the singular. His wealth was destroyed by men such as thieves, and by kings.

|| 11.23.12 ||

sa evaṁ draviṇe naṣṭe

dharma-kāma-vivarjitaḥ

upekṣitaś ca sva-janaiś

cintām āpa duratyayām

Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment, ignored by his family members, fell into unbearable anxiety.

|| 11.23.13 ||

tasyaivaṁ dhyāyato dīrghaṁ

naṣṭa-rāyas tapasvinaḥ

khidyato bāṣpa-kaṇṭhasya

nirvedaḥ su-mahān abhūt

Meditating for a long time, having lost his fortune and feeling great pain and lamentation, his throat choked up with tears, he experienced a powerful feeling of renunciation.

After experiencing and thereby completing the effects of his offenses to others, an old impression arose within him. Having lost all wealth and feeling great pain, he became detached.

|| 11.23.14 ||

sa cāhedam aho kaṣṭaṁ

vṛthātmā me ’nutāpitaḥ

na dharmāya na kāmāya

yasyārthāyāsa īdṛśaḥ

I have simply tormented myself uselessly, struggling so hard for money that was not used for *dharma* or for pleasure.

|| 11.23.15 ||

prāyeṇāthāḥ kadaryāṇāṁ

na sukhāya kadācana

iha cātmopatāpāya

mṛtasya narakāya ca

Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.

They go to hell because they do not perform daily or periodic rites out of fear of spending their money.

|| 11.23.16 ||

yaśo yaśasvināṁ śuddhaṁ

ślāghyā ye guṇināṁ guṇāḥ

lobhaḥ sv-alpo ’pi tān hanti

śvitro rūpam ivepsitam

Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one’s attractive physical beauty is ruined by a trace of white leprosy.

Śvitraḥ means white leprosy.

|| 11.23.17 ||

arthasya sādhane siddhe

utkarṣe rakṣaṇe vyaye

nāśopabhoga āyāsas

trāsaś cintā bhramo nṛṇām

In the earning, and after attainment, in increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

In earning wealth, and after attaining, in increasing it, in protecting it, spending it, losing it and enjoying it, there are problems.

|| 11.23.18-19 ||

steyaṁ hiṁsānṛtaṁ dambhaḥ

kāmaḥ krodhaḥ smayo madaḥ

bhedo vairam aviśvāsaḥ

saṁspardhā vyasanāni ca

ete pañcadaśānarthā

hy artha-mūlā matā nṛṇām

tasmād anartham arthākhyaṁ

śreyo-’rthī dūratas tyajet

Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. They cause fifteen *anarthas.* One desiring to achieve the real benefit of life should therefore remain aloof from these qualities which they believe are valuable.

As well more undesirable qualities manifest. Dangers arise from women, gambling and drinking. Along with the four qualities from the previous verse, there are nineteen qualities. The four qualities give rise to suffering. The fifteen qualities give rise to sin. They are the cause of fifteen *anarthas.*

|| 11.23.20 ||

bhidyante bhrātaro dārāḥ

pitaraḥ suhṛdas tathā

ekāsnigdhāḥ kākiṇinā

sadyaḥ sarve ’rayaḥ kṛtāḥ

Even a man’s brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.

Though they are one in affection they will become enemies over twenty cowries.

|| 11.23.21 ||

arthenālpīyasā hy ete

saṁrabdhā dīpta-manyavaḥ

tyajanty āśu spṛdho ghnanti

sahasotsṛjya sauhṛdam

For even a small amount of money relatives and friends become agitated and inflamed with anger. They quickly give up all sentiments of goodwill and become envious.

Saṁrabdhāh means agitated. *Sprdhaḥ* means envious.

|| 11.23.22 ||

labdhvā janmāmara-prārthyaṁ

mānuṣyaṁ tad dvijāgryatām

tad anādṛtya ye svārthaṁ

ghnanti yānty aśubhāṁ gatim

Those who, obtaining human life, which is requested even by the *devatās,* and, as first-class *brāhmaṇas*, neglect this important opportunity and destroy their own self-interest, achieve a most unfortunate end.

|| 11.23.23 ||

svargāpavargayor dvāraṁ

prāpya lokam imaṁ pumān

draviṇe ko ’nuṣajjeta

martyo ’narthasya dhāmani

What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to the abode of worthlessness, material property?

|| 11.23.24 ||

devarṣi-pitṛ-bhūtāni

jñātīn bandhūṁś ca bhāginaḥ

asaṁvibhajya cātmānaṁ

yakṣa-vittaḥ pataty adhaḥ

One who fails to distribute his wealth to the proper shareholders—the *devatās,* sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self—is maintaining his wealth simply like a Yakṣa and will fall down.

|| 11.23.25 ||

vyarthayārthehayā vittaṁ

pramattasya vayo balam

kuśalā yena sidhyanti

jaraṭhaḥ kiṁ nu sādhaye

In the useless endeavor for further wealth, I have lost all wealth. Discriminating persons are able to utilize their money, youth and strength to achieve perfection. Now that I am an old man, what can I achieve?

Being mad in pursuing useless wealth, I have lost all wealth. By wealth, youth and strength, those with intelligence achieve perfection. What can an old make like me accomplish?

|| 11.23.26 ||

kasmāt saṅkliśyate vidvān

vyarthayārthehayāsakṛt

kasyacin māyayā nūnaṁ

loko ’yaṁ su-vimohitaḥ

Why must an intelligent man suffer by his constant vain efforts to get wealth? This whole world is most bewildered by someone's illusory potency.

He asks this question internally, and gives himself the answer.

|| 11.23.27 ||

kiṁ dhanair dhana-dair vā kiṁ

kāmair vā kāma-dair uta

mṛtyunā grasyamānasya

karmabhir vota janma-daiḥ

For one who is in the grips of death, what is the use of wealth or those who offer it, what is the use sense gratification or those who offer it, or, what is the use of any type of activity, which simply causes one to take birth again in the material world?

|| 11.23.28 ||

nūnaṁ me bhagavāṁs tuṣṭaḥ

sarva-deva-mayo hariḥ

yena nīto daśām etāṁ

nirvedaś cātmanaḥ plavaḥ

The Supreme Lord, who comprises all the *devatās,* must be satisfied with me. He has brought me to this suffering condition and detachment, which is the boat to carry me over this ocean of material life.

Gaining intelligence he becomes joyful. This is expressed in three verses. By the Lord's satisfaction, I have attained this condition. And by his satisfaction with me, I have become indifferent, which is a boat to cross *saṁsāra.*

|| 11.23.29 ||

so 'haṁ kālāvaśeṣeṇa

śoṣayiṣye 'ṅgam ātmanaḥ

apramatto ’khila-svārthe

yadi syāt siddha ātmani

I will perform austerities and with full attention I shall meditate on the lotus feet of the Lord. If remainder of my life is like this, I shall reach perfection.

I will wither the body because I have supplied it with so much enjoyment with great effort. I shall be attentive in the goal of all, meditating on the lotus feet of the Lord. If my life ends in this manner I will be satisfied.

|| 11.23.30 ||

tatra mām anumoderan

devās tri-bhuvaneśvarāḥ

muhūrtena brahma-lokaṁ

khaṭvāṅgaḥ samasādhayat

Thus may the presiding *devatās* of these three worlds kindly show their mercy upon me. Mahārāja Khaṭvāṅga was able to achieve the spiritual world in a single moment.

May the *devatās* like Indra be merciful! May they not give obstacles! “Will you be able to reach perfection in such a short time?” Khatvāṅga achieved perfection in a moment.

|| 11.23.31 ||

śrī-bhagavān uvāca

ity abhipretya manasā

hy āvantyo dvija-sattamaḥ

unmucya hṛdaya-granthīn

śānto bhikṣur abhūn muniḥ

The Lord said: His mind thus determined, that most excellent Avantī *brāhmaṇa* was able to untie the knots of self-interest caused by *ahaṅkāra.* He then assumed the role of a peaceful and silent *sannyāsī* mendicant.

Hṛdaya-granthīn means self-interest caused by *ahaṅkāra.*

|| 11.23.32 ||

sa cacāra mahīm etāṁ

saṁyatātmendriyānilaḥ

bhikṣārthaṁ nagara-grāmān

asaṅgo ’lakṣito ’viśat

He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages, unrecognized by anyone.

|| 11.23.33 ||

taṁ vai pravayasaṁ bhikṣum

avadhūtam asaj-janāḥ

dṛṣṭvā paryabhavan bhadra

bahvībhiḥ paribhūtibhiḥ

O kind Uddhava! Considering him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

Pravayasam means old. They scolded him with many types of insults (*paribhūtibhiḥ*). O kind Uddhava!

|| 11.23.34 ||

kecit tri-veṇuṁ jagṛhur

eke pātraṁ kamaṇḍalum

pīṭhaṁ caike ’kṣa-sūtraṁ ca

kanthāṁ cīrāṇi kecana

pradāya ca punas tāni

darśitāny ādadur muneḥ

Some of these persons would take away his *sannyāsī* rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

They would offer the item to him and again take it away. “Please take this.” After saying this they would show the items and then again take them away.

|| 11.23.35 ||

annaṁ ca bhaikṣya-sampannaṁ

bhuñjānasya sarit-taṭe

mūtrayanti ca pāpiṣṭhāḥ

ṣṭhīvanty asya ca mūrdhani

When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would spit on his head.

They would urinate on his food and spit on his head.

|| 11.23.36 ||

yata-vācaṁ vācayanti

tāḍayanti na vakti cet

tarjayanty apare vāgbhiḥ

steno ’yam iti vādinaḥ

badhnanti rajjvā taṁ kecid

badhyatāṁ badhyatām iti

Although he had taken a vow of silence, they would try to make him speak, and if he did not speak, they would beat him with sticks. Others would chastise him, saying, “This man is just a thief.” And others would bind him up with rope, shouting, “Tie him up! Tie him up!”

|| 11.23.37 ||

kṣipanty eke ’vajānanta

eṣa dharma-dhvajaḥ śaṭhaḥ

kṣīṇa-vitta imāṁ vṛttim

agrahīt sva-janojjhitaḥ

They would criticize and insult him, saying, “This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out.”

He is a hypocrite, making a living by holding a *daṇḍa* and cheating people. They explain how he has cheated: he lost his wealth, and thus acts like a *sannyāsī.*

|| 11.23.38-39 ||

aho eṣa mahā-sāro

dhṛtimān giri-rāḍ iva

maunena sādhayaty arthaṁ

baka-vad dṛḍha-niścayaḥ

ity eke vihasanty enam

eke durvātayanti ca

taṁ babandhur nirurudhur

yathā krīḍanakaṁ dvijam

Some would ridicule him by saying, “Just see this greatly powerful sage! He is as steady as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a duck.” Other persons would pass foul air upon him, and sometimes others would bind him in chains and keep him captive like a pet bird.

Mahā-sāraḥ means a person desiring great gain. They passed air on him *(durvātayanti*). They bound him in chains in prisons like a parrot or *sārika* bird (*dvijam*).

|| 11.23.40 ||

evaṁ sa bhautikaṁ duḥkhaṁ

daivikaṁ daihikaṁ ca yat

bhoktavyam ātmano diṣṭaṁ

prāptaṁ prāptam abudhyata

The *brāhmaṇa* understood that all his suffering—from other living beings, from the higher forces of nature and from his own body—was unavoidable, being allotted to him by *karma.*

He understood that the suffering from other people (*bhautikam*), from his body in the form of fever or other sickness (*daihikam*) and from nature with heat or cold was attained by *karma.*

|| 11.23.41 ||

paribhūta imāṁ gāthām

agāyata narādhamaiḥ

pātayadbhiḥ sva dharma-stho

dhṛtim āsthāya sāttvikīm

Though insulted, he became firmly fixed in his duties by these low-class men who were trying to make him fall. Fixing his resolution in the mode of goodness, he began to chant the following song.

Being situated in his *dharma* by persons who tried making him fall from his duties, he sang this song. Determination in *sattva* is described as follows:

dhṛtyā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ

yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||

Determination by which one restrains the activities of the mind, life airs and senses, using unswerving concentration of mind, is in the mode of *sattva*. BG 18.33

|| 11.23.42 ||

dvija uvāca

nāyaṁ jano me sukha-duḥkha-hetur

na devatātmā graha-karma-kālāḥ

manaḥ paraṁ kāraṇam āmananti

saṁsāra-cakraṁ parivartayed yat

The *brāhmaṇa* said: These people are not the cause of my happiness and distress. Neither are the *devatās,* my self, the planets, my ka*rma,* or time. Rather, it is the mind alone that causes happiness and distress and by which one wanders in *samsāra.*

"Who has given me such misery?" Considering this, he concluded it was not caused by evil people. "Why are you denying the visible cause? Is it because these evil people are not acting independently?" If you say someone has inspired them, those persons should also be denied as the cause. No *devatā* or *jīva* or planet is causing this. They say the cause is only the mind. *Śruti* says *manasā hy eva paśyati manasā hy eva śṛṇoti*: one sees by the mind and hears by the mind. (*Bṛhad-āraṇyaka Upaniṣad* 1.5.4) *Parivartayet* means "wanders."

|| 11.23.43 ||

mano guṇān vai sṛjate balīyas

tataś ca karmāṇi vilakṣaṇāni

śuklāni kṛṣṇāny atha lohitāni

tebhyaḥ sa-varṇāḥ sṛtayo bhavanti

The powerful mind creates qualities in objects, from which a person becomes inspired to act in *sattva, tamas* and *rajas.* Various types of bodies arise from the activities in each of these modes.

This verse explains how the *jīva* wanders. The mind creates good qualities in objects like women and gold though they are full of bad qualities. How can I practice *dharma* without money? How can I obtain enjoyment of garlands, sandalwood and women? How can I be happy without them? Therefore I must earn money. Though there are faults in earning money, the mind makes the person perform the activities. The mind is strong. It does not accept the discrimination of others or oneself which concludes that wealth and family create great obstacles. The actions instigated by the mind are of great variety in *sattva, tamas* or *rajas*, not of one type. Those in *sattva* lead to *dharma.* Those in *tamas* lead to hell. Those in *rajas* lead to *dharma* and *adharma.* Gradually these produce bodies of *devatās*, animals and men.

|| 11.23.44 ||

anīha ātmā manasā samīhatā

hiraṇ-mayo mat-sakha udvicaṣṭe

manaḥ sva-liṅgaṁ parigṛhya kāmān

juṣan nibaddho guṇa-saṅgato 'sau

Paramātmā, my friend, who has no material desire, though present with the *jīvā's* mind which is full of desires, is devoid of material actions and simply observes. The *jīva* however accepts the mind, known as the subtle body, and, engaging in enjoyment because of association with actions created by the qualities in the mind, becomes bound.

"So *saṁsāra* belongs to the mind, not the *ātmā*." That is not true. There are two *ātmās* in the body. One is Paramātmā, not contaminated by the mind at all. The other is the *jīva*, which is contaminated by the mind. First hear about Paramātmā. Paramātmā is present with the desiring mind as its controller, but is not connected with its actions because it is an independent conscious entity (*hiraṇyamaḥ*). As my friend, he observes from a level of superior knowledge (*udvicaṣṭe*) without being affected. The second *ātmā* is the *jīva.* Accepting the mind, the subtle body, as itself, the *jīva* becomes bound up, engaging in desires, because of the *jīvas'* association with actions produced by the qualities in the mind. *Saṁsāra* for the *jīva* arises from this imposition of the mind. Since the mind itself cannot experience happiness and suffering because it is unconscious, no one experiences heaven or hell.

|| 11.23.45 ||

dānaṁ sva-dharmo niyamo yamaś ca

śrutaṁ ca karmāṇi ca sad-vratāni

sarve mano-nigraha-lakṣaṇāntāḥ

paro hi yogo manasaḥ samādhiḥ

Charity, prescribed duties, *niyama* and *yama,* hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind, since control of the mind is the best *yoga.*

Therefore one should endeavor to control the mind, since it creates all obstacles. Charity and other acts have as their final result control of the mind, because control of the mind is the best type of *yoga.*

|| 11.23.46 ||

samāhitaṁ yasya manaḥ praśāntaṁ

dānādibhiḥ kiṁ vada tasya kṛtyam

asaṁyataṁ yasya mano vinaśyad

dānādibhiś ced aparaṁ kim ebhiḥ

If one's mind is controlled, then tell me what need is there for ritualistic charity and other pious rituals. And if one's mind remains uncontrolled because of laziness or agitation, then of what use are these engagements for him?

The wise depend only upon control of the mind. If the mind is controlled (*samāhitam*), what is the need of charity and other actions? If the mind is uncontrolled because of laziness (*vināśyat*) or agitated (*aparam*), what is the use of charity and other works?

|| 11.23.47 ||

mano-vaśe 'nye hy abhavan sma devā

manaś ca nānyasya vaśaṁ sameti

bhīṣmo hi devaḥ sahasaḥ sahīyān

yuñjyād vaśe taṁ sa hi deva-devaḥ

The senses are under the control of the mind. The mind is not under the control of anything else. The mind is fearsome, stronger than the strongest. One who controls the mind is the controller of all the senses.

"Controlling the mind depends on controlling the senses." That is not so. The senses and their *devatās* are under the control of the mind. The mind (*devaḥ*) is fearful even for *yogīs,* because it is stronger than the strongest. He who controls the mind is a controller of all the senses.

manaso vaśe sarvam idaṁ babhūva nānyasya

mano vaśam anviyāya bhīṣmo hi devaḥ sahasaḥ sahīyan

When the mind is controlled, everything is controlled. The mind is not controlled by another. The mind is fearsome, stronger than the strongest. *Taitirīya-brāhmaṇa* 3.12.3.3.7

|| 11.23.48 ||

tam durjayaṁ śatrum asahya-vegam

arun-tudaṁ tan na vijitya kecit

kurvanty asad-vigraham atra martyair

mitrāṇy udāsīna-ripūn vimūḍhāḥ

Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and which torments the heart, fools create useless quarrel with others. Thus they conclude that other people are their friends, their enemies or parties indifferent to them.

Not conquering the mind, which gives pain to the heart, fools suddenly quarrel with others. They see others as friendly or inimical.

|| 11.23.49 ||

dehaṁ mano-mātram imaṁ gṛhītvā

mamāham ity andha-dhiyo manuṣyāḥ

eṣo 'ham anyo 'yam iti bhrameṇa

duranta-pāre tamasi bhramanti

Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "This is me, but that is someone else," they wander in endless *samsāra.*

In this way they wander in *saṁsāra*. Accepting the body produced by the mind, they think "This is my body and this is my son." They wander in *saṁsāra (tamasi).*

|| 11.23.50 ||

janas tu hetuḥ sukha-duḥkhayoś cet

kim ātmanaś cātra hi bhaumayos tat

jihvāṁ kvacit sandaśati sva-dadbhis

tad-vedanāyāṁ katamāya kupyet

If you say that people are the cause of my happiness and distress, then where is the place of the soul in such a conception? Happiness and distress pertain not to the soul but simply to the interactions of two material bodies. If someone bites his tongue with his own teeth, at whom can he become angry when he suffers?

Having stated that the mind is the cause of happiness and distress, now six things previously mentioned in verse 42, which are not causes, are explained in six verses. If one person gives happiness or suffering to another person, in that theory where is the *jīva*? The *jīva* has no place at all because the cause of happiness and suffering and the experiencer of happiness and suffering are two bodies, transformations of earth, not the *jīva.* It is illogical to assume some vague cause different from the body as the cause (for instance *devatās* of the senses) for causing or experiencing pain. (This is the false logic.)

Is the *jīva* aware of the suffering? When the *jīva* experiences suffering, who should be his object of anger? Should he become angry at the teeth or at the tongue? Just as one should not become angry with the teeth, the cause of pain, or the tongue, the experiencer of pain, one should not become angry at others who cause suffering, or at oneself, the sufferer. One should tolerate suffering, which arises from *jīva's* identity with the mind. One should attribute fault to nothing except the mind. This should be understood in the following verses also.

|| 11.23.51 ||

duḥkhasya hetur yadi devatās tu

kim ātmanas tatra vikārayos tat

yad aṅgam aṅgena nihanyate kvacit

krudhyeta kasmai puruṣaḥ sva-dehe

If you say that the *devatās* who rule the bodily senses cause suffering, still, what role does the *ātmā* have, since two *devatās* become the causes and objects of infliction? Since the *devatās* operate all the limbs in all bodies, when one limb of the body attacks another limb in the same body, with whom can the person in that body be angry?

If *devatās* are the cause suffering and happiness, where is the *jīva's* role in this proposition, since the two *devatās,* who are causes of transformation or suffering (*vikārayoḥ*) cause the suffering? If your mouth is struck by someone's hand, you can curse the hand "Become infected with white leprosy." This would mean that there should be suffering for the *devatās* of the mouth and hand, Agni and Indra, not for the *jīva.* Because the *devatās* are the same for all bodies, one should not become angry with them. An example of one's own body is given. When a limb like the mouth is attacked by a limb like the hand with Indra as its deity in the same body, how can one become angry at Indra who is present in all bodies? Furthermore the body itself has the earth as its presiding deity. This was mentioned in the previous verse with the word *bhaumayoḥ*.

|| 11.23.52 ||

ātmā yadi syāt sukha-duḥkha-hetuḥ

kim anyatas tatra nija-svabhāvaḥ

na hy ātmano 'nyad yadi tan mṛṣā syāt

krudhyeta kasmān na

If the *jīva* were the cause of happiness and distress, because it is conscious, then we could not blame others, since happiness and distress would be simply the nature of the *jīva.* Only *jīva* exists anyway, but if you say something exists, it is illusion only. Since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

Nothing can make a brick or stone suffer. If the *jīva* is the cause of experiencing suffering, since it is conscious, then we could not blame others for suffering. The cause of happiness and suffering would be the consciousness, the nature of the *jīva.* There is no entity other than the conscious *jīva.* If one then thinks there is something else to cause affliction, then perceiving something else is actually, imagined out of ignorance. In that case, why become anger, since happiness and suffering do not belong to the *jīva* any more than to a brick or stone (since there is no external cause for it)?

|| 11.23.53 ||

grahā nimittaṁ sukha-duḥkhayoś cet

kim ātmano 'jasya janasya te vai

grahair grahasyaiva vadanti pīḍāṁ

krudhyeta kasmai puruṣas tato 'nyaḥ

And if the planets are the cause of suffering and happiness, then also where is the relationship with the eternal soul? The planets influence only the bodies that have taken birth. Expert astrologers have moreover explained that suffering is caused by the planets causing affliction to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

If you claim that planets are the cause of suffering, what role has the unborn *jīva* in this? The planets relate to bodies which are born. Depending on the ascendant at birth, the planets situated in the twelve zodiac signs become causes of suffering by placement in the eighth house for instance. The astrologers also say that the planets in the sky afflict each other by various aspects, and this is the cause of suffering. They do not afflict the person. The affliction from planets arises from the *jīva's* identity with the body, which is born on the ascendant. With whom should the *jīva,* different from the body and the planets, become angry?

|| 11.23.54 ||

karmāstu hetuḥ sukha-duḥkhayoś cet

kim ātmanas tad dhi jaḍājaḍatve

dehas tv acit puruṣo 'yaṁ suparṇaḥ

krudhyeta kasmai na hi karma mūlam

If we assume that *karma* is the cause of happiness and distress, we still are not dealing with the soul. *Karma* could be the sole cause if it were simultaneously a conscious entity and an unconscious entity. Since the body has no life, and the soul is spiritual how can they combine as one? Since *karma* is not the cause of suffering, at whom can one become angry?

"Let *karma* be the cause of suffering and happiness!" This statement is made in a critical mood. There is no *karma!* How can *karma* be the cause? That is explained in this verse. *Karma* could only exist as the sole cause if it were matter and spirit existing as one entity, with material, unconscious part undergoing change while the conscious portion searched for its place of residence. But such a combination is not possible. The body is unconscious, and the *jīva* is conscious (*suparṇaḥ*), and there can be no combination of the pure conscious entity and matter made of ignorance into one entity called *karma.* Therefore at whom should one become angry, since *(hi) karma* is not the cause of happiness and suffering?

|| 11.23.55 ||

kālas tu hetuḥ sukha-duḥkhayoś cet

kim ātmanas tatra tad-ātmako ’sau

nāgner hi tāpo na himasya tat syāt

krudhyeta kasmai na parasya dvandvam

If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord’s spiritual potency and the living entities are also expansions of the Lord’s spiritual potency. Fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes. The *jīva* is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

If time is the cause of suffering, what is the role of the *jīva*? *Jīva* is non-different from time, since the *jīva* is an *aṁśa* of Brahman, and time and Brahman are one. The source of the *aṁśa* should not afflict the *aṁśa*. An example is given. Fire does not harm its sparks and cold does not harm snow flakes. Therefore at whom should one become angry? There is no duality of happiness and suffering for the *jīva* who is beyond *māyā* by his *svarūpa (parasya).* Thus the six proposed causes of happiness and distress have been rejected.

|| 11.23.56 ||

na kenacit kvāpi kathañcanāsya

dvandvoparāgaḥ parataḥ parasya

yathāhamaḥ saṁsṛti-rūpiṇaḥ syād

evaṁ prabuddho na bibheti bhūtaiḥ

The influence of happiness and suffering for the *jīva,* who is superior to all else, cannot arise from any means proposed by anyone. It arises only from the mind, which gives shape to *saṁsāra.* One who becomes enlightened does not fear, though covered with matter.

If someone raises any other cause of happiness and suffering, it is not possible by the power of objects. Influence of duality is not possible for the *jīva,* which is beyond *māyā*, since it is different. “What is the cause of the experience of suffering that we see?” It is the imposition of the mind which was previously explained. It arises from only (*yathā*) the *ahaṅkāra,* in the subtle body, which is predominated by the mind. The quality of *ahaṅkāra* is to define bondage in *saṁsāra.* He who becomes enlightened does not fear, though covered with matter.

The *jīva* is by nature pure. Time and *karma* are not causes for its suffering. The identification with the body because of *ahaṅkāra* by ignorance is the cause. The body is dominated by the mind. Mind then is the cause. Mind is the cause of suffering. This is the meaning of this section. With the imposition of the body, the j*īva's* pure nature disappears. By that imposition, the six causes of suffering arise according to circumstance. This is the distilled conclusion.

|| 11.23.57 ||

etāṁ sa āsthāya parātma-niṣṭhām

adhyāsitāṁ pūrvatamair maharṣibhiḥ

ahaṁ tariṣyāmi duranta-pāraṁ

tamo mukundāṅghri-niṣevayaiva

Becoming fixed in *ātmā* and slightly fixed in Paramātmā, as established by the previous sages, I shall cross over the insurmountable ocean of nescience by service to the lotus feet of Kṛṣṇa.

Pure *bhakti*, previously existing, but stopped by obstacles, has appeared in his mind. Since that has appeared, he rejects thoughts of renunciation and methods of tolerating the dualities. Submerging himself in the sweet ocean of service to the Lord's lotus feet, he dances with great boldness. Fixed in the *svarūpa* of the *jīva* which is purified of its identification with the body, and slightly fixed in Paramātmā, I will cross over *saṁsāra,* by service alone *(eva).* "Why do you fix yourself on Paramātmā?" I will do what was established by the ancient predecessors.

|| 11.23.58 ||

śrī-bhagavān uvāca

nirvidya naṣṭa-draviṇe gata-klamaḥ

pravrajya gāṁ paryaṭamāna ittham

nirākṛto 'sadbhir api sva-dharmād

akampito 'mūṁ munir āha gāthām

Lord Kṛṣṇa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking *sannyāsa*, and began to travel about the earth. Even when insulted by foolish rascals, he remained unshaken in his duty and chanted this song.

The purpose of citing this story of the miser is explained in two verses.

|| 11.23.59 ||

sukha-duḥkha-prado nānyaḥ

puruṣasyātma-vibhramaḥ

mitrodāsīna-ripavaḥ

saṁsāras tamasaḥ kṛtaḥ

No other force besides bewilderment of the mind makes the soul experience happiness and distress. *Saṁsāra* in the form of friends, neutral parties and enemies are caused by ignorance.

Nothing other than bewilderment of the mind is the cause of happiness and distress. *Saṁsāra* in the form of friends and enemies is created from ignorance.

|| 11.23.60 ||

tasmāt sarvātmanā tāta

nigṛhāṇa mano dhiyā

mayy āveśitayā yukta

etāvān yoga-saṅgrahaḥ

My dear Uddhava, fixing your intelligence on me, you should thus completely control the mind. This is the essence of the science of *yoga.*

The method of tolerating dualities is summarized. Controlling the mind is the essence of *yoga.*

|| 11.23.61 ||

ya etāṁ bhikṣuṇā gītāṁ

brahma-niṣṭhāṁ samāhitaḥ

dhārayañ chrāvayañ chṛṇvan

dvandvair naivābhibhūyate

Anyone who listens to or recites to others the *sannyāsī's* song, fixed in the Lord, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

Though one cannot control the mind, one attains that result by hearing, reciting or meditating on this song.

Thus ends the commentary on the Twenty-third Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Sāṅkhya Philosophy

|| 11.24.1 ||

śrī-bhagavān uvāca

atha te sampravakṣyāmi

sāṅkhyaṁ pūrvair viniścitam

yad vijñāya pumān sadyo

jahyād vaikalpikaṁ bhramam

The Supreme Lord said: Now I shall describe to you the science of Sāṅkhya, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of identity with the body.

In the Twenty-fourth Chapter the elements from which the universe evolves and into which it dissolves are described. It was understood from the son of the Avantī *brāhmaṇa* that the cause of suffering was the self-identity in the subtle body predominated by the mind. That false identity disappears when one distinguishes the

ātmā from the body. This is rooted in Sāṅkhya. Therefore the Lord teaches Sāṅkhya. By Sāṅkhya one can give up the illusion of identity with the body (*vaikalpikam*).

|| 11.24.2 ||

āsīj jñānam atho artha

ekam evāvikalpitam

yadā viveka-nipuṇā

ādau kṛta-yuge ’yuge

Originally, during Satya-yuga, when all men were very expert in spiritual discrimination, and also during the period of annihilation, the Lord was complete, one alone, without difference.

Jñāna means Brahman, Paramātmā and Bhagavān according to Śukadeva’s statement in SB 1.2.11. This *jñāna* or Brahman was full *(arthaḥ)* and devoid of difference during the period of devastation (*ayuge*), in Satya-yuga and also when there were wise persons skilled in discrimination, with no difference opinions among them.

|| 11.24.3 ||

tan māyā-phala-rūpeṇa

kevalaṁ nirvikalpitam

vāṅ-mano-’gocaraṁ satyaṁ

dvidhā samabhavad bṛhat

That one entity, remaining free from material dualities, divided himself into two categories—*prakṛti* and *jīva,* which are beyond words and mind and which are real.

That one entity, the great Brahman, became two in form: *māyā,* his external energy and the *jīva, taṭastha-śakti,* the enjoyer of matter. These are described. Brahman is without difference *(nirvikalpitam*), since the other two are his energies. They are beyond words and mind since *prakṛti* is unmanifest and the *jīva* is very small. They are both called *satyam* because they are both real.

|| 11.24.4||

tayor ekataro hy arthaḥ

prakṛtiḥ sobhayātmikā

jñānaṁ tv anyatamo bhāvaḥ

puruṣaḥ so 'bhidhīyate

Of these two categories of manifestation, one is *prakṛti,* which embodies cause and effect. The other is the conscious living entity, designated as the *jīva.*

Of the two *aṁśas* of the Lord, one, *māyā,* is called *prakṛti*, which exists as both cause and effect. The other entity is the *jīva* with knowledge as his nature.

|| 11.24.5 ||

tamo rajaḥ sattvam iti

prakṛter abhavan guṇāḥ

mayā prakṣobhyamāṇāyāḥ

puruṣānumatena ca

When material nature was agitated by my glance, the three material modes—goodness, passion and ignorance—became manifest to fulfill the pending desires of the conditioned souls.

The *guṇas* arose from *prakṛti,* agitated by my form as Mahā-viṣnu with the permission of the *jīvas*. The *jīvas* think, "Let us have the processes of *karma, jñāna* and *bhakti."* The creation arranges for the *jīva* according to his *karmas.*

|| 11.24.6 ||

tebhyaḥ samabhavat sūtraṁ

mahān sūtreṇa saṁyutaḥ

tato vikurvato jāto

yo 'haṅkāro vimohanaḥ

From these modes arose the primeval *sūtra. Mahat-tattva* is endowed with *sūtra.* By the transformation of the *mahat-tattva* was generated the *ahaṅkāra,* the cause of the living entities' bewilderment.

The first transformation of *prakṛti* by the *guṇas* is *sūtra,* filled with *kriyā-śakti.* "But is not *mahat-tattva*, with *jñāna-śakti* first?" Yes, *mahat-tattva* is endowed with *sūtra*. *Mahat-tattva* is understood to exist with *sūtra. Ahaṅkāra* is the cause of the j*īva's* bewilderment.

|| 11.24.7||

vaikārikas taijasaś ca

tāmasaś cety ahaṁ tri-vṛt

tan-mātrendriya-manasāṁ

kāraṇaṁ cid-acin-mayaḥ

False ego, with qualities of matter and spirit, in the modes of goodness, passion and ignorance is the cause of *tan-mātras*, the senses, and the mind,

Ahaṅkāra (aham) has three functions—*sattva, rajas* and *tamas*, which produce mind, senses and *tan-mātras. Ahaṅkāra* is spiritual and material. This means that though it is material, it acts as covering on the spiritual *jīva* and becomes one with the *jīva,* in the form of a knot of matter and spirit.

|| 11.24.8||

arthas tan-mātrikāj jajñe

tāmasād indriyāṇi ca

taijasād devatā āsann

ekādaśa ca vaikṛtāt

From false ego in the mode of ignorance came the *tan-mātras,* from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven *devatās* and the mind.

Ether and other elements arose from the *tan-mātras* which arose from *ahaṅkāra* in *tamas.* Because their nature causes obscuring, the elements have the quality of *tamas. Tan-mātrikāt* means "from the cause of the *taṇ-mātras"* according to Pāṇini 4.2.80. The ten senses arise from *ahaṅkāra* in *rajas.* Because of their nature of action,

the senses have the quality of *rajas.* From *ahaṅkāra* in *sattva* arose the *devatās* and the mind (indicated by *ca*). Because they have the nature of revealing knowledge, they have the quality of *sattva.*

|| 11.24.9 ||

mayā sañcoditā bhāvāḥ

sarve saṁhatya-kāriṇaḥ

aṇḍam utpādayām āsur

mamāyatanam uttamam

Impelled by me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is my excellent place of residence.

Bhāvāḥ means *sūtra* and other elements.

|| 11.24.10 ||

tasminn ahaṁ samabhavam

aṇḍe salila-saṁsthitau

mama nābhyām abhūt padmaṁ

viśvākhyaṁ tatra cātma-bhūḥ

I appeared within that egg, on the Garbhodaka water, and from my navel arose the universal lotus, the birthplace of Brahmā.

In the shell of the universe, I remained as the second *puruṣa* on the Garbhodaka. A lotus which is the cause of the world (*viśvākhyam*) arose from my navel. And on the lotus *vairāja* Brahmā, the form of Brahmā for enjoyment, appeared. Then four-headed Brahmā appeared.

|| 11.24.11 ||

so ’sṛjat tapasā yukto

rajasā mad-anugrahāt

lokān sa-pālān viśvātmā

bhūr bhuvaḥ svar iti tridhā

Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by my mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.

|| 11.24.12 ||

devānām oka āsīt svar

bhūtānāṁ ca bhuvaḥ padam

martyādīnāṁ ca bhūr lokaḥ

siddhānāṁ tritayāt param

Heaven was established as the residence of the *devatās,* Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

|| 11.24.13 ||

adho ’surāṇāṁ nāgānāṁ

bhūmer oko ’sṛjat prabhuḥ

tri-lokyāṁ gatayaḥ sarvāḥ

karmaṇāṁ tri-guṇātmanām

Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged according to *karma* in the three *guṇas.*

The places are allotted according to *karma.*

|| 11.24.14 ||

yogasya tapasaś caiva

nyāsasya gatayo ’malāḥ

mahar janas tapaḥ satyaṁ

bhakti-yogasya mad-gatiḥ

By mystic *yoga,* great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by *bhakti-yoga*, one achieves my abode.

By *aṣṭāṅga-yoga,* austerity, and *jñāna (nyāsasya)*, one attains the four destinations including Satyaloka. Those who are beyond the *guṇas* practicing *bhakti-yoga*, devoid of *guṇas,* attain Vaikuṇṭha, which is beyond the *guṇas.*

|| 11.24.15 ||

mayā kālātmanā dhātrā

karma-yuktam idaṁ jagat

guṇa-pravāha etasminn

unmajjati nimajjati

This world, endowed with *karma,* has been arranged by me, the Supreme Lord acting as the force of time. Thus one sometimes rises up to Satyaloka and then sinks down to take birth as a plant.

All the destinations made of the *guṇas* are temporary. This universe is created by me, the Supreme Lord (*dhātrā*), in the form of my *kāla-śakti,* giving results of *karma.* One rises up in *saṁsāra (gunā-pravāhe)* to Satyaloka and again sinks down to low destinations like plants.

|| 11.24.16 ||

aṇur bṛhat kṛśaḥ sthūlo

yo yo bhāvaḥ prasidhyati

sarvo ’py ubhaya-saṁyuktaḥ

prakṛtyā puruṣeṇa ca

Whatever products exist within this world—small or big, thin or fat—all are a combination matter and the soul.

The cause pervades the effects. The bodies arising as effects or products (*bhāvāḥ*) are all endowed with *prakṛti* and *jīva.*

|| 11.24.17 ||

yas tu yasyādir antaś ca

sa vai madhyaṁ ca tasya san

vikāro vyavahārārtho

yathā taijasa-pārthivāḥ

The cause of the effect which remains after destruction of the effect also exists in the middle period. The transformed object is real, just as golden earrings or earthen pots are real effects of gold and earth.

How the effect is pervaded by the cause is illustrated. The cause (*ādiḥ*) of the effect, which remains after the destruction of the effect, remains in the middle period as well. Previously there existed the unmodified cause. Later, by change, an effect arose. The effect is not different from the cause. Though it seems that the effect is therefore false, and the falsity reflects on the cause, both the effect and the cause are actually real. Because of this, the transformation, the effect, is an object that can be used. Thus it is a real object. Golden earrings and necklaces, arising as effects of gold, and dishes arising as effects of earth element, are real and used in daily life.

|| 11.24.18 ||

yad upādāya pūrvas tu

bhāvo vikurute ’param

ādir anto yadā yasya

tat satyam abhidhīyate

Accepting its causal nature, the previous condition transforms into another condition. Since the cause exists in the beginning and end it is called real.

Thought both cause and effect are real, *satya* refers to the cause in statements like *mṛttikety eva satyam*: earth is the cause. Using a substance, the previous condition creates a second condition. That previous condition is real. Earth, as an indirect cause, creates a pot. The earth is real. What remains in the beginning and in the end is called real or *satya.* The earth as cause relates with the pot. The pot related to the earth is also real. *Prakṛti,* the final cause, is thus real. Because the effect arises from the real cause, both cause and effect are real. That is called *satya.* Thus the Lord has called the cause real. This is the position of *sat-kārya-vāda.* To show this philosophy, it is thus stated that the cause is "called" real, rather than the cause " is" real. In other explanations in this chapter the *māyāvāda* interpretation of reality is shown to be meaningless since everyone understands the qualities of cause and effect.

|| 11.24.19 ||

prakṛtir yasyopādānam

ādhāraḥ puruṣaḥ paraḥ

sato 'bhivyañjakaḥ kālo

brahma tat tritayaṁ tv aham

***Prakṛti* is the material cause, the *puruṣa* is the foundational cause. Time, the indirect cause, is the agitator of *prakṛti.* I am all three.**

How is the Supreme Lord the highest cause? *Prakṛti* is famous as the material cause (*upādāna*) of the effect, the universe. The *puruṣa* (Supreme Lord) is the *adhiṣṭhāna-kāraṇa,* the foundational cause *(ādhāraḥ),* according to some. Time is the indirect cause (*nimitta*), agitating the *guṇas.* I, as Brahman, am all of these three, since *prakṛti* is my *śakti,* the *puruṣa* is my *aṁśa,* and time is my form of action. Because *prakṛti* is the material cause, I am the material of the universe. But though matter undergoes change, I do not. Though *prakṛti* is my *śakti,* it is not my *svarūpa-śakti* but my external energy. I am famous in scriptures as being beyond *māyā* in my *svarūpā.*

|| 11.24.20 ||

sargaḥ pravartate tāvat

paurvāparyeṇa nityaśaḥ

mahān guṇa-visargārthaḥ

sthity-anto yāvad īkṣaṇam

As long as the Supreme Lord continues to glance upon *prakṛti,* the vast material world continues to exist during the period of maintenance, perpetually manifesting through continuous generations for *jīvas'* enjoyment in various bodies.

How long does the creation last? It lasts for the period of maintenance. The multifarious creation with unbroken continuity of generations (*paurvāparyena*) for the enjoyment of the *jīva (arthaḥ*) through creation of various bodies (*guṇa-visarga*) lasts till the end of maintenance or protection by the Lord. When is that end? It lasts as long as the Lord glances, as long as he is desires to protect it.

|| 11.24.21 ||

virāṇ mayāsādyamāno

loka-kalpa-vikalpakaḥ

pañcatvāya viśeṣāya

kalpate bhuvanaiḥ saha

The visible universe composed of various species and their subdivisions along with various worlds and pervaded by me as time then becomes suitable for destruction.

What happens after that? Destruction is then described. I pervade the universal globe (*virāṭ*) by my form as time. The universe has a general arrangement of planets or species (*loka*) and specialized creation as well. This becomes fit for divisions (*viśeṣāya*) into five elements (*pañcatvāya*). This means the universe comes suitable for destruction.

|| 11.24.22-27 ||

anne pralīyate martyam

annaṁ dhānāsu līyate

dhānā bhūmau pralīyante

bhūmir gandhe pralīyate

apsu pralīyate gandha

āpaś ca sva-guṇe rase

līyate jyotiṣi raso

jyotī rūpe pralīyate

rūpaṁ vāyau sa ca sparśe

līyate so ’pi cāmbare

ambaraṁ śabda-tan-mātra

indriyāṇi sva-yoniṣu

yonir vaikārike saumya

līyate manasīśvare

śabdo bhūtādim apyeti

bhūtādir mahati prabhuḥ

sa līyate mahān sveṣu

guṇesu guṇa-vattamaḥ

te ’vyakte sampralīyante

tat kāle līyate ’vyaye

kālo māyā-maye jīve

jīva ātmani mayy aje

ātmā kevala ātma-stho

vikalpāpāya-lakṣaṇaḥ

At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its *tan-mātra*, fragrance. Fragrance merges into water, and water further merges into its *tan-mātra*, taste. That taste merges into fire, which merges into form. Form merges into air, and air merges into touch. Touch merges into ether. Ether finally merges into sound. The senses all merge into their own origins, the presiding *devatās,* and they, O gentle Uddhava, merge into the controlling mind, which itself merges into *ahaṅkāra* in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into *mahat-tattva.* The *mahat-tattva,* possessing qualities, dissolves into the *guṇas.* These *guṇas* then merge into the unmanifest *prakṛti* in due time. Time merges into the *jīva* covered by *māyā.* The *jīva* is embraced

by me, Paramātmā, the unborn, who remains alone, without covering, from whom creation and annihilation are manifested.

Śruti says:

tasmād vā etasmād ātmana ākāśaḥ saṁbhūtaḥ | ākāśād vāyuḥ | vāyor agniḥ | agner āpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annāt puruṣaḥ

From *prakṛti* arose ether, from ether arose air. From air arose fire. From fire arose water. From water arose earth. From earth arose plants. From plants arose food. From food arose man. *Taittirīya Upanisad* 2.1

The destruction is now described in the reverse order to the creation. The body merges into food which nourishes it. The body merges after a hundred years or less. Then the food merges into its seeds, since all food is destructible. Seeds merge in the earth. Earth merges into fragrance. Dried by the *saṁvartk*a fire and burned by the fire from the mouth of Saṅkārṣaṇa, earth remains only as fragrance. The senses merge into their origin, *ahaṅkāra* in *rajas.* Why does *rajas ahaṅkāra* merge into the mind, an effect of *ahaṅkāra* in *sattva*? *Ahaṅkaṛa* in *rajas* is made of knowledge and action and takes the form of the knowledge senses and action senses. The mind however is the controller (*īśvare*) of the knowledge and action senses. Thus it is said that the *ahaṅkāra* of *rajas* merges in the mind. Ether (*ambaram*) merges into sound *tan-mātra*. Sound merges into *ahaṅkāra* in *tamas (bhūtādiḥ). Tamas ahaṅkāra* and *sattva ahaṅkāra* merges into *mahat-tattva.*

Mahat-tattva along with *sūtra* merge into the *guṇas.* The *guṇas* merge into *prakṛti.* When the *guṇas* give up their agitation they merge in *prakṛti. Prakṛti* is a state of the *guṇas* in equilibrium. The verse seems to say that *prakṛti* merges in time, but *prakṛti* cannot be destroyed for it is said:

na tasya kālāvayavaiḥ pariṇāmādayo guṇāḥ

anādy anantam avyaktaṁ nityaṁ kāraṇam avyayam

That *prakṛti* is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe. SB 12.4.19

In the description of destruction told by Antarikṣa in the story of Jāyanteya,[30] destruction of *prakṛti* is not mentioned (SB 11.3.15). This is summarized later:

[30] The nine Yogendras were the sons of Ṛṣabha and Jayantī. Thus they are called Jāyanteya.

layaḥ prākṛtiko hy eṣa puruṣāvyaktayor yadā

śaktayaḥ sampralīyante vivaśāḥ kāla-vidrutāḥ

The annihilation is called *prākṛtika* when the energies belonging to the Supreme Lord and *prakṛti*, disassembled by the force of time, merge together totally. SB 12.4.22

The sentence then means simply "At that time (*kale*) the *guṇas* merge into *prakṛti (avyakte)."* Material, conventional time which has been created (not the time element) merges in the *jīva* covered by *māyā (māyā-maye)*, which is indestructible *(avyaye).* The *jīv*a should not lose his *svarūpa* and merge like the other elements since he eternally exists as the *taṭastha-śakti*. Though it says that the *jīva "*merges" into Paramātmā, this means that the *jīva* with his undestroyed *svarūpa* is embraced by Paramātmā. Paramātmā remains without any *upādhis (ātmā-sthaḥ)* from whom it is seen that creation and destruction of the universe arises.

|| 11.24.28 ||

evam anvīkṣamāṇasya

kathaṁ vaikalpiko bhramaḥ

manaso hṛdi tiṣṭheta

vyomnīvārkodaye tamaḥ

Just as the rising sun removes the darkness of the sky, how can false identity with the body remain in the heart of a person who searches out the truth?

How can the error of the mind in terms of identifying with the body remain, after developing discrimination of *ātmā* and body by Sāṅkhya, and understanding the body is not the self?

|| 11.24.29 ||

eṣa sāṅkhya-vidhiḥ proktaḥ

saṁśaya-granthi-bhedanaḥ

pratilomānulomābhyāṁ

parāvara-dṛśa mayā

Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāṅkhya, which destroys the illusion of doubt by analysis of creation and annihilation.

Thus ends the commentary on the Twenty-fourth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-five

The Guṇas and Beyond

|| 11.25.1 ||

śrī-bhagavān uvāca

guṇānām asammiśrāṇāṁ

pumān yena yathā bhavet

tan me puruṣa-varyedam

upadhāraya śaṁsataḥ

The Supreme Lord said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual *guṇas* in their unmixed forms*.*

In the Twenty-fifth Chapter, the functions of the *guṇas* and various objects affected by the *guṇas,* as well as objects beyond the *guṇas* are described in sequence.

The functions of the three *guṇas* are described because as long as one does not conquer the actions of the three *guṇas* one remains identifying with the body even if one can distinguish the body from the *ātmā* by Sāṅkhya. The *guṇas* are mixed but I will describe the *guṇas* not mixed with each other. Please understand as I speak (*śaṁsataḥ*) how a person is affected by each *guṇa.*

|| 11.25.2 ||

śamo damas titikṣekṣā

tapaḥ satyaṁ dayā smṛtiḥ

tuṣṭis tyāgo ’spṛhā śraddhā

hrīr dayādiḥ sva-nirvṛtiḥ

Control of the mind, sense control, tolerance, discrimination, austerity, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, renunciation, detachment, faith, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness.

The qualities of *sattva* are described. *Īkṣā* means discrimination. *Aspṛhā* means detachment. The second use of *daya* in verse 2 means charity. *Ādi* refers to simplicity and modesty. *Sva-nivṛtiḥ* means happiness from the self.

|| 11.25.3 ||

kāma īhā madas tṛṣṇā

stambha āśīr bhidā sukham

madotsāho yaśaḥ-prītir

hāsyaṁ vīryaṁ balodyamaḥ

Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one’s own prowess and justifying one’s actions by one’s strength are qualities of the mode of passion.

The qualities of *rajas* are described. *Īhā* means endeavor. *Stambhaḥ* means pride. *Āśīḥ* means praying to *devatās* for wealth and other material benefits. *Bhidā* means thinking oneself different from others. *Sukham* means material enjoyment. *Madosāhaḥ* means eagerness to fight because of pride. *Yaśah-prītiḥ* means fond of being praised. *Hāsyam* means deriding others. *Vīryam* means showing power. *Balodyamaḥ* means endeavoring by using physical strength. A person in *sattva* endeavors using logical judgment.

|| 11.25.4 ||

krodho lobho ’nṛtaṁ hiṁsā

yācñā dambhaḥ klamaḥ kaliḥ

śoka-mohau viṣādārtī

nidrāśā bhīr anudyamaḥ

Anger, greed, lying, violence, living as a parasite, false show of *dharma*, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance

The qualities of *tamas* are described. *Dambhaḥ* means pretending to practice *dharma*. *Āśā* means expecting that others will give things.

|| 11.25.5 ||

sattvasya rajasaś caitās

tamasaś cānupūrvaśaḥ

vṛttayo varṇita-prāyāḥ

sannipātam atho śṛṇu

The qualities of *sattva, rajas* and *tamas* have been generally described. Now please hear about the mixture of these three modes.

Varṇita-prāyāḥ means there are other qualities as well and these will be described. Or, though other qualities are not clearly mentioned, they are also included.

|| 11.25.6 ||

sannipātas tv aham iti

mamety uddhava yā matiḥ

vyavahāraḥ sannipāto

mano-mātrendriyāsubhiḥ

O Uddhava! Mixture of the *gunas* is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on mixture of the *guṇas.*

The conception of I and mine is a mixture of the *guṇas.* Action using the mind, sense objects, senses and life airs is also a mixture of the *guṇas.* When control of the mind, lust or anger becomes strong, then the person becomes control of the mind personified, or lust personified or anger personified. Ordinary activities of ordinary men, based on I and mine, are not accomplished by the *jīva* alone, since the *jīva* is never free of I and mine spontaneously, and has no trace of discrimination to think of what is proper or improper when blinded by lust or anger, with the conception of "I am so and so and this is my son." Thus actions are accomplished using the mind, senses, sense objects and life airs in conjunction with *sattva, rajas* and *tamas*.

|| 11.25.7 ||

dharme cārthe ca kāme ca

yadāsau pariniṣṭhitaḥ

guṇānāṁ sannikarṣo 'yaṁ

śraddhā-rati-dhanāvahaḥ

When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display a mixture of the *guṇas.*

When a person becomes fixed in *dharma, artha* or *kāma*, there is a mixture of *sattva*, *rajas* and *tamas.* A person fixed in *dharma* develops faith in *dharma*, and finally attains *dharma*. A person fixed in *kāma* attains enjoyment. A person fixed in *artha* attains wealth.

|| 11.25.8 ||

pravṛtti-lakṣaṇe niṣṭhā

pumān yarhi gṛhāśrame

sva-dharme cānu tiṣṭheta

guṇānāṁ samitir hi sā

When a man desires sense gratification, because of being attached to family life, and when he consequently becomes established in religious and occupational duties, a mixture of the *guṇas* appears since that *dharma* is mixed with *sattva, rajas* and *tamas.*

Contact with the *guṇas* is again explained. When a person is fixed in *kāmya-dharma* and becomes fixed in household life, and is constantly performing daily and periodic duties, a mixture of the *guṇas* takes place because (*hi*) that *dharma* is mixed with *rajas, tamas* and *sattva.*

|| 11.25.9 ||

puruṣaṁ sattva-saṁyuktam

anumīyāc chamādibhiḥ

kāmādibhī rajo-yuktaṁ

krodhādyais tamasā yutam

A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

Having shown that the *guṇas* appear unmixed and mixed, the Lord now shows how *guṇas* are labeled by predominance of a *guṇa,* since names are given by predominance of a certain quality. This is explained in three verses.

|| 11.25.10 ||

yadā bhajati māṁ bhaktyā

nirapekṣaḥ sva-karmabhiḥ

taṁ sattva-prakṛtiṁ vidyāt

puruṣaṁ striyam eva vā

Any person, whether man or woman, who worships me with devotion by offering his or her prescribed duties to me without material attachment, is understood to be situated in goodness.

Two verses explain how *bhakti* by persons in the *guṇas* becomes covered by the *guṇas.*

|| 11.25.11 ||

yadā āśiṣa āśāsya

māṁ bhajeta sva-karmabhiḥ

taṁ rajaḥ-prakṛtiṁ vidyāt

hiṁsām āśāsya tāmasam

When a person worships me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships with the desire to commit violence against others is in ignorance.

Hiṁsām means killing enemies etc.

|| 11.25.12 ||

sattvaṁ rajas tama iti

guṇā jīvasya naiva me

citta-jā yais tu bhūtānāṁ

sajjamāno nibadhyate

The three modes of material nature—goodness, passion and ignorance—influence the living entity but not me. Manifesting within the minds of all beings, they induce the living entity to become attached to material bodies and to become bound up.

"Since you take up the *guṇas* without discrimination in your actions of creation, maintenance and destruction, why should you be served by the *jīva*?" The *guṇas* bind the *jīva* and not me. Why? The *guṇa* appear in the mind, which is a covering in all beings (*bhūtānām*). The genitive case has a locative meaning in the word *bhūtānām.* The *jīva*, attached to the body and related things, becomes bound. However I am not attached. Though I carry out creation and destruction by regulating the *guṇas*, I am eternally free of them. This is the big difference between us.

|| 11.25.13 ||

yadetarau jayet sattvaṁ

bhāsvaraṁ viśadaṁ śivam

tadā sukhena yujyeta

dharma-jñānādibhiḥ pumān

When the mode of goodness, which is revealing, pure and peaceful, predominates over passion and ignorance, a man becomes endowed with knowledge, virtue, happiness and other good qualities.

The *guṇas* in the *jīva* predominate over each other and the *jīva* then attains corresponding qualities. This is explained in three verses. When *sattva,* which is revealing or enlightening in nature (*bhāsvaram*), pure and peaceful (*śivam*) conquers *rajas* and *tamas* (*itarau*), a person becomes endowed with knowledge (revelation), *dharma* (purity) and happiness (peace). *Ādibhiḥ* means other qualities like control of the senses and mind.

|| 11.25.14 ||

yadā jayet tamaḥ sattvaṁ

rajaḥ saṅgaṁ bhidā calam

tadā duḥkhena yujyeta

karmaṇā yaśasā śriyā

When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man desires fame and fortune, suffers, and becomes active.

When *rajas*, which is a cause of attachment, distinctions, and action, conquers *tamas* and *sattva,* a person becomes endowed with desires for fame and wealth (from attachment), suffering (from making distinctions), and action (from the active nature of *rajas*).

|| 11.25.15 ||

yadā jayed rajaḥ sattvaṁ

tamo mūḍhaṁ layaṁ jaḍam

yujyeta śoka-mohābhyāṁ

nidrayā hiṁsayāśayā

When *tamas*, with qualities of lack of discrimination, obscuration and lack of endeavor, conquers *rajas* and *sattva*, a person becomes endowed with lamentation, illusion, violence, sleep and empty aspirations.

When *tamas,* which has no discrimination, which obscures *(layam)* and is devoid of endeavor, conquers *rajas* and *sattva*, a person becomes endowed with lamentation, illusion and violence (from lack of discrimination), with sleep (from its obscuring nature) and vain hopes (from lack of endeavor). From later explanations it should be understood that these respective times also become endowed with these qualities. When all three *guṇas* are conquered by *bhakti*, one becomes endowed with the bliss of *prema.* This statement should also be placed here following the pattern of later statements in the chapter.

|| 11.25.16 ||

yadā cittaṁ prasīdeta

indriyāṇāṁ ca nirvṛtiḥ

dehe ’bhayaṁ mano-’saṅgaṁ

tat sattvaṁ viddhi mat-padam

When consciousness becomes clear, when the senses are detached from matter, when one experiences fearlessness within the material body and when one has detachment from the material mind, you should understand this situation to be the predominance of *sattva*, in which state one performs actions to attain me.

Thus when a particular *guṇa* increase, the other two are suppressed. By what conditions does a certain *guṇa* increase? This is explained in three verses. When consciousness becomes pure, the senses are without agitation, and one is unattached to the mind, then *sattva* increases. In that state one performs activities to attain me.

|| 11.25.17 ||

vikurvan kriyayā cā-dhīr

anivṛttiś ca cetasām

gātrāsvāsthyaṁ mano bhrāntaṁ

raja etair niśāmaya

You should discern the mode of passion by its symptoms—the agitation of the intelligence because of objects nearby, material thirst in the intelligence and senses, an unhealthy condition of the action senses, and a confused mind.

When even one's intelligence is agitated by the approach of various objects (*kriyayā vikurvan*) and intelligence and the senses are filled with thirst for objects, know that *rajas* has increased.

|| 11.25.18 ||

sīdac cittaṁ vilīyeta

cetaso grahaṇe 'kṣamam

mano naṣṭaṁ tamo glānis

tamas tad upadhāraya

When one's consciousness becomes bewildered and fails to function, when one is not aware of objects, when the mind fails to decide, and when ignorance and despair are prominent, understand that *tamas* has become predominant.

When consciousness becomes bewildered and insensitive (*vilīyeta*), because of inability to perceive objects—unawareness because of low consciousness, when the mind fails to make decisions, and there is ignorance and despair, understand that *tamas* has become dominant. When all three *guṇas* are defeated by *bhakti,* understand that one is beyond the *guṇas.* This should be understood**.**

|| 11.25.19 ||

edhamāne guṇe sattve

devānāṁ balam edhate

asurāṇāṁ ca rajasi

tamasy uddhava rakṣasām

With the increase of the mode of goodness, the strength of the *devatās* similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the Rākṣasas increases.

Just as the *devatās,* demons and Rakṣasas increase with increase of *sattva, rajas* or *tamas*, so when the natures of detachment, attachment and bewilderment in the senses of the individual bodies increase the presence of *devatās,* demons and Rakṣasas should be understood. When one transcends the *guṇas* by *bhakti,* the strength of the devotees increases.

|| 11.25.20 ||

sattvāj jāgaraṇaṁ vidyād

rajasā svapnam ādiśet

prasvāpaṁ tamasā jantos

turīyaṁ triṣu santatam

It should be understood that wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness extends over the other three.

What states of being do the *guṇas* produce? That is answered in this verse. The state beyond the *guṇas* is described. The fourth state extends over the other three states in the form of one *ātmā.* .

|| 11.25.21 ||

upary upari gacchanti

sattvena brāhmaṇā janāḥ

tamasādho 'dha ā-mukhyād

rajasāntara-cāriṇaḥ

Brahminical persons are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one is born as plant life. And by the mode of passion one continues transmigrating through human bodies.

Another reading instead of *upari upari* is *ābrahmaṇo janā*: they go up to Brahmaloka by *sattva.* They go down to plant life (*āmukhyāt*) by *tamas.* They become humans (*antara-cāriṇaḥ*) by *rajas.* By *nirguṇa-bhakti* they go to Vaikuṇṭha.

|| 11.25.22 ||

sattve pralīnāḥ svar yānti

nara-lokaṁ rajo-layāḥ

tamo-layās tu nirayaṁ

yānti mām eva nirguṇāḥ

Those who leave this world in *sattva* go to the heavenly planets, those who pass away in *rajas* remain in the world of human beings, and those dying in *tamas* must go to hell. But those who are free from the influence of all modes of nature come to me, even while living.

The results attained by the *guṇas* present at the time of leaving the body are described. Whatever *guṇa* is strong at that time, that *guṇa* becomes particularly visible in the destination. Thus when people die with strong *sattv*a, they go to Svarga. When *rajas* is strong at the time of death (*rajo-layāḥ*) they are born as humans. When they die with strong *tamas,* they go to hell. The word *laya* or dying is not used for those beyond the *guṇas.* Even while living, without dying, those who are beyond the *guṇas* because of *bhakti* to me attain me.

|| 11.25.23 ||

mad-arpaṇaṁ niṣphalaṁ vā

sāttvikaṁ nija-karma tat

rājasaṁ phala-saṅkalpaṁ

hiṁsā-prāyādi tāmasam

Prescribed duties performed as an offering to me, without consideration of the fruit, is considered to be in *sattva.* Prescribed actions performed with a desire to enjoy the results but offered to me is in *rajas.* And work impelled by violence and envy is in *tamas.*

He who performs prescribed duties which are offered to me is in *sattva.* Nārada has said:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam |

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitaṁ karma yad apy akāraṇam ||

Even the stage of *jñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord? SB 1.5.12

Thus, any *karma* prescribed in *dharma-śāstra,* if not offered to the Lord, is useless. That statement should be considered in the present verse. The daily duties should be offered to me. Even *kāmya-karmas,* without desire for material results, should be offered to me. These actions are in *sattva. Kāmya-karmas,* with a desire for results, but offered to me, are in *rajas.* Activities mentioned in irreligious scriptures with an aim to commit violence are in *tamas.* The word *ādi* indicates acts done with pride or envy. Pure worship with hearing and chanting is beyond the *guṇas.*

|| 11.25.24 ||

kaivalyaṁ sāttvikaṁ jñānaṁ

rajo vaikalpikaṁ ca yat

prākṛtaṁ tāmasaṁ jñānaṁ

man-niṣṭhaṁ nirguṇaṁ smṛtam

Knowledge concerning the *jīva* apart from the body is in *sattva.* Knowledge with various options of doubt is in *rajas*. Knowledge of material life is in *tamas.* Knowledge concerning me, however, is understood to be beyond the *guṇas*.

Now four types of knowledge and other items with *guṇas* and without *guṇas* are described in sequence. Knowledge concerning the *jīva* apart from the body is in *sattva.* Knowledge with doubt is in *rajas.* "This may be real or unreal. The *jīva* may be eternal or subject to birth." Knowledge of material life such as eating or playing is in *tamas*. Knowledge concerning me is beyond the *guṇas.*

|| 11.25.25 ||

vanaṁ tu sāttviko vāso

grāmo rājasa ucyate

tāmasaṁ dyūta-sadanaṁ

man-niketaṁ tu nirguṇam

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is beyond the *guṇas.*

The residence of the Lord is beyond the *guṇas* because it is his place of appearance. This is the comment of Śrīdhara Svāmī. The Lord's abode is beyond the *guṇas* because it is glorious in relation to the Lord. That is Jīva Gosvāmī's explanation.

|| 11.25.26 ||

sāttvikaḥ kārako 'saṅgī

rāgāndho rājasaḥ smṛtaḥ

tāmasaḥ smṛti-vibhraṣṭo

nirguṇo mad-apāśrayaḥ

A performer of action free of attachment is in *sattva*, a performer of action overcome by sense objects is in *rajas*, and a performer of action who is devoid of inquiry is in *tamas.* But a performer of action who has taken shelter of me alone is beyond the *guṇas.*

A doer who is unattached is in *sattva.* A doer who is blind with attachment, overcome by sense objects, is in r*ajas*. A doer devoid of inquiry is in *tamas*. The devotee surrendered only to me is beyond the *guṇas.*

|| 11.25.27 ||

sāttviky ādhyātmikī śraddhā

karma-śraddhā tu rājasī

tāmasy adharme yā śraddhā

mat-sevāyāṁ tu nirguṇā

Faith in *ātmā* is in *sattva*, faith in prescribed *karma* is in *rajas*, faith in irreligious activities is in *tamas,* but faith in my devotional service is beyond the *guṇas.*

|| 11.25.28 ||

pathyaṁ pūtam anāyastam

āhāryaṁ sāttvikaṁ smṛtam

rājasaṁ cendriya-preṣṭhaṁ

tāmasaṁ cārti-dāśuci

Food that is wholesome, pure and obtained without difficulty is in *sattva,* food that gives immediate pleasure to the senses is in *rajas,* and food that is unclean and causes distress is in *tamas*. Food offered to me is beyond the *guṇas.*

Anāyastam means "attained without effort." The word *ca* indicates that food offered to me is beyond the *guṇas.*

|| 11.25.29 ||

sāttvikaṁ sukham ātmotthaṁ

viṣayotthaṁ tu rājasam

tāmasaṁ moha-dainyotthaṁ

nirguṇaṁ mad-apāśrayam

Happiness arising from knowledge of *ātmā* is in *sattva,* happiness arising from sense objects is in *rajas* and happiness arising from delusion and degradation is in *tamas.* But that happiness arising from activities related to me is beyond the *guṇas.*

Happiness arising from knowledge of tat, *ātmā*, is in *sattva.* Happiness arising from chanting about me is beyond the *guṇas.*

|| 11.25.30 ||

dravyaṁ deśaḥ phalaṁ kālo

jñānaṁ karma ca kārakaḥ

śraddhāvasthākṛtir niṣṭhā

trai-guṇyaḥ sarva eva hi

Therefore food, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three *guṇas.*

Summarizing the topic, the Lord says that among all the things in the *guṇas* and beyond the *guṇas,* those things in the *guṇa*s are causes of *saṁsāra* for the *jīva.* This is expressed in two and a half verses. Substance (food) was mentioned in verse 28. Place was described in verse 25. Results (happiness) were described in verse 29. Time was described in verse 13-15. Knowledge was described in verse 24. Action was described in verse 23. Performers of action were described in verse 26. Faith was described in verse 27. States of consciousness were described in verse 20.

Types of bodies were described in verse 22. Position (*niṣṭhā*) was described in verse 22. All these states are related to the three *guṇas. Trai-guṇyaḥ* means "related to the *guṇas*."

|| 11.25.31 ||

sarve guṇa-mayā bhāvāḥ

puruṣāvyakta-dhiṣṭhitāḥ

dṛṣṭaṁ śrutaṁ anudhyātaṁ

buddhyā vā puruṣarṣabha

O best of human beings! All states of material being related to the interaction of the *jīva* and *prakṛti*, whether seen, heard of or only inferred by intelligence, are without exception constituted of the *guṇas.*

Not only that, but all states based on the *jīva* and *prakṛti,* seen, heard about or inferred by intelligence, are related to the *guṇas.*

|| 11.25.32 ||

etāḥ saṁsṛtayaḥ puṁso

guṇa-karma-nibandhanāḥ

yeneme nirjitāḥ saumya

guṇā jīvena citta-jāḥ

bhakti-yogena man-niṣṭho

mad-bhāvāya prapadyate

O gentle Uddhava, all these items related to the *guṇas* and *karma* are causes of *saṁsāra.* The living entity conquers these *guṇas*, manifested from the mind, by *bhakti-yoga.* Dedicated only to me, he surrenders and attains a loving relation to me.

These are causes of *saṁsāra (saṁsṛtayaḥ*) for the *jīva.* Knowledge and other items are causes of *saṁsāra.* Śrīdhara Svāmī however says that *saṁṣrtayaḥ* means that the items are caused by *saṁsāra*. These *guṇas* are conquered by means of *bhakti-yoga,* performed by the *jīva.* That person, dedicated to me (*mat-niṣṭhaḥ*), who is beyond the *guṇas*, surrenders to me for attaining *sārūpya* or for attaining *dāsya, sakhya* and other *bhāvas* for me (*mad-bhāvāya*). It has already been said that the devotee is beyond the *guṇas* and attains the Lord. *Yānti mām eva nirguṇāḥ*: the devotees, beyond the *guṇas* attain me. (SB 11.25.22) *Nirguṇo mad-apāśrayaḥ:* a performer of action who has taken shelter of me alone is beyond the *guṇas. (*SB 11.25.26)

lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam

ahaituky avyavahitā yā bhaktiḥ puruṣottame

It is said that quality of *bhakti* beyond the *guṇas* is that it is devoid of other results other than *bhakti* and is unobstructed by other processes. SB 3.29.12

By this statement and the present verse which states that by *bhakti* one conquers the *guṇas,* it is understood that *bhakti* is beyond the *guṇas.* The ingredients used in deity worship in *bhakti*, such as incense, flowers, fragrance, lamp, umbrella and *cāmara*, are all beyond the *guṇas.* It has also been stated that the faith of the devotees is beyond the *guṇas*. It is understood from the Lord that anything related to *bhakti* is beyond the *guṇas.*

|| 11.25.33 ||

tasmād deham imaṁ labdhvā

jñāna-vijñāna-sambhavam

guṇa-saṅgaṁ vinirdhūya

māṁ bhajantu vicakṣaṇāḥ

Therefore, having achieved this human form of life, which allows one to develop knowledge and realization through *bhakti,* those who are intelligent should free themselves from all contamination of the *guṇas* and worship me.

Having attained the human body *(imam deham),* which produces knowledge and realization arising from *bhakti*, the intelligent people should become free of association of the *guṇas* and worship me.

|| 11.25.34 ||

niḥsaṅgo māṁ bhajed vidvān

apramatto jitendriyaḥ

rajas tamaś cābhijayet

sattva-saṁsevayā muniḥ

A wise sage, free from all material association and alert, should subdue his senses and worship me. He should conquer *rajas* and t*amas* by engaging himself only with things in *sattva.*

The Lord teaches the method of pure worship. One should be devoid of *jñāna* and *karma (niḥsaṅgaḥ).* "Faith in service to you is beyond the *guṇas.* Faith in *ātmā* is in *sattva-guṇa.* Faith in prescribed *karmas* is in *rajas.* Faith in *adharma* is in *tamas*. Happiness arising from *bhakti* to you is beyond the *guṇas.* Happiness arising from *ātmā*, sense objects and illusion is in *sattva, rajas* and *tamas.* All these things are either in the *guṇas* or without *guṇas.* What should a person who worships you do in the beginning?" This verse answers. It has been said that if he is endowed with *bhakti* alone, then he will conquer the three *gunas* by *bhakti* alone. That was already stated in verse 32. If he has a predominance of *bhakti* with some mixture of other elements (such as *jñāna*), then there is another method for conquering the three *guṇas.* That is stated in this verse. He engages in *sattva* to conquer *rajas* and *tamas.* It has been previously stated:

sāttvikāny eva seveta pumān sattva-vivṛddhaye

tato dharmas tato jñāna yāvat smṛtir apohanam

Until one realizes *ātmā* and destroys the *guṇas*, and the gross and subtle bodies, one must use *sattvika* items to increase *sattva*, which increase *dharma,* and then gives rise to *jñāna.* SB 11.13.6

|| 11.25.35 ||

sattvaṁ cābhijayed yukto

nairapekṣyeṇa śānta-dhīḥ

sampadyate guṇair mukto

jīvo jīvaṁ vihāya mām

Then, being fixed in devotional service, the sage should also conquer *sattva* by indifference toward it, arising from *bhakti.* Thus pacified within his mind, the *jīva,* freed from the *guṇas,* giving up the subtle body, attains me.

He should conquer s*attva* by indifference to it, arising from *bhakti.* He attains me, giving up the subtle body (*jīvam*).

|| 11.25.36 ||

jīvo jīva-vinirmukto

guṇaiś cāśaya-sambhavaiḥ

mayaiva brahmaṇā pūrṇo

na bahir nāntaraś caret

Freed from the subtle body and from the qualities arising in his mind, the j*īva* becomes completely satisfied with me, the Brahman. He no longer searches for enjoyment in the external sense objects, nor does he experience internal emotions like lamentation.

Devoid of subtle body and qualities like lust arising in the *antaḥkaraṇa,* he does not enjoy externally objects of the senses such as material sound and internally emotions like lamentation and illusion.

Thus ends the commentary on the Twenty-fifth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-six

The Song of Purūravā

|| 11.26.1 ||

śrī-bhagavān uvāca

mal-lakṣaṇam imaṁ kāyaṁ

labdhvā mad-dharma āsthitaḥ

ānandaṁ paramātmānam

ātma-sthaṁ samupaiti mām

The Supreme Lord said: Having achieved this human form of life, which affords one the opportunity to realize me, and being situated in my devotional service, one can achieve me, a form of complete bliss, residing within the heart.

In the Twenty-sixth Chapter, Kṛṣṇa informs Uddhava that association with women causes bewilderment and association with devotees causes enlightenment, by telling the story of Aila. In the last chapter, the Lord said *niḥsaṅgo māṁ bhajed vidvān apramatto jitendriyaḥ:* without bad association, being attentive, with controlled senses, the wise man should worship me. (SB 11.25.34) It is said that the wise man contemplating his means of success, also contemplates the obstacles to success. Thus, associaton with women is a great obstacle. In order to say that even the person liberated in this body should fear association with women, he describes in two verses the condition of the liberated soul which was already mentioned. Having attained a human body in which my *svarūpa* can be realized (*mat lakṣaṇam*), fixing oneself in *bhakti* (*mat dharma*), one attains realization of me, the form of supreme bliss, situated within as the regulator.

|| 11.26.2 ||

guṇa-mayyā jīva-yonyā

vimukto jñāna-niṣṭhayā

guṇeṣu māyā-mātreṣu

dṛśyamāneṣv avastutaḥ

vartamāno ’pi na pumān

yujyate ’vastubhir guṇaiḥ

Freed from the material coverings composed of the *guṇas* and imposed on the *jīva,* by being fixed in knowledge, existing amidst material sense objects but seeing them as insubstantial, a person is not entangled by these insubstantial objects.

Liberated from the *upādhis* or coverings on the j*īva* composed of *guṇas*, a person is not entangled by objects which are insubstantial, though he continues to exist amidst sense objects (*guṇeṣu*) which are material (*māyā-mātreṣu*), which have no relationship with the Supreme Lord. He is not attached like a conditioned *jīva.* Why? He sees those objects to be unreal. He sees only me, Paramātmā.

|| 11.26.3 ||

saṅgaṁ na kuryād asatāṁ

śiśnodara-tṛpāṁ kvacit

tasyānugas tamasy andhe

pataty andhānugāndha-vat

One should never associate with materialists, who are dedicated to gratifying their genitals and bellies. By following even one of them, one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

Being in this condition, he should not associate with materialists. Nothing is as dangerous as that. The qualities of the materialist are described. He takes pleasure in sex and eating. What to speak of associating with many such people, even association with one of them causes fall down.

|| 11.26.4 ||

ailaḥ samrāḍ imāṁ gāthām

agāyata bṛhac-chravāḥ

urvaśī-virahān muhyan

nirviṇṇaḥ śoka-saṁyame

The following song was sung by the famous emperor Purūravā. When deprived of his wife, Urvaśī, he was at first bewildered, but by controlling his lamentation he began to feel detachment.

A history is now related. Aila means Purūravā. First he was bewildered and then at Kurukṣetra he met Urvaśī. Worshipping the *devatās* by fire given by the Gandharvas, he attained her association again on Gandharva-loka. When his lamentation dissipated after enjoyment there, *bhakti, jñāna* and *vairāgya*, which had been covered by obstacles previously, appeared in him. Then he sang this song. The Ninth Canto can be consulted for the story**.**

|| 11.26.5 ||

tyaktvātmānaṁ vrayantīṁ tāṁ

nagna unmatta-van nṛpaḥ

vilapann anvagāj jāye

ghore tiṣṭheti viklavaḥ

When she was leaving him, even though he was naked, he ran after her just like a madman and called out in great distress, "O my wife! O terrible lady! Please stop!"

His previous state of bewilderment is described. "O wife! You are cruel, because you are taking away my life. Please stay!" Lamenting, he followed her.

|| 11.26.6 ||

kāmān atṛpto 'nujuṣan

kṣullakān varṣa-yāminīḥ

na veda yāntīr nāyāntīr

urvaśy-ākṛṣṭa-cetanaḥ

Although for many years Purūravā had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaśī that he did not notice how the nights were coming and going.

The cause of his disturbance is described.

|| 11.26.7 ||

aila uvāca

aho me moha-vistāraḥ

kāma-kaśmala-cetasaḥ

devyā gṛhīta-kaṇṭhasya

nāyuḥ-khaṇḍā ime smṛtāḥ

King Aila said: Alas, just see the extent of my delusion! She held my neck in her grip and my heart became polluted by lust. Thus I had no idea how my life was passing.

My heart griped by lust, my life has been spent up.

|| 11.26.8 ||

nāhaṁ vedābhinirmuktaḥ

sūryo vābhyudito ’muyā

mūṣito varṣa-pūgānāṁ

batāhāni gatāny uta

That lady cheated me so much that I was not aware of the sun’s existence, since I slept while the sun rose and set. Alas, for so many years I passed my days in vain!

His loss of memory is described. When the sun set I was sleeping, and when the sun rose, I was sleeping. I was not aware whether the sun existed or not. *Sūryaḥ* should actually be in the accusative case. The third person of the verb *veda* is poetic license. *Amara-koṣa* says:

supte yasminn astam eti supte yasminn udeti ca |
aṁśumān abhinirmuktābhyuditau ca yathā-kramam ||

Ahinirmukta means a person who sleeps while the sun sets, and *abhyudita* means a person who sleeps while the sun rises.

Why was he unaware? He was cheated by Urvaśi. His discrimination had been stolen by her. *Bata* indicates lamentation. I did not know the days of many years had passed.

|| 11.26.9 ||

aho me ātma-sammoho

yenātmā yoṣitāṁ kṛtaḥ

krīḍā-mṛgaś cakravartī

naradeva-śikhāmaṇiḥ

Alas! Although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, I have become bewildered by my body so much that I have become a pet animal in the hands of women!

I have become bewildered by my body (*ātmā-sammohaḥ*), by which I have become a pet animal of women.

|| 11.26.10 ||

sa-paricchadam ātmānaṁ

hitvā tṛṇam iveśvaram

yāntīṁ striyaṁ cānvagamaṁ

nagna unmatta-vad rudan

Although I was a powerful lord with great opulence, that woman rejected me as if I were no more than an insignificant blade of grass and departed. And still, naked and without shame, I followed her, crying out to her like a madman.

I am just a pet animal because I followed this woman who left after rejecting me like a blade of grass, even though I was a king.

|| 11.26.11||

kutas tasyānubhāvaḥ syāt

teja īśatvam eva vā

yo ’nvagacchaṁ striyaṁ yāntīṁ

skhara-vat pāda-tāḍitaḥ

Where are the great influence, power and sovereignty of a person who runs after that woman who has rejected him like an ass being kicked in the face by his she-ass?

“But you have great influence and power? Why are you so miserable?” Where is that power for the person who pursues a woman who has rejected him?

|| 11.26.12 ||

kiṁ vidyayā kiṁ tapasā

kiṁ tyāgena śrutena vā

kiṁ viviktena maunena

strībhir yasya mano hṛtam

What is the use of education or the practice of austerities, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one’s mind is stolen by a woman?

For a person like me, education and other acts are all useless.

|| 11.26.13 ||

svārthasyākovidaṁ dhiṅ māṁ

mūrkhaṁ paṇḍita-māninam

yo ’ham īśvaratāṁ prāpya

strībhir go-khara-vaj jitaḥ

To hell with me! I am such a fool that I didn’t even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a ruler, I allowed myself to be conquered by women as if I were a bullock or a donkey.

|| 11.26.14 ||

sevato varṣa-pūgān me

urvaśyā adharāsavam

na tṛpyaty ātma-bhūḥ kāmo

vahnir āhutibhir yathā

Even after I had relished the nectar of the lips of Urvaśī for many years, the desires arising in my mind were never satisfied, just as a fire can never be satisfied by the oblations of ghee poured into its flames.

Desires arising in my mind (*ātmā-bhūḥ*) were not satisfied though I enjoyed the sweet lips of Urvaśī for many years.

|| 11.26.15 ||

puṁścalyāpahṛtaṁ cittaṁ

ko nv anyo mocituṁ prabhuḥ

ātmārāmeśvaram ṛte

bhagavantam adhokṣajam

Who but the Supreme Lord, from whom arises sense knowledge and who is the master of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?

“How will I be freed from the taste of her lips and develop distaste?” No one, even an *ātmārāma*, can free the mind of a person delighting in the body. But the master of the *ātmārāmas,* the Supreme Lord, can do this, because he has the greatest powers (*bhagavān*) to free me. From the Lord alone comes sense knowledge (*akṣaja*) which is condemned (*adhaḥ*).

|| 11.26.16 ||

bodhitasyāpi devyā me

sūkta-vākyena durmateḥ

mano-gato mahā-moho

nāpayāty ajitātmanaḥ

Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaśī herself gave me wise counsel with well-spoken words.

“But you illusion could be dissipated by a sense of detachment as taught plentifully by Urvaśī.” That had no effect. My bewilderment still did not go away.

|| 11.26.17 ||

kim etayā no ’pakṛtaṁ

rajjvā vā sarpa-cetasaḥ

draṣṭuḥ svarūpāviduṣo

yo ’haṁ yad ajitendriyaḥ

How can I blame her for my trouble? Since I did not control my senses, I have fallen in illusion, like a person who mistakenly sees a harmless rope as a snake.

I previously said that my discrimination had been stolen by a prostitute. But now I do not blame her. What wicked act has she done to me? None. What harm can a rope do to a person, though he thinks it is a snake? It can do no harm at all. An ignorant person will find fault in the rope. He fears it out of ignorance. Since I have uncontrolled senses, I have lived in this type of illusion.

|| 11.26.18 ||

kvāyaṁ malīmasaḥ kāyo

daurgandhyādy-ātmako ’śuciḥ

kva guṇāḥ saumanasyādyā

hy adhyāso ’vidyayā kṛtaḥ

What is her polluted body, unclean and full of bad odors? What are those attractive features in her, like those of a flower? They are simply a false covering created by illusion.

“But the cause of your bewilderment was the woman with excellent qualities, fragrance and sweetness.” Her qualities were produced by my lack of discrimination. When one considers factually, what is the use of a body so contaminated? What are those excellent qualities, like those of a flower, such as youth and fragrance? I have projected these qualities on her by my illusion.

|| 11.26.19 ||

pitroḥ kiṁ svaṁ nu bhāryāyāḥ

svāmino ’gneḥ śva-gṛdhrayoḥ

kim ātmanaḥ kiṁ suhṛdām

iti yo nāvasīyate

One can never decide to whom the body belongs. Does it belong to one’s parents, to one’s wife, or to one’s employer, to the funeral fire, to the dogs and jackals, to the soul, or to friends?

Even one’s own body is subject to projected qualities arising from lack of discrimination. Does the body belong to one’s parents because they produced it? The word *nu* indicates conjecture. Does it belong to the wife, because she gives it pleasure? Does it belong to the employer because it gives him pleasure? Does it belong to the cremation fire, because it is offered into the fire as an oblation at death? Does it belong to dogs and jackals because they devour it? Does it belong to the soul, since the soul experiences happiness and distress that the body creates? Does it belong to friends who assist it? This cannot be determined.

|| 11.26.20 ||

tasmin kalevare ’medhye

tuccha-niṣṭhe viṣajjate

aho su-bhadraṁ su-nasaṁ

su-smitaṁ ca mukhaṁ striyaḥ

Although a man never definitely ascertains the proprietor of the body, he becomes most attached to that impure body headed toward a lowly destination, yet he thinks, “What an attractive woman! What a charming nose and smiling face!”

One becomes attached to one's body which is ends in a condemned state or is headed for insignificant planets. Attachment is illustrated.

|| 11.26.21 ||

tvaṅ-māṁsa-rudhira-snāyu-

medo-majjāsthi-saṁhatau

viṇ-mūtra-pūye ramatāṁ

kṛmīṇāṁ kiyad antaram

What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?

What is the difference from worms enjoying like me in a body made of stool, urine and puss? There is no difference.

|| 11.26.22 ||

athāpi nopasajjeta

strīṣu straiṇeṣu cārtha-vit

viṣayendriya-saṁyogān

manaḥ kṣubhyati nānyathā

Yet even a person who understands the actual nature of the body should never associate with women or with men attached to women since the contact of the senses with their objects inevitably agitates the mind.

Though women are disgusting, men associate with them. Therefore association is forbidden. One who discriminates should also not associate with them. He should remain distant even from seeing them, since the mind becomes agitated by contact with sense objects**.**

|| 11.26.23 ||

adṛṣṭād aśrutād bhāvān

na bhāva upajāyate

asamprayuñjataḥ prāṇān

śāmyati stimitaṁ manaḥ

Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.

“But we see that even a sage who lives alone develops a disturbed mind.” That is true. It arises from previous impressions of seeing a woman. The correct method is described. When a person does not direct his senses (*prāṇān*) to women, the unmoving mind becomes calm.

|| 11.26.24 ||

tasmāt saṅgo na kartavyaḥ

strīṣu straiṇeṣu cendriyaiḥ

viduṣāṁ cāpy avisrabdhaḥ

ṣaḍ-vargaḥ kim u mādṛśām

Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six senses; what to speak, then, of foolish persons like me.

Avisrabdhaḥ means untrustworthy. One cannot trust the five senses and the mind.

|| 11.26.25 ||

śrī-bhagavān uvāca

evaṁ pragāyan nṛpa-deva-devaḥ

sa urvaśī-lokam atho vihāya

ātmānam ātmany avagamya māṁ vai

upāramaj jñāana-vidhūta-mohaḥ

The Supreme Lord said: Having thus chanted this song, Mahārāja Purūravā, enjoyer among the *devatās* and human beings, gave up the planet of Urvaśī.

His illusion destroyed by knowledge, he realized me by *bhakti* in his mind, and gave up his body.

The King enjoyed among humans and *devatās* (*nṛpa-deva-devaḥ*). Realizing me, the abode of *prema,* in his mind, by means of *bhakti,* he gave up is body.

|| 11.26.26 ||

tato duḥsaṅgam utsṛjya

satsu sajjeta buddhimān

santa evāsya chindanti

mano-vyāsaṅgam uktibhiḥ

An intelligent person should therefore reject all bad association and instead take up the association of devotees. Only they can destroy the dangerous attachments in the mind by their words.

Vyāsaṅgam means dangerous attachment. Only the devotees can cut this attachment. Pious acts, visiting holy places, worship of *devatās,* and knowledge of scripture cannot do this to the same extent.

|| 11.26.27 ||

santo ’napekṣā mac-cittāḥ

praśāntāḥ sama-darśinaḥ

nirmamā nirahaṅkārā

nirdvandvā niṣparigrahāḥ

My devotees fix their minds on me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and attachment.

Who are these devotees? What are their words which give auspiciousness? Two verses answer. They are not dependent on *karma* or *jñāna*, or on *devatās* or humans for personal gain. “Do they depend on you, the Lord?” Their minds are fixed on me alone. “But Kaṁsa and others also concentrated their minds on you.” The devotees are peaceful, without anger. “If someone hates them, how can they remain without anger?” They see friends, enemies and neutral parties in the same way. This is

because they have conquered *ahaṅkāra* and have no possessiveness. Thus they are calm when praised or disrespected (*nirdvandvāḥ*). "But can they see even sons and wife in the same equal way?" They have given up all attachment. Such persons are my devotees.

|| 11.26.28 ||

teṣu nityaṁ mahā-bhāga

mahā-bhāgeṣu mat-kathāḥ

sambhavanti hi tā nṝṇāṁ

juṣatāṁ prapunanty agham

O greatly fortunate Uddhava! In the association of such saintly devotees there arises constant discussion of me, and those topics destroy the sins of the speaker and listener.

They speak about me only.

|| 11.26.29 ||

tā ye śṛṇvanti gāyanti

hy anumodanti cādṛtāḥ

mat-parāḥ śraddadhānāś ca

bhaktiṁ vindanti te mayi

Whoever attentively hears, chants and relishes these topics about me becomes faithfully dedicated to me and achieves *bhakti* to me.

|| 11.26.30 ||

bhaktiṁ labdhavataḥ sādhoḥ

kim anyad avaśiṣyate

mayy ananta-guṇe brahmaṇy

ānandānubhavātmani

What more remains to be accomplished for the perfect devotee after achieving devotional service unto me, with unlimited qualities in *prema,* accompanied by the bliss of liberation in Brahman?

What other result remains to be accomplished? Nothing else remains, since *bhakti* is all results. I have unlimited qualities---ego and possessiveness composed of eternity, knowledge and bliss, manifested in prema*,* and I am also liberation in Brahman. The bliss of Brahman *(ānandānubhava*) is a secondary result of *prema.*

|| 11.26.31 ||

yathopaśrayamāṇasya

bhagavantaṁ vibhāvasum

śītaṁ bhayaṁ tamo 'pyeti

sādhūn saṁsevatas tathā

Just as cold, fear and darkness are eradicated for one who has approached a fire, so apathy, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.

When one uses fire for cooking, cold, fear and darkness are also destroyed as a secondary result. When one serves devotees for perfecting worship, the stupefying influence of *karma,* fear of *saṁsāra,* obstacles to worship are destroyed.

|| 11.26.32 ||

nimajjyonmajjatāṁ ghore

bhavābdhau paramāyaṇam

santo brahma-vidaḥ śāntā

naur dṛḍhevāpsu majjatām

The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat for drowning persons.

The devotees are the supreme shelter for persons traveling from low to high bodies in the ocean of material life.

|| 11.26.33 ||

annaṁ hi prāṇināṁ prāṇa

ārtānāṁ śaraṇaṁ tv aham

dharmo vittaṁ nṛṇāṁ pretya

santo 'rvāg bibhyato 'raṇam

Just as food is the life of all creatures, devotees are the *bhakti* for those desiring *bhakti*. Just as I am the ultimate shelter for the distressed, devotees are the shelter of those desiring *bhakti.* Just as religion is the shelter for those desiring help after dying, so my devotees are the only refuge for persons fearful of falling into *saṁsāra* after having attained *bhakti.*

Without food the *prāṇa* cannot function. Food is therefore the *prāṇa* of living beings. For those who desire *bhakti*, they seek the devotees, since without the devotees, *bhakti* cannot be accomplished. I am the shelter and protector of those suffering, who are without shelter. Similarly, the devotees are the protectors of those desiring *bhakti. Dharma* is the shelter of persons fearing the ropes of time after dying. Similarly devotees, protectors of the path of *bhakti*, are the shelter for persons fearing the ropes of lust and anger, who are thieves on the road, after they have accepted the path of *bhakti.*

|| 11.26.34 ||

santo diśanti cakṣūṁsi

bahir arkaḥ samutthitaḥ

devatā bāndhavāḥ santaḥ

santa ātmāham eva ca

My devotees bestow eyes to others so they can see me, and are also give illumination to the eye, like the sun when it has risen in the sky. My devotees are the deities, the real friends, and the object of love. They are nondifferent from me.

Moreover, for those who have dedicated themselves to the path of the devotees, the devotees bestow all things necessary. The devotees give eyes to see me directly. This

means that they give the nine types of worship. The eyes cannot fulfill their functions without the sun. However, the devotees, situated externally, are the sun which has risen in the sky and illuminate the worship, which is the eye. The devotees alone, and not Indra and others, are worthy of worship for those treading the path of *bhakti.* The devotees alone, and not parents or relatives, are friends. The devotees alone, and not the body or one's own *ātmā*, are the object of affection (*ātmā*). The devotees alone are me, the supreme deity. One should not give them up and worship only me.

|| 11.26.35 ||

vaitasenas tato 'py evam

urvaśyā loka-niṣpṛhaḥ

mukta-saṅgo mahīm etām

ātmārāmaś cacāra ha

Thus losing his desire to see Urvaśī, Mahārāja Purūravā began to wander the earth, free of all material association and completely satisfied within the self.

This verse concludes the story. The name Vaitasena means Purūravā, the son of Vītasena. Vītasena means "he whose troops became women by entering Śiva's forest." The story of Sudyumna or Vītasena is told in the Ninth Canto. After this, he wandered the earth because he was detached from Urvaśīs's place, or was detached from seeing her (*urvaśyā loka-niḥspṛhaḥ*).

Thus ends the commentary on the Twenty-sixth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-seven

Deity Worship

|| 11.27.1 ||

śrī-uddhava uvāca

kriyā-yogaṁ samācakṣva

bhavad-ārādhanaṁ prabho

yasmāt tvāṁ ye yathārcanti

sātvatāḥ sātvatarṣabha

Uddhava said: O Lord, O master of the devotees! Please explain your worship called *kriyā-yoga,* taking shelter of which the devotees worship you in a proper way.

In the Twenty-seventh Chapter, Kṛṣṇa describes *bhakti* in the form of deity worship, called *kriyā-yoga,* along with the various articles of worship, while engaging in one's prescribed duties. *Bhakti* without association of devotees is difficult for persons whose minds are attached to sons and wife. Uddhava asks about such persons, who follow deity worship mentioned in the scriptures in order to free them from this attachment. Describe *kriyā-yoga*, taking shelter of which (*yasmāt*) the devotees worship you.

|| 11.27.2 ||

etad vadanti munayo

muhur niḥśreyasaṁ nṛṇām

nārado bhagavān vyāsa

ācāryo 'ṅgirasaḥ sutaḥ

All the great sages repeatedly declare that such worship brings the greatest benefit in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own *guru,* Bṛhaspati.

|| 11.27.3-4 ||

niḥsṛtaṁ te mukhāmbhojād

yad āha bhagavān ajaḥ

putrebhyo bhṛgu-mukhyebhyo

devyai ca bhagavān bhavaḥ

etad vai sarva-varṇānām

āśramāṇāṁ ca sammatam

śreyasām uttamaṁ manye

strī-śūdrāṇāṁ ca māna-da

O most magnanimous Lord, the instructions on deity worship first emanated from your lotus mouth. Then they were spoken by the great Lord Brahmā to his sons, headed by Bhṛgu, and by Lord Śiva to his wife, Pārvatī. This type of worship is approved as the best for all the occupational and spiritual orders of society, even for women and *śūdras.*

Etat means deity worship.

|| 11.27.5 ||

etat kamala-patrākṣa

karma-bandha-vimocanam

bhaktāya cānuraktāya

brūhi viśveśvareśvara

O lotus-eyed one! O Supreme Lord of all lords of the universe! Please explain this means of liberation from the bondage of work for your devotee having material attachments.

“But you are my devotee, completely attached to me. Why do you need this?” Explain this for the devotee who has attachment to material things.

|| 11.27.6 ||

śrī-bhagavān uvāca

na hy anto ’nanta-pārasya

karma-kāṇḍasya coddhava

saṅkṣiptaṁ varṇayiṣyāmi

yathāvad anupūrvaśaḥ

The Supreme Lord said: O Uddhava! There is no end to the details of deity worship; so I shall explain this topic to you briefly, one step at a time.

There is no end to the details of *karma-kāṇḍa*, meaning deity worship, because there can be no end to that which is unlimited in terms of scripture and performance.

|| 11.27.7 ||

vaidikas tāntriko miśra

iti me tri-vidho makhaḥ

trayāṇām īpsitenaiva

vidhinā māṁ samarcaret

One should carefully worship me by selecting one of the three methods of deity worship: Vedic, tantric or mixed.

Vedic worship consists of using *mantras* such as *purusā-sūkta* from the Vedas, and using procedures from the Vedas. *Tāntrika* means procedures described in works such as *Gautamīya-tantra*. Mixed deity worship uses procedures or *mantras* such as the eight syllable *mantra*, described in both the Vedas and *tantras. Makhaḥ* means deity worship. Among the three methods, one should worship me by one's preferred method.

|| 11.27.8 ||

yadā sva-nigamenoktaṁ

dvijatvaṁ prāpya pūruṣaḥ

yathā yajeta māṁ bhaktyā

śraddhayā tan nibodha me

.

Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship me with devotion.

Please understand how (*yadā*), having attained twice-born status according to the rules of the Vedas according to his qualification (*sva-nigamena*), a person should worship me.

|| 11.27.9 ||

arcāyāṁ sthaṇḍile ’gnau vā

sūrye vāpsu hṛdi dvijaḥ

dravyeṇa bhakti-yukto ’rcet

sva-guruṁ mām amāyayā

A twice-born person should worship me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to me in the deity form, in the ground, in fire, in the sun, in water or within the worshiper’s own heart.

Arcāyām means in the deity form.

|| 11.27.10 ||

pūrvaṁ snānaṁ prakurvīta

dhauta-danto ’ṅga-śuddhaye

ubhayair api ca snānaṁ

mantrair mṛd-grahaṇādinā

One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric *mantras.*

He should use both Vedic and tantric *mantras* for the second cleansing.

|| 11.27.11 ||

sandhyopāstyādi-karmāṇi

vedenācoditāni me

pūjāṁ taiḥ kalpayet samyak-

saṅkalpaḥ karma-pāvanīm

Completely satisfied, the person should perform my worship, which destroys *karma,* along with performing his various prescribed duties, such as chanting the Gāyatrī *mantra* at the three junctures of the day mentioned in the Vedas.

He, completely satisfied (*samyak-saṅkalpaḥ*), should perform my worship, which destroys *karma,* along with duties prescribed in the Vedas.

|| 11.27.12 ||

śailī dāru-mayī lauhī

lepyā lekhyā ca saikatī

mano-mayī maṇi-mayī

pratimāṣṭa-vidhā smṛtā

The deity form of the Lord is said to appear in eight varieties—stone, wood, metal, clay, paint, sand, the mind or jewels.

The types of deities are mentioned. *Śailī* means “made of stone.” *Lauhī* means “made of metals like gold.”

|| 11.27.13 ||

calācaleti dvi-vidhā

pratiṣṭhā jīva-mandiram

udvāsāvāhane na staḥ

sthirāyām uddhavārcane

O Uddhava! The deity form of the Lord, who is nondifferent from me, the shelter of all living entities, can be established in two ways: as a movable or immovable form. But a deity, having been installed, is not subject to calling and sending away.

Pratiṣṭhā means “that which is established with great power or permanently.” The deity form is the shelter of all *jīvas (jīva-mandiram).* That means the deity is directly

the Lord. The forms may be fixed, such as Jagannātha, or movable such as a baby form of Mukunda. The procedures of *visarjana* and *āvāhana* (daily invoking the Lord and dismissing him) are not performed on a permanent form (*sthirāyām)* of deity, whether moving or fixed, which is installed, since one permanently called the Lord at the time of installation.

|| 11.27.14 ||

asthirāyāṁ vikalpaḥ syāt

sthaṇḍile tu bhaved dvayam

snapanaṁ tv avilepyāyām

anyatra parimārjanam

The deity made of perishable material can optionally be called forth and sent away, or installed. But calling and sending away should always be performed when the deity is traced upon the ground. Bathing should be done with water except if the deity is made of clay, paint or wood, in which cases one wipes the form without using water.

There is choice in the case of forms which are impermanent such as sand or clay. If that form will remain for some days, one person may not install the form (performing *āvāhana* and *visarjana* only), whereas another person will install the deity, according to different types of faith and *bhakti.* However one does not install a *śālagrāma*, (since the Lord is already present). When the form is drawn on the ground, or in other cases where the form is my nature very impermanent, such as forms made of sand, one should perform *āvāhana* and *visarjana*. One should bathe the deity with water except if the form is a painting or made of clay. In those cases, and when the form is wood, one should simply wipe the deity.

|| 11.27.15 ||

dravyaiḥ prasiddhair mad-yāgaḥ

pratimādiṣv amāyinaḥ

bhaktasya ca yathā-labdhair

hṛdi bhāvena caiva hi

One should worship my forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship me with whatever he is able to obtain, and may even worship me within his heart with mental paraphernalia.

One should worship using the best items such as cooked grains, sugar candy, ghee, sandalwood and saffron. The devotee with no material desires can worship using whatever is available or can worship by meditating on rare objects in his mind, such as sweet rice made from milk of Surabhi cows.

|| 11.27.16-17 ||

snānālaṅkaraṇaṁ preṣṭham

arcāyām eva tūddhava

sthaṇḍile tattva-vinyāso

vahnāv ājya-plutaṁ haviḥ

sūrye cābhyarhaṇaṁ preṣṭhaṁ

salile salilādibhiḥ

śraddhayopāhṛtaṁ preṣṭhaṁ

bhaktena mama vāry api

In worshiping the deity forms, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the deity traced on sacred ground, the process of *tattva-vinyāsa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire. Worship consisting of offering *arghya* is preferred for the sun. One should worship me in the form of water by offering water itself. Actually, whatever is offered to me with faith by my devotee—even if only a little water—is most dear to me.

One should worship forms on the ground (such as *vastu-puruṣa-maṇḍala*), simply by placing the *devatās* of the principle limbs in particular places using specific *mantras.* In that worship one does not offer ornaments and other items. One worships the Lord in fire by offering sacrificial items like sesame, soaked in ghee. One worships the Lord in the sun by performing *arghya* offerings (*abhyarhaṇam*). One worships the Lord in water by offering water and other items.

|| 11.27.18 ||

bhūry apy abhaktopāhṛtaṁ

na me toṣāya kalpate

gandho dhūpaḥ sumanaso

dīpo ’nnādyaṁ ca kiṁ punaḥ

Even excellent presentations do not satisfy me if they are offered by nondevotees. But I am pleased by any insignificant offering made by devotees, what to speak of a presentations of fragrant oil, incense, flowers and palatable foods.

Sumanasaḥ means flowers.

|| 11.27.19 ||

śuciḥ sambhṛta-sambhāraḥ

prāg-darbhaiḥ kalpitāsanaḥ

āsīnaḥ prāg udag vārced

arcāyāṁ tv atha sammukhaḥ

After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of *kuśa* grass whose tips point eastward. He should then sit facing either east or north, or else, if the deity is fixed in one place, he should sit facing the deity.

Now the procedures for worship are described. He should face either east or north (*prāg udag*) or face the deity if it is immovable.

|| 11.27.20 ||

kṛta-nyāsaḥ kṛta-nyāsāṁ

mad-arcāṁ pāṇināmṛjet

kalaśaṁ prokṣaṇīyaṁ ca

yathāvad upasādhayet

The devotee should sanctify the various parts of his body by touching them and chanting *mantras.* He should do the same for my deity forms and then with his hands he should clean the deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

Then after offering respects to guru and others, according to the teachings, he should perform *nyāsa* on his body. He should then purify the deity form by removing old garlands etc., after placing the *mūla-mantra* (obtained through initiation) on the deity's limbs. He should prepare an auspicious pot full of water (*pūrṇa-kumbha*) and prepare a vessel of water to be used for sprinkling on items to purify them.

|| 11.27.21 ||

tad-adbhir deva-yajanaṁ

dravyāṇy ātmānam eva ca

prokṣya pātrāṇi trīṇy adbhis

tais tair dravyaiś ca sādhayet

Then, with the water of that *prokṣaṇīya* vessel he should sprinkle the area where the deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should prepare with various auspicious substances and water three vessels.

He should sprinkle water from the *prokṣaṇīya* vessel on the place of worship, the articles and himself. The articles placed in the three vessels are as follows:

pādye śyāmāka-dūrvābja-viṣṇu-krāntābhir iṣyate |
gandha-puṣpākṣata-yava-kuśāgra-tila-sarṣapāḥ |
dūrvā ceti kramād arghya-dravyāṣṭakam udīritam |
jātī-lavaṅga-kakkolair matam ācamanīyakam ||

Pādya consists of millet (panicum frumentaceum), *dūrvā* (panic grass), water, *viṣṇu-krānta* and other items. *Arghya* consists of eight items: fragrance, flowers, white rice, barley, tips of *kuśa*, sesame, mustard seed and *dūrvā* grass. *Ācamanīya* consists of nutmeg, clove and *kakkola.*

|| 11.27.22 ||

pādyārghyācamanīyārthaṁ

trīṇi pātrāṇi deśikaḥ

hṛdā śīrṣṇātha śikhayā

gāyatryā cābhimantrayet

The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting *hṛdayāya namaḥ*, the vessel containing water for *arghya* by chanting *śirase svāhā,* and the vessel containing water for washing the Lord's mouth by chanting *śikhāyai vaṣaṭ.* Also, the *gayatrī mantra* should be chanted over all three vessels.

He should then chant the particular *mantra* over the particular vessel and as well chant the *gayatrī mantra* over all of them.

|| 11.27.23 ||

piṇḍe vāyv-agni-saṁśuddhe

hṛt-padma-sthāṁ parāṁ mama

aṇvīṁ jīva-kalāṁ dhyāyen

nādānte siddha-bhāvitām

The worshiper should meditate upon my subtle form, whose portion is the *jīva* which is situated within the worshiper's own body, now purified by air and fire. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable *oṁ.*

The body should be purified by air and fire. It should be dried up by air from the abdomen region and burned by fire from the *mulādhāra-cakra* region.[31] One should then make the body full of nectar by flooding it with nectar from the moon globe situated in the forehead. One should then meditate of the highest form, Nārāyaṇa, whose portion is the *jīva,* situated in the lotus of the heart. *Oṁ* consists of five parts: *a, u, m*, the nasal *anusvāra* (the dot), and *nāda* (the semicircle in *oṁ*). Nārāyaṇa is meditated on by the perfected beings in the *nāda* portion of *oṁ (nādānte). Śruti* says *yo vedādau svaraḥ prokto vedānte ca pratiṣṭhitaḥ*: the sound pronounced in the beginning of *oṁ* has its foundation in the last part of the sound. (Mahā-*nārāyaṇa Upaniṣad*)

|| 11.27.24 ||

tayātma-bhūtayā piṇḍe

vyāpte sampūjya tan-mayaḥ

āvāhyārcādiṣu sthāpya

[31] In terms of elements for the *cakras*, fire is in the *manipūraka-cakra* at the navel and air is in the *anāhata-cakra* at the heart. *Hari-bhakti-vilāsa* describes that one should chant the air syllable *yam* to dry up the *pāpa-puruṣa* and chant the fire syllable *ram* to burn up the *pāpa-puruṣa* during the *bhūta-śuddhi* process. Chanting *ṭham,* the syllable for nectar, one should inundate the body with nectar.

nyastāṅgaṁ māṁ prapūjayet

When Paramātmā pervades the devotee's body, the devotee, filled with Paramātmā, worships the Paramātmā there, and then being filled with Paramātmā, one calls Paramātmā into the deity form and fixes him there. Performing *nyāsa* on the deity's limbs, he then worships that form.

The body is pervaded by the effulgence from the Paramātmā, a form of the deity, just as a room is pervaded by the light of a lamp. One should worship Paramātmā in the body using articles produced in one's mind. When the body becomes filled with Paramātmā, one calls him into the deity form, fixes him there and performs *nyāsas* on the deity's limbs.[32]

|| 11.27.25-26 ||

pādyopasparśārhaṇādīn

upacārān prakalpayet

dharmādibhiś ca navabhiḥ

kalpayitvāsanaṁ mama

padmam aṣṭa-dalaṁ tatra

karṇikā-kesarojjvalam

ubhābhyāṁ veda-tantrābhyāṁ

mahyaṁ tūbhaya-siddhaye

After making my seat in the form of an eight-petalled lotus effulgent with a pericarp and stamens, endowed with the personified deities of religion, knowledge, renunciation and opulence and with my nine spiritual energies, following the regulations of both the Vedas and the *tantras,* he should offer me water for washing the feet, water for washing the mouth, *arghya* and other items of worship. By this process he achieves both material enjoyment and liberation.

One should offer *pādya, ācamana (upasparśa)* and *arghya (arhanā).* But one should first make a *yoga-pīṭha* of eight lotus petals my sitting place, with *dharma, jñāna, vairāgya* and *aiśvarya* in the south-east, south-west, north-west and north-east corners and *adharma, ajñāna, avairāgya* and *anaiśvarya* in the

[32] This procedure of transferring Paramātmā would take place when the form is temporary, and not with installed deities.

east, south, west and north directions. In a smaller circle one should place the nine *śaktis*: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā. One should offer articles to me for attaining *bhukti* and *mukti* (*ubhaya-siddhaye*), by the methods outlined in the Vedas and *tantras.*

|| 11.27.27 ||

sudarśanaṁ pāñcajanyaṁ

gadāsīṣu-dhanur-halān

muṣalaṁ kaustubhaṁ mālāṁ

śrīvatsaṁ cānupūjayet

One should worship the Lord's Sudarśana disc, his Pāñcajanya conchshell, his club, sword, arrows, bow, and plow, his pestle, his Kaustubha gem, his flower garland and the Śrīvatsa curl of hair on his chest.

The weapons from disc to pestle are located in the eight directions. The Kaustubha, garland and Śrīvatsa are on the Lord's chest.

|| 11.27.28 ||

nandaṁ sunandaṁ garuḍaṁ

pracaṇḍaṁ caṇḍaṁ eva ca

mahābalaṁ balaṁ caiva

kumudaṁ kamudekṣaṇam

One should worship the Lord's associates Nanda and Sunanda, Garuḍa, Pracaṇḍa and Caṇḍa, Mahābala and Bala, and Kumuda and Kumudekṣaṇa.

One worships these associates in their respective places, facing them. The eight associates are in the eight directions and Garuḍa is in front.

|| 11.27.29 ||

durgāṁ vināyakaṁ vyāsaṁ

viṣvakṣenaṁ gurūn surān

sve sve sthāne tv abhimukhān

pūjayet prokṣaṇādibhiḥ

With *prokṣaṇa* and other items, one should worship Durgā, Vināyaka, Vyāsa, Viṣvaksena, the *gurus* and the various *devatās.* All these personalities should be in their proper places facing the deity of the Lord.

Gurus are on the left side. The *devatās* starting with Indra are in the directions starting with east.[33] After sprinkling water for purification one should offer them *arghya* and other items

|| 11.27.30-31 ||

candanośīra-karpūra-

kuṅkumāguru-vāsitaiḥ

salilaiḥ snāpayen mantrair

nityadā vibhave sati

svarṇa-gharmānuvākena

mahāpuruṣa-vidyayā

pauruṣeṇāpi sūktena

sāmabhī rājanādibhiḥ

The worshiper should bathe the deity every day, as much as his assets permit, using waters scented with sandalwood, *uśīra* root, camphor, saffron and *aguru*. He should also chant various Vedic hymns, such as the *anuvāka* known as Svarṇa-gharma, the Mahāpuruṣa-vidyā, the Puruṣa-sūkta and various songs of the Sāma Veda, such as the Rājana and the Rauhiṇya.

What *mantras* should one use? *Svarṇa-gharma mantra* starts with *svarṇaṁ gharmaṁ parivedanam. Mahāpuruṣa-vidyā* starts with *jitaṁ te puṇḍarīkākṣa namas te viśva-bhāvana*. *Puruṣa-sūkta* starts with *sahasra-śṛiṣā*. The *Rājana* verses start with *indraṁ naro nema-dhitā. Ādi* inicates the *Rauhiṇya* verses and others.

|| 11.27.32 ||

[33] These *devatās* are associates of the Lord in Vaikuṇṭha and have spiritual bodies.

vastropavītābharaṇa-

patra-srag-gandha-lepanaiḥ

alaṅkurvīta sa-prema

mad-bhakto māṁ yathocitam

My devotee should then lovingly decorate me with clothing, a sacred thread, various ornaments, *tulasī* garlands, and he should anoint my body with unguents, all in the prescribed manner.

Patra-srak means garlands made of *tulasī* leaves.

|| 11.27.33 ||

pādyam ācamanīyaṁ ca

gandhaṁ sumanaso 'kṣatān

dhūpa-dīpopahāryāṇi

dadyān me śraddhayārcakaḥ

The worshiper should faithfully present me with water for washing my feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

|| 11.27.34 ||

guḍa-pāyasa-sarpīṁṣi

śaṣkuly-āpūpa-modakān

saṁyāva-dadhi-sūpāṁś ca

naivedyaṁ sati kalpayet

If possible, the devotee should arrange to offer me sugar candy, sweet rice, ghee, *śaṣkulī āpūpa, modaka, saṁyāva,* yogurt, vegetable soups and other palatable foods.

Guḍa means items made from raw sugar, such as sugar candy sugar cane juice. *Pāyasam* means rice boiled in milk. *Śaśkuli* is a sweet in the shape of an ear and fried in ghee. *Āpūpa* is known as *puyā.* If possible (*satī*), he should make these items.

|| 11.27.35 ||

abhyaṅgonmardanādarśa-

danta-dhāvābhiṣecanam

annādya-gīta-nṛtyāni

parvaṇi syur utānv-aham

On special occasions, and daily if possible, the deity should be massaged with oils, and wiped to remove the oils, shown a mirror, offered a stick for brushing his teeth, bathed with the five kinds of liquid, offered all kinds of fine foods, and entertained with singing and dancing.

First one offers the tooth brush. Then one massages the deity with fragrant oils. One removes the oils with powder scented with saffron and camphor. One should bathe the deity in *pañcāmṛta* and scented water. Then one offers precious silk cloth, jewel ornaments, sandalwood and other unguents, and garlands. One then offers a mirror and then fragrance, flowers, incense, lamp and mouth wash. One should offer rice, scented drinking water, betel nut, garlands, *ārātrika,* flowers, bed and fan. Then one should playing musical instruments, sing and dance. This can be done on festival days or daily.

|| 11.27.36 ||

vidhinā vihite kuṇḍe

mekhalā-garta-vedibhiḥ

agnim ādhāya paritaḥ

samūhet pāṇinoditam

In an arena constructed according to scriptural injunctions, using his hands, the devotee should place fire in a pit surrounded with a three-tiered wall, and concentrate it in one place.

The method of worship in fire is described for those who desire extra benefit.

vistārocchrāyatas tisro mekhalāś catur-aṅgulāḥ |
hasta-mātro bhaved gartaḥ sa-yonir vedikā tathā ||

The fire altar should have three girdles four fingers wide and four fingers high. The pit should be one *hasta* across and should be furnished with a receptacle on the side facing the sacrificer.

He should bring the blazing fire into one place in it.

|| 11.27.37 ||

paristīryātha paryukṣed

anvādhāya yathā-vidhi

prokṣaṇyāsādya dravyāṇi

prokṣyāgnau bhāvayeta mām

After spreading *kuśa* grass around the pit and sprinkling water around it, one should offer wood into the fire according to the prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon me within the fire.

Surrounding the pit with *kuśa* grass, one should then sprinkle water around the pit. One should offer wood in the fire (*anvādhāya*) uttering the *vyāhṛtis (oṁ bhūr bhuvaḥ svaḥ*). Placing materials to the north of the fire, one should sprinkle them with *prokṣaṇa* water and then meditate on my presence in the fire.

|| 11.27.38-41 ||

tapta-jāmbūnada-prakhyaṁ

śaṅkha-cakra-gadāmbujaiḥ

lasac-catur-bhujaṁ śāntaṁ

padma-kiñjalka-vāsasam

sphurat-kirīṭa-kaṭaka

kaṭi-sūtra-varāṅgadam

śrīvatsa-vakṣasaṁ bhrājat-

kaustubhaṁ vana-mālinam

dhyāyann abhyarcya dārūṇi

haviṣābhighṛtāni ca

prāsyājya-bhāgāv āghārau

dattvā cājya-plutaṁ haviḥ

juhuyān mūla-mantreṇa

ṣoḍaśarcāvadānataḥ

dharmādibhyo yathā-nyāyaṁ

mantraiḥ sviṣṭi-kṛtaṁ budhaḥ

The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Śrīvatsa is on his chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of *āghāra*, offering two portions of ghee. He should then offer various items of oblation drenched in ghee to sixteen *devatās,* beginning with Yamarāja. Pouring one oblation after each verse of the *Puruṣa-sūkta,* he should utter the *mūla-mantra* of the Lord, the particular name of each deity, and add *sviṣṭi-kṛte svāhā.*

The devotee should throw wood soaked (*abhighṛtāni)* in ghee into the fire. He should offer two portions of ghee for the two *āghāra* oblations. Then, with each verse of the *puruṣa-sūkta* he should offer sesame and other items soaked in ghee to each of the *devatās* with their respective *mantras.* Thus he should say *agnaye sviṣṭi-kṛte svāhā* et**c.**

|| 11.27.42 ||

abhyarcyātha namaskṛtya

pārṣadebhyo baliṁ haret

mūla-mantraṁ japed brahma

smaran nārāyaṇātmakam

Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the *mūla-mantra* of the deity of the Lord, remembering Brahman as Nārāyaṇa.

Remembering Brahman whose *svarūpa* is Nārāyaṇa, one should chant the *mūla-mantra.*

|| 11.27.43 ||

dattvācamanam uccheṣaṁ

viṣvakṣenāya kalpayet

mukha-vāsaṁ surabhimat

tāmbūlādyam athārhayet

After offering him mouth wash, one should give the remnants of the Lord's food to Viṣvaksena. Then he should present the Lord with fragrant spices for his mouth and prepared betel nut.

After offering Viṣvakṣena the remnants, with his permission one can eat. This is the comment of Śrīdhara Svāmī.

|| 11.27.44 ||

upagāyan gṛṇan nṛtyan

karmāṇy abhinayan mama

mat-kathāḥ śrāvayan śṛṇvan

muhūrtaṁ kṣaṇiko bhavet

Singing along with others, chanting loudly and dancing, acting out my transcendental pastimes, and hearing and telling stories about me, the devotee should for some time absorb himself in such festivity.

Kṣaṇikaḥ means "one who enjoys a festival, one who is absorbed in the festivity."

|| 11.27.45 ||

stavair uccāvacaiḥ stotraiḥ

paurāṇaiḥ prākṛtair api

stutvā prasīda bhagavann

iti vandeta daṇḍa-vat

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and from ordinary traditions. Praying, "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances.

Stavas are verses of praise from the scripture. *Stotras* are composed by men. Announcing "O Lord! Be pleased with this!" he should fall on the ground to offer respects.

|| 11.27.46 ||

śiro mat-pādayoḥ kṛtvā

bāhubhyāṁ ca parasparam

prapannaṁ pāhi māṁ īśa

bhītaṁ mṛtyu-grahārṇavāt

Placing his head at the feet of the deity with arms together, he prays, "O my Lord, please protect me, who am surrendered unto you. I am most fearful of this ocean of material existence, the mouth of death."

The method of offering obeisances is described. However, it is said:

agre pṛṣṭhe vāma-bhāge samīpe garbha-mandire |
japa-homa-namaskārān na kuryāt keśavālaye ||

While in the temple, one should not chant *japa,* perform sacrifice or offer respects directly in front of the deity, behind, on the left, very close, or in the deity room. *Hari-bhakti-vilāsa* 8.391

Thus one should offer respects to the Lord's feet on the right side of the deity, somewhat distance, by lowering the head. Both arms should be in front with the fingers showing the *tarka-mūdra.*[34] What does he say? That is described in the last line.

[34] Thumb and index fingers are joined. Other fingers are straight.

|| 11.27.47 ||

iti śeṣāṁ mayā dattāṁ

śirasy ādhāya sādaram

udvāsayec ced udvāsyaṁ

jyotir jyotiṣi tat punaḥ

Praying in this way, the devotee should respectfully place upon his head the remnants given by me. And if the particular deity is meant to be sent away at the end of the worship, then this should be performed. The devotee once again places the light of the deity's presence inside the light of the lotus within his own heart.

After offering respects, meditating that the remnants are given by the mercy of the Lord, he should then place the remnants on his head. If the Lord is to be dismissed, in a form made of sand etc., one should again place my form of light in the light situated in the lotus in one's heart.

|| 11.27.48 ||

arcādiṣu yadā yatra

śraddhā māṁ tatra cārcayet

sarva-bhūteṣv ātmani ca

sarvātmāham avasthitaḥ

Whenever one develops faith in me—in my form as the deity or in other forms —one should worship me in that form. I certainly exist both within all created beings and also separately in my original form, since I am the supreme soul.

Though worship of the deity form has mainly been described here, faith is the cause of my appearing. Without faith, realization of my presence will not take place in that form though I am directly present. *Virāṭ aviduṣām*: those who are ignorant see me as matter. (SB 10.43.17) Thus this verse shows that faith is necessary. To show the principle places of his appearance he mentioned the deity and other forms in this chapter. But if one has great faith, I can be seen in all things. I was easily visible in the pillar of Hiraṇyakaśipu.

|| 11.27.49 ||

evaṁ kriyā-yoga-pathaiḥ

pumān vaidika-tāntrikaiḥ

arcann ubhayataḥ siddhiṁ

matto vindaty abhīpsitām

By worshiping me through the various methods prescribed in the Vedas and *tantras,* one will gain from me his desired perfection in both this life and the next.

Ubhayataḥ means “in this life and the next.”

|| 11.27.50 ||

mad-arcāṁ sampratiṣṭhāpya

mandiraṁ kārayed dṛḍham

puṣpodyānāni ramyāṇi

pūjā-yātrotsavāśritān

One should engage religious, wealthy men who take it as their duty to support daily worship, special occasions and festivals, in building temples and attractive flower gardens for the Lord.

If possible these can be done. One should persuade religious persons with money, who think it is their duty to support daily worship, occasions like Jamnāstamī and festivals like the spring celebration, to build temples and gardens.

|| 11.27.51 ||

pūjādīnāṁ pravāhārthaṁ

mahā-parvasv athānv-aham

kṣetrāpaṇa-pura-grāmān

dattvā mat-sārṣṭitām iyāt

One who offers the deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the deity may go on continually will achieve wealth equal to mine.

Even a wealthy man can become successful by using wealth for the Lord. He will obtain wealth equal to mine.

|| 11.27.52 ||

pratiṣṭhayā sārvabhaumaṁ

sadmanā bhuvana-trayam

pūjādinā brahma-lokaṁ

tribhir mat-sāmyatām iyāt

By installing the deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like mine.

The result of doing one or all of the items is described. By installing a deity, by building a temple and supporting the worship one attains a form like the Lord's (*mat-sāmyatām*).

|| 11.27.53 ||

mām eva nairapekṣyeṇa

bhakti-yogena vindati

bhakti-yogaṁ sa labhata

evaṁ yaḥ pūjayeta mām

But one who simply engages in devotional service with no motives at all attains *prema,* and by *prema* attains me.

He who worships my deity form without other desires such as *jñāna* and *karma*, or he who engages others in worship (*pūjayeta*)[35] by making them give wealth, land and shops, attains *prema (bhakti-yogam),* and by *prema (bhakti-yogena),* he attains me.

[35] The verb can be taken as a causative form as well.

|| 11.27.54 ||

yaḥ sva-dattāṁ parair dattāṁ

hareta sura-viprayoḥ

vṛttiṁ sa jāyate viḍ-bhug

varṣāṇām ayutāyutam

Anyone who steals the property of the *devatās* or the *brāhmaṇas,* whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

The various results for someone who gives wealth or land for worshipping the Lord have been stated. The result for a person who takes away the property of the Lord is now stated.

|| 11.27.55 ||

kartuś ca sārather hetor

anumoditur eva ca

karmaṇāṁ bhāginaḥ pretya

bhūyo bhūyasi tat-phalam

Not only the performer of the theft but also anyone who assists him, instigates the crime or applaud it, must also receive this result after death, since they must share the *karma.* According to the gravity of the crime, they must suffer a proportionate consequence.

The result accrues not only to the thief but to all involved. The result of the crime after death is experienced by those who assist the act, those who instigate the act, and those who applaud the act, since they should share the results of the crime. According to the seriousness of the crime (*bhūyasi*) there were will be greater suffering (*bhūyaḥ*).

Thus ends the commentary on the Twenty-seventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-eight

Advaita Philosophy

|| 11.28.1 ||

śrī-bhagavān uvāca

para-svabhāva-karmāṇi

na praśaṁsen na garhayet

viśvam ekātmakaṁ paśyan

prakṛtyā puruṣeṇa ca

The Supreme Lord said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world along with *prakṛti* and the *jīva* as one with the Lord.

In the Twenty-eighth Chapter, the Lord, who speaks all types of philosophy, explains *jñāna-yoga* of the Advaita philosophy, which sees the world as illusion. There are two types of *jñānīs* who see oneness of the Lord. One group, accepting *vivarta-vāda,* says that the world is false and Brahman is without change. This group rejects the theory of *pariṇāma-vada* in which Brahman is the material cause of the universe, since Brahman would then undergo change. Another group says that Brahman is the material cause of the universe since its *śakti, prakṛti*, carries out the creation. Though *prakṛti* undergoes change, Brahman, beyond *prakṛti,* remains unchanged in nature. Thus there is no harm to Brahman in this theory of *pariṇāma-vāda.* The Lord has said:

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ

sato ’bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham

Prakrṭi is the material cause and the *puruṣa* is the foundational cause. Time, the indirect cause, is agitator of *prakṛti.* I am all three. SB 11.24.19

Though there is duality in *pariṇāma-vāda*, there is oneness of Brahman, since *prakṛti* is one with the effects of *prakṛti;* since *prakṛti is* one with the Supreme Lord (being his *śakti*); and since there is oneness of the Lord though he has many forms. Though both groups are *jñānīs,* the latter group is approved by the Lord. Among the first group, those who claim that the form of the Lord, his devotees, his abode, his names, and other related objects are all false have been defeated in the story of Bharata (SB 5.12.11). The Lord speaks this philosophy to Uddhava, who is curious about all philosophies, in five verses. After that, until the end of the chapter, the Lord's statements can be taken as either *vivarta-vāda* or *pariṇāma-vāda.*

The word *asat* is taken by the followers of *vivarta-vāda* to mean false. But according to the followers of *pariṇāma-vāda, asat* means a real object which does not remain permanently. This difference should be noted. Though effects in this world are real, they are temporary, and are thus called *asat* according to the followers of *pariṇāma-vāda.* The followers of *vivarta-vāda* say that effects are all false, and are thus called *asat.* This fact should be understood. In order to explain briefly *jñāna-yoga*, which has already been explained extensively, the Lord now begins to speak. One should not praise or criticize the natures of other people (such as peaceful or ferocious) or their actions, since one sees everything in the world as one with the Lord.

|| 11.28.2 ||

para-svabhāva-karmāṇi

yaḥ praśaṁsati nindati

sa āśu bhraśyate svārthād

asaty abhiniveśataḥ

TRANSLATION

The *jñānī* who indulges in praising or criticizing the qualities and behavior of others will quickly fall from his position of *jñāna* by his entanglement in illusory dualities.

The faults of not agreeing to this proposition are given. *Saḥ* means the *jñānī.* He falls from being fixed in *jñāna (svārthāt)* because of being absorbed in false duality.

|| 11.28.3 ||

taijase nidrayāpanne

piṇḍa-stho naṣṭa-cetanaḥ

māyāṁ prāpnoti mṛtyuṁ vā

tadvan nānārtha-dṛk pumān

TRANSLATION

Just as the *jīva* when dreaming experiences false dreams and when in deep sleep loses consciousness and experiences a deathlike state, so a person experiencing material duality achieves confusion and destruction.

The Lord illustrates the fall down with an example. When the senses, the effect of *ahaṅkāra* in *rajas* (*taijase*), are overcome by dreams, the *jīva* situated in the body (*piṇḍa-sthaḥ*) achieves only dreams by the mind. When the mind stops functioning, and one loses consciousness, one achieves deep sleep, similar to death. Similarly the *jñānī* absorbed in duality achieves agitation and destruction.

|| 11.28.4 ||

kiṁ bhadraṁ kim abhadraṁ vā

dvaitasyāvastunaḥ kiyat

vācoditaṁ tad anṛtaṁ

manasā dhyātam eva ca

TRANSLATION

That which is expressed by material words or contemplated by the mind in duality is false. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

He explains the lack of object for one's praise and criticism since duality is false, in six and a half verses (from verse 4 to 9, with extra lines in verse 7). Duality is false (*avastunaḥ*). The meaning for the devotee is: because my form, abode, name and devotees are all spiritual entities, they are Brahman and nothing else. What arises by words or by the mind related to duality is all false. In that case, what does good or bad mean and to what extent is something good, since praise and condemnation will always exist in the material world? The word *asat* in later verses will be used to indicate something which is not spiritual, just as *avastunaḥ* in this verse indicates something material, rather than totally false. Real objects exist beyond the material *guṇas.* This is expressed in the following verses.

satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ

aspṛṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām

The forms of the Lord were eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the *jñānīs* engaged in studying the Upaniṣads. SB 10.13.54

tāsāṁ madhye sākṣād brahma gopāla-purī hi

Among all the places, the abode of Kṛṣṇa is directly brahman *Gopāla-tāpanī Upaniṣad*

om ā asya jānanto nāma cid vivaktana

You who know the Lord's name is spiritual should chant it. *Ṛg Veda* 1.156.3

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired *karma* stopped. SB 1.6.28

The Lord has also said *man-niketaṁ tu nirguṇam:* my abode is beyond the *guṇas* (SB 11.25.25) and *nirguṇo mad-apāśrayaḥ*: the devotee is beyond the *guṇas.* (SB 11.25.26) Therefore one should not say that these objects are false.

|| 11.28.5 ||

chāyā-pratyāhvayābhāsā

hy asanto 'py artha-kāriṇaḥ

evaṁ dehādayo bhāvā

yacchanty ā-mṛtyuto bhayam

TRANSLATION

Although reflections, echoes and mirages are only illusory reflections of real things, they produce real experiences. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

"If duality is false, do perception of a pot or cloth have any real meaning?" Reflections, echoes, or mistaken perceptions, such as thinking a shell is silver, though not real

objects, are still real experiences. Though ultimately false, seeing duality in objects, though actually false, gives us real experiences. Thus the state of having a body, though based on falsity, gives this j*īva* fear of suffering in *saṁsāra* up until death.

|| 11.28.6-7 ||

ātmaiva tad idaṁ viśvaṁ

sṛjyate sṛjati prabhuḥ

trāyate trāti viśvātmā

hriyate haratīśvaraḥ

tasmān na hy ātmano 'nyasmād

anyo bhāvo nirūpitaḥ

nirūpite 'yaṁ tri-vidhā

nirmūla bhātir ātmani

idaṁ guṇa-mayaṁ viddhi

tri-vidhaṁ māyayā kṛtam

.

The Lord creates the universe and is created. He maintains the universe and is maintained. He destroys the universe and is destroyed. Nothing other than Paramātmā, who is different from everything, exists. Perceptions of three types of suffering in Paramātmā are baseless. Know that the universe made of *guṇas* and three types of suffering are created by my inconceivable energy

"How can duality desired in the scriptures which speak of creation be considered false?" This is explained in two verses. The Supreme Lord creates the universe, and he is also created. There is no duality. He maintains the universe and is maintained. There is no object other than Paramātmā, who is also different from the objects he creates (*anyasmāt*). The perception of pain arising from self, others or nature is baseless. If Paramātmā alone is the universe, how can these three factors exist, since Paramātmā is devoid of these three types of suffering? "Why then are these three perceived?" They are created by my inconceivable energy. This is the meaning given by supporters of *pariṇāma-vāda.* Or, they are created by ignorance. This is the interpretation of *vivarta-vāda.*[36]

|| 11.28.8 ||

[36] In the *vivarta-vāda* interpretation, *ātmā* would mean Brahman. Viśvanātha gives the *pariṇāma-vāda* interpretation for the verses from verse 6 onwards, though *vivarta-vāda* interpretation is also possible, as he mentions in the commentary on verse 1.

etad vidvān mad-uditaṁ

jñāna-vijñāna-naipuṇam

na nindati na ca stauti

loke carati sūrya-vat

TRANSLATION

One who has completely understood knowledge and specialized knowledge, as described herein by me, does not indulge in material criticism or praise. Like the sun, he acts equally to all.

One who knows this knowledge and specialized knowledge completely acts like the sun, equal to all.

|| 11.28.9 ||

pratyakṣeṇānumānena

nigamenātma-saṁvidā

ādy-antavad asaj jñātvā

niḥsaṅgo vicared iha

TRANSLATION

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is merely temporary. Thus one should live in this world without attachment.

One understands a pot is temporary by sense perception. One can understand that earth and other visible elements are temporary by inference. One can understand that invisible elements like ether are temporary by scripture. One can understand everything which is not spiritual is temporary by one’s realization.

|| 11.28.10 ||

śrī-uddhava uvāca

naivātmano na dehasya

saṁsṛtir draṣṭṛ-dṛśyayoḥ

anātma-sva-dṛśor īśa

kasya syād upalabhyate

TRANSLATION

Uddhava said: O Lord! It is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object, since the soul is innately endowed with knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

"Though the universe with beginning and end is illusory, during the interim when one perceives it as real, who experiences *saṁsāra*, the *jīva* or his body?" *Saṁsāra* cannot belong to the *jīva* or his body, because the body, which is unconscious (*anātma*), cannot experience the suffering of *saṁsāra,* and the *jīva* with knowledge inherent in him (*sva-dṛk*) can never be without knowledge. *Saṁsāra* does not belong to either.

|| 11.28.11 ||

ātmāvyayo 'guṇaḥ śuddhaḥ

svayaṁ-jyotir anāvṛtaḥ

agni-vad dāru-vad acid

dehaḥ kasyeha saṁsṛtiḥ

TRANSLATION

The *ātmā* is inexhaustible, beyond all material qualities, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

He further explains. *Jīva* is without destruction, creation or change (*avyayaḥ*). *Jīva* is without qualities like attachment. It is pure, without sin or piety. It is without ignorance (*svayam-jyotiḥ*). It is not covered by anything, it is not bound. The body is unconscious. The meaning is this. Though one can understand that there is no difference between fire and wood, wood is revealed and fire is the revealer. Similarly the body is revealed (known) and the *jīva* is the revealer (knower), but the *jīva* is only a knower because Paramātmā gives knowledge to the j*īva*. Thus material existence does not belong to either *jīva* or his body.

|| 11.28.12 ||

śrī-bhagavān uvāca

yāvad dehendriya-prāṇair

ātmanaḥ sannikarṣaṇam

saṁsāraḥ phalavāṁs tāvad

apārtho ’py avivekinaḥ

TRANSLATION

The Supreme Lord said: As long as the foolish *jīva* is related to the material body, senses and *prāṇa,* his material existence continues to flourish, although it is based on illusion.

But it is true that the lack of discrimination of the *jīva* supports *saṁsāra.* This is explained in five verses. *Sannikarṣaṇam* means relationship. As long as the

jīva is related to his body and senses, *saṁsāra,* though illusory, gives results. “But how does the *jīva,* beyond matter, have a relationship with the body and senses?” It is because of his ignorance *(avivekinaḥ*).

|| 11.28.13 ||

arthe hy avidyamāne ’pi

saṁsṛtir na nivartate

dhyāyato viṣayān asya

svapne ’narthāgamo yathā

TRANSLATION

Though objects are unreal, *saṁsāra* does not cease, just as a person absorbed in unreal dream objects experiences fear.

“Since the body and senses are all temporary or false, why does the *jīva* have a relation with them, from which *saṁsāra* arises?” Though objects are temporary or unreal, *saṁsāra* will result. In a dream which is actually illusory, a person, absorbed in those contents, experiences fear of a snake or tiger (*anarthāgamah*).

|| 11.28.14 ||

yathā hy apratibuddhasya

prasvāpo bahv-anartha-bhṛt

sa eva pratibuddhasya

na vai mohāya kalpate

TRANSLATION

Although while dreaming a person experiences many undesirable things, upon awakening, he is no longer confused by the dream experiences.

“Even a person with discrimination, a *jīvan-mukta*, has difficult avoiding some meditation on sense objects. This means he cannot get liberation.” Though a dream produces many bad experiences for the sleeper, for a person who has woken up, the dream does not produce bewilderment since he understands the dream was false.

|| 11.28.15 ||

śoka-harṣa-bhaya-krodha-

lobha-moha-spṛhādayaḥ

ahaṅkārasya dṛśyante

janma-mṛtyuś ca nātmanaḥ

TRANSLATION

Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are caused by the *ahaṅkāra* and not by the *ātmā*

Fear and lamentation are not qualities of the *ātmā* since one does not see these qualities during deep sleep, when *ahaṅkāra* is absent and the *ātmā* still is active. Though *ahaṅkāra* is responsible for lamentation and fear, *ahaṅkāra* does not experience them since it is unconscious. Thus *saṁsāra* does not belong to *ahaṅkāra* either.

|| 11.28.16 ||

dehendriya-prāṇa-mano-’bhimāno

jīvo ’ntar-ātmā guṇa-karma-mūrtiḥ

sūtraṁ mahān ity urudheva gītaḥ

saṁsāra ādhāvati kāla-tantraḥ

TRANSLATION

The *ahaṅkāra,* which is a covering on the *jīva,* which assumes its form by the *guṇas* and *karma*, which is called by many names such as *sūtra, mahat-tattva*, body, senses life air and mind, and which is dependent on the Lord, makes the *jīva* accept its qualities for continuation of *saṁsāra.*

"If lamentation and joy are qualities of *ahaṅkāra,* not the *ātmā*, why does the *ātmā* accept those qualities and experience the suffering of *saṁsāra*? No one will accept someone else's qualities if they give him suffering." *Ahaṅkāra (abhimānaḥ*) is an imposition on the *jīva (jīvaḥ),* which takes its form by the *guṇas* and *karma.* It makes the *jīva* receive its qualities (*ādhāvati*) for continuing *saṁsāra. Ahaṅkāra* is subservient to the Lord called *kāla*-- one who pushes (*kalayati*). It is called by many names such as "body" in the scriptures concerning *jñāna.* Body, senses, life air and mind are a *dvandva* compound in the singular. *Antarātmā* is intelligence. The *jīva,* bound by ignorance in the form of *ahaṅkāra,* falls into suffering in *saṁsāra.*

|| 11.28.17 ||

amūlam etad bahu-rūpa-rūpitaṁ

mano-vacaḥ-prāṇa-śarīra-karma

jñānāsinopāsanayā śitena

cchittvā munir gāṁ vicaraty atṛṣṇaḥ

TRANSLATION

Although *ahaṅkāra* has no factual basis, it is perceived in many forms—as the functions of the mind, speech, life air and bodily faculties. But with the sword of knowledge, sharpened by *bhakti*, a sober sage will cut off *ahaṅkāra* and live in this world free from all material attachment.

How can we become free of the bondage of *ahaṅkāra*? The bondage of *ahaṅkāra* is actually rootless. However it is perceived in many forms such as mind, speech, life airs, body and action. The list is a *dvandva* compound. One should destroy *ahaṅkāra* by sword of *jñāna* sharpened by *bhakti.*

|| 11.28.18 ||

jñānaṁ viveko nigamas tapaś ca

pratyakṣam aitihyam athānumānam

ādy-antayor asya yad eva kevalaṁ

kālaś ca hetuś ca tad eva madhye

***Jñāna* gives power of discrimination. It is produced by knowledge of the Vedas, by following one's *dharma*, by personal realization, by instructions and by logical analysis. By this one realizes Brahman, the final cause, which reveals everything and which exists at the beginning and end of the universe, and during the interim as well.**

Jñāna is discrimination. The factors in cultivation of j*ñāna* are described: the Vedas, following one's *dharma (tapaḥ),* one's realization (*pratyakṣam*), instructions (*aitihyam*), and reasoning (*anumānam*). The result is described. That which exists at the beginning and at the end of the universe and in the middle as well, is the cause, Brahman (*kālaḥ*), which reveals (*kalayati*) everything

|| 11.28.19 ||

yathā hiraṇyaṁ sv-akṛtaṁ purastāt

paścāc ca sarvasya hiraṇ-mayasya

tad eva madhye vyavahāryamāṇaṁ

nānāpadeśair aham asya tadvat

TRANSLATION

Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

Gold is made into products like earrings etc. (*svakṛtam*). That which existed prior to the earrings and jewelry and will exist after they are destroyed and is known by many names such as earrings in the interim is actually only gold. Similarly I existed before the universe, I will exist after the universe and I exist while the universe is present.

|| 11.28.20 ||

vijñānam etat triy-avastham aṅga

guṇa-trayaṁ kāraṇa-karya-kartṛ

samanvayena vyatirekataś ca

yenaiva turyeṇa tad eva satyam

TRANSLATION

O Uddhava! Intelligence has three states: waking, dreaming and deep sleep, which arises from the conditions of cause, effect and doer. Everything arises by knowledge which pervades the other states. That fourth state is realized by *samādhi*.

Having explained that the effect is none other than the cause, the Lord now states that what is revealed is none other than the revealer. *Vijñānam* means intelligence. Intelligence has three states of waking, dreaming and deep sleep. According to grammarians like Vyāḍi and Gālava, the form *triy-avastham* is permissible. The causes of these states are the three items called cause (*adhyātmam*), effect (*adhibhūtam*) and doer (*adhidaivam*). The effect of these three is the universe with the three states of consciousness. The fourth state, pervasive knowledge, by which all things arise in succession (*samanvayena*), is real. *Tam eva bhāntam anu bhāti sarvaṁ tasya bhāsā sarvam idaṁ vibhāti:* after the Lord shines, all things shine and by his illumination all things shine. (*Katha Upaniṣad* 2.2.5) *Cakṣuṣaś cakṣur uta śrotrasya śrotraṁ manaso ye mano viduḥ:* the Lord is the eye of the eye, the ear of the ear and the mind of the mind. (*Taittirīya Upaniṣad* 2.7) "We cannot realize the fourth state except by special knowledge." This state is realized by *samādhi* (*vyatirekataḥ*).

|| 11.28.21 ||

na yat purastād uta yan na paścān

madhye ca tan na vyapadeśa-mātram

bhūtaṁ prasiddhaṁ ca pareṇa yad yat

tad eva tat syād iti me manīṣā

TRANSLATION

That which did not exist in the past and will not exist in the future also has no existence for the period of its duration, but is only a superficial designation. In my opinion, whatever is created and revealed by a first object is ultimately only that first object.

It has been said that the truth is that which exists without change through all three states of time. Whatever changes in time is not truth. What exists in the middle is not a separate existing object. It is only a name. Why? Whatever is revealed by another entity is only the revealer, the cause, not something separate. That is my understanding.

|| 11.28.22 ||

avidyamāno 'py avabhāsate yo

vaikāriko rājasa-sarga esaḥ

brahma svayaṁ jyotir ato vibhāti

brahmendriyārthātma-vikāra-citram

TRANSLATION

Although not existing previously, what appears to exist now, created by transformation, by *rajoguṇa,* is the effect of Brahman, which is independent, and the revealer of all else. Thus the universe whose variety is created by the senses, the sense objects, the mind and the elements of physical nature is only Brahman.

Having concluded that there is no difference between the effect and cause, revealed and revealer, based on those two conclusions the Lord now explains that Brahman is nondifferent from the universe. What did not exist previously, and appears to exist now, arises from transformations *(vaikārikaḥ*) such as *mahat-tattva* and other elements. It is an effect of Brahman through operation of *rajoguṇa (rajasa-sargaḥ).* Brahman however is independently perfect. It is not an effect. It is the revealer (*jyotiḥ*). Because of Brahman, there exist senses, *tan-mātras*, mind (*ātmā*), and the five gross elements (*vikāra*). By these arises the universe with variety. But it is only Brahman.

|| 11.28.23 ||

evaṁ sphutaṁ brahma-viveka-hetubhiḥ

parāpavādena viśāradena

chittvātma-sandeham upārameta

svānanda-tuṣṭo 'khila-kāmukebhyaḥ

TRANSLATION

Thus, clearly understanding Brahman by discriminating logic, by skillfully rejecting one's misidentification with matter, one should cut to pieces all

doubts about *ātmā* and, satisfied in the soul's natural bliss, withdraw from all the senses.

Becoming discrimination about Brahman by realization, teaching, and reasoning, one cuts doubts concerning *ātmā* by skillfully rejecting the body as the self (*para apavādena*) and then remains satisfied in one's own bliss, dissociated from all the senses (*kāmukebhyaḥ*).

|| 11.28.24 ||

nātmā vapuḥ pārthivam indriyāṇi

devā hy asur vāyur jalam hutāśaḥ

mano 'nna-mātraṁ dhiṣaṇā ca sattvam

ahaṅkṛtiḥ khaṁ kṣitir artha-sāmyam

TRANSLATION

The material body made of earth, the senses, their presiding *devatās, prāṇa,* intelligence, mind, *citta*, and *ahaṅkāra*, are not the *ātmā.* The external air, water, fire, ether and earth, the *tan-mātras* and *prakṛti* are not the *ātmā*.

Rejection of the body and other things is explained. The body is not the *ātmā,* because it comes from earth like a pot. The senses, their *devatās, prāṇa*, intelligence, *citta (sattvam),* and *ahaṅkāra* are not the *ātmā.* Why? They are all supported by food like the body. Air, water, fire, ether and earth the five gross elements are not the ātmā. The *tan-mātras* and *prakṛti (sāmyam*) are not the *ātmā* because they are unconscious like a pot.

|| 11.28.25 ||

samāhitaiḥ kaḥ karaṇair guṇātmabhir

guṇo bhaven mat-suvivikta-dhāmnaḥ

vikṣipyamāṇair uta kiṁ nu dūṣaṇaṁ

ghanair upetair vigatai raveḥ kim

TRANSLATION

For one who has properly realized my form, what credit is there if his senses—mere products of the material modes—are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses

happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

My devotee with knowledge and discrimination has no relation to the good and bad produced by the senses and mind. What is the virtue by having steady senses for a person who has realized my form? What is the fault in having unsteady senses?

|| 11.28.26 ||

yathā nabho vāyv-analāmbu-bhū-guṇair

gatāgatair vartu-guṇair na sajjate

tathākṣaraṁ sattva-rajas-tamo-malair

ahaṁ-mateḥ saṁsṛti-hetubhiḥ param

TRANSLATION

Just as the sky is not affected by the coming and going of the qualities of air, fire, water and earth, or by the seasons, so Brahman is not affected by *ahaṅkāra* or by contamination of *sattva, rajas* or *tamas*, the causes of material existence.

The *jīva-mukta* becomes Brahman. There is no good or bad in him at that time. An example is given. The sky is not affected by the elements, which dry, heat, moisten or soil with dust and then disappear, or by the season which create heat and cold. Similarly Brahman is not affected by *ahaṅkāra,* or contamination of the *gunās* which cause *saṁsāra.*

|| 11.28.27 ||

tathāpi saṅgaḥ parivarjanīyo

guṇeṣu māyā-raciteṣu tāvat

mad-bhakti-yogena dṛḍhena yāvad

rajo nirasyeta manaḥ-kaṣāyaḥ

TRANSLATION

Nevertheless, until one has completely eliminated from his mind all attraction to sense objects by firmly practicing devotional service to me, one must very

carefully avoid associating with the material modes, which are produced by my illusory energy.

The unperfected *jñānī* should not act as he pleases like the liberated person. This is expressed in two verses. Attraction (*rajaḥ*) for sense objects should be eliminated.

|| 11.28.28 ||

yathāmayo ’sādhu cikitsito nṛṇāṁ

punaḥ punaḥ santudati prarohan

evaṁ mano ’pakva-kaṣāya-karma

kuyoginaṁ vidhyati sarva-saṅgam

TRANSLATION

Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies and *karma* will remain attached to material things and repeatedly torment the imperfect *yogī.*

Just as an imperfect diagnosed disease gives distress again and again, the mind, without having contamination and its root in *karma* destroyed, gives suffering to the *yogī.*

|| 11.28.29 ||

kuyogino ye vihitāntarāyair

manuṣya-bhūtais tridaśopasṛṣṭaiḥ

te prāktanābhyāsa-balena bhūyo

yuñjanti yogaṁ na tu karma-tantram

TRANSLATION

Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious *devatās* for that purpose. But on the strength of their previous practice, they will resume their practice of *yoga* in the next life. They will never again be trapped in the network of *karma.*

Yogīs who are obstructed by friends or disciples inspired by the *devatās,* not by their absorption in enjoyment, resume their practice in the next life.

yadi na samuddharanti yatayo hṛdi kāma-jaṭā

duradhigamo ’satāṁ hṛdi gato ’smṛta-kaṇṭha-maṇiḥ

asu-tṛpa-yoginām ubhayato ’py asukhaṁ bhagavann

anapagatāntakād anadhirūḍha-padād bhavataḥ

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus you do not allow them to understand you. Although you are present within their hearts, for them you are like a jewel worn around the neck of a person who has totally forgotten it is there. O Lord, those who practice *yoga* only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from you, whose kingdom they cannot reach. SB 10.87.39

Such *sannyāsīs* are different from the *yogīs* mentioned in the present verse. *Śruti* says *yasmāt tad eṣāṁ na priyaṁ yad etan manuṣyā viduḥ*: the *devatās* are not pleased that men know Brahman. (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10) *Bhūyaḥ* means “in the next life.”

|| 11.28.30 ||

karoti karma kriyate ca jantuḥ

kenāpy asau codita ā-nipatāt

na tatra vidvān prakṛtau sthito ’pi

nivṛtta-tṛṣṇaḥ sva-sukhānubhūtyā

TRANSLATION

The *jīva* performs action, inspired by Paramātmā, and is made to take a different body by that action. This cycle continues until universal devastation. The *jñānī,* however, though situated in his body, having experienced his own constitutional bliss, gives up all material desires and does not engage in action or its effects.

The *jñānī* does not become bound like the *karmī.* The *jīva* inspired by *antaryāmī* performs actions. By this action, he takes birth as pig or dog, until final devastation.

The *jñānī* however, though situated in the body, does not do activity, and is not placed in other bodies by those actions.

|| 11.28.31 ||

tiṣṭhantam āsīnam uta vrajantaṁ

śayānam ukṣantam adantam annam

svabhāvam anyat kim apīhamānam

ātmānam ātma-stha-matir na veda

TRANSLATION

The wise man, whose consciousness is fixed in Paramātmā, does not even notice his bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

The *jñānī,* though situated in the body, does not investigate his body. His intelligence fixed in Paramātmā, he does not know the body (*ātmānam*). *Ukṣantam* means "while urinating."

|| 11.28.32 ||

yadi sma paśyaty asad-indriyārthaṁ

nānānumānena viruddham anyat

na manyate vastutayā manīṣī

svāpnaṁ yathotthāya tirodadhānam

TRANSLATION

Although a self-realized soul may sometimes see material objects, he does not accept them as real by destroying them with the understanding that they are not different from their cause. The intelligent person considers nothing except *ātmā* to be real, in the same way that a man awakening from sleep does not consider dream objects to be real since they fade away.

Moreover, if sometimes when breaking *samādhi,* he sees material sense objects, he makes them false by thinking that the effect is not different from the cause, just as cloth is not different from its threads. The wise man does not consider anything except ā*tmā* to be real just as, waking from a dream, a person does not consider the dream

objects which appeared by impressions to be real, since those objects disappear on their own.

|| 11.28.33 ||

pūrvaṁ gṛhītaṁ guṇa-karma-citram

ajñānam ātmany aviviktam aṅga

nivartate tat punar īkṣayaiva

na gṛhyate nāpi visṛyya ātmā

In the state of bondage, ignorance, made into variety by actions created by the *guṇas*, was accepted as the self, without investigation. O Uddhava! Ignorance is destroyed by *jñāna.* But *ātmā* is never accepted and rejected.

Therefore *jñāna* which destroys ignorance is recommended. Previously, in the state of bondage, ignorance which is of many varieties by actions created by the *guṇas,* was accepted as the *ātmā,* the object "you" without investigation (*aviviktam*). He does not consider "Where did ignorance come from? What is its nature?" One destroys that state of ignorance by *jñāna* in the liberated state. In the previous state *jñāna* was not accepted. In the later state *jñāna* is accepted. But *ātmā* is never accepted or rejected. *Ātmā* alone gives pleasure at all times.

|| 11.28.34 ||

yathā hi bhānor udayo nṛ-cakṣuṣāṁ

tamo nihanyān na tu sad vidhatte

evaṁ samīkṣā nipuṇā satī me

hanyāt tamisraṁ puruṣasya buddheḥ

TRANSLATION

When the sun rises, it destroys the darkness covering men's eyes, but it does not create the eye, which in fact was existing all along. Similarly, my *vidyā-śakti* will destroy the covering on knowledge for a person realizing *ātmā.*

When one realizes that *ātmā* always exists, one is simply aware of it and when does not realize *ātmā*, one is not aware of it. When the sun rises objects are revealed and when the sun sets objects are hidden. The sun destroys the covering of darkness for the eye but does not create the eye, since the eye always existed as the same dear

object. Fixed knowledge, my *vidyā-śakti,* destroys the covering on knowledge for the person endowed with knowledge of *ātmā.*

|| 11.28.35 ||

eṣa svayaṁ-jyotir ajo 'prameyo

mahānubhūtiḥ sakalānubhūtiḥ

eko 'dvitīyo vacasāṁ virāme

yeneṣitā vāg-asavaś caranti

TRANSLATION

The Supreme Lord is self-luminous, unborn and immeasurable. He is pure consciousness and omniscient. He is one alone, and without compare. He is beyond words but by him the power of speech and the life airs are set into motion.

Will there be merging of the purified *ātmā* with Paramātmā, the sun, by *bhakti*? Paramātmā is different from the *jīva.* He is self revealing. The *jīva* is revealed. He is unborn, but the *jīva* takes on *upādhis.* He is beyond measure, since he is pervading everywhere, but the j*īva* is a small particle of consciousness. He is omniscient, but the *jīva* has little knowledge. He is one, since there is no other Supreme Lord, and he has no internal difference of his many forms. The *jīva*s are many. He is without a second, without anything else existing, since the *jīva* and *māyā* are non-different from him as his *śaktis*. The j*īva* is not like this. Paramātmā is not approachable by speech or mind like the *jīva.* He is beyond words since they cannot describe him. *Śruti* says *yato vāco nivartante aprāpya manasā saha:* from him words return, along with the mind, not attaining him. (*Taittīrya Upaniṣad* 2.4.1) But he can be understood. Inspired by him, the voice and life airs move. It is said:

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved

viṇñānam ajñāna-bhidāpamārjanam

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ

O Lord, cause of all causes, if your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by your presence can one understand the transcendental nature of your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of your transcendental form. SB 10.2.35

|| 11.28.36 ||

etāvān ātma-sammoho

yad vikalpas tu kevale

ātman ṛte svam ātmānam

avalambo na yasya hi

TRANSLATION

Since only one *ātmā* exists, seeing duality is one's own bewilderment. It has no basis except the *jīva* himself.

"How can the universe be one with the Lord when it is seen to be different?" Though there is only one *ātmā,* distinction arises. One's bewilderment has no basis other than the *jīva* himself. The *jīva* perceives separateness by his ignorance. The *jīva,* though different from Paramātmā, is an effect of Paramātmā, and thus is one with Paramātmā. *Śruti* say *neha nānāsti kinñcana*: there is no duality in this world at all. (*Bṛhad-āraṇyaka Upaniṣad* 4.4.19) There is no duality.

|| 11.28.37||

yan nāmākṛtibhir grāhyaṁ

pañca-varṇam abādhitam

vyarthenāpy artha-vādo 'yaṁ

dvayaṁ paṇḍita-māninām

TRANSLATION

The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudo scholars vainly proposing the non-existent.

The effect and cause are one just as threads and cloth are one. The difference of the effects is thus annulled. Those who consider the variety of effects to be existing, not annulled (*abādhitam*), are learned in name only. They are not learned. The existence of the five gross elements, perceived by the senses to have name and form, are perceived because of duality, which has not yet been annulled. Those who pose themselves to be learned accept these elements. The wise do not, since this is a claim of real objects without real objects. An object with beginning and end cannot be accepted as real. The Lord has already said:

pratyakṣeṇānumānena nigamenātma-saṁvidā

ādy-antavad asaj jñātvā niḥsaṅgo vicared iha

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is merely temporary. Thus one should live in this world without attachment. SB 11.28.9

|| 11.28.38 ||

yogino ’pakva-yogasya

yuñjataḥ kāya utthitaiḥ

upasargair vihanyeta

tatrāyaṁ vihito vidhiḥ

TRANSLATION

The body of the endeavoring *yogī* who is not yet mature in his practice may sometimes be overcome by various natural disturbances. Therefore the following remedy is recommended.

Jñāna-yoga along with discrimination has been described. Now the solution for obstacles occurring for the practitioner is described in three verses. For the person practicing *yoga*, if the body somehow is overcome by natural phenomena like sickness, there is a remedy.

|| 11.28.39 ||

yoga-dhāraṇayā kāṁścid

āsanair dhāraṇānvitaiḥ

tapo-mantrauṣadhaiḥ kāṁścid

upasargān vinirdahet

TRANSLATION

Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration, and others may be counteracted by special austerities, *mantras* or medicinal herbs.

By meditating on the moon and sun, heat and cold can be counteracted. By *āsanas,* along with meditation on air, one can counteract sickness arising from *vāta.* By austerities, *mantras* and medicines one can counteract troubles caused by bad planets or snakes etc.

|| 11.28.40 ||

kāṁścin mamānudhyānena

nāma-saṅkīrtanādibhiḥ

yogeśvarānuvṛttyā vā

hanyād aśubha-dān śanaiḥ

TRANSLATION

Some of these inauspicious disturbances can be gradually removed by constant remembrance of me, by congregational hearing and chanting of my holy names, or by following in the footsteps of the great masters of *yoga.*

One can remove lust by meditation on me. One can remove pride and hypocrisy by following the great masters of *yoga.*

|| 11.28.41 ||

kecid deham imaṁ dhīrāḥ

su-kalpaṁ vayasi sthiram

vidhāya vividhopāyair

atha yuñjanti siddhaye

TRANSLATION

By various methods, some y*ogīs* free the body from disease and old age and keep it perpetually youthful. Thus they engage in *yoga* for the purpose of achieving *siddhis.*

Some keep the body youthful, free from old age and sickness (*sukalpam*) by other methods and engage in *yoga* with meditation for *siddhis* like entering others' bodies which do not have disease. But this *yoga* is not centered on *jñāna.*

|| 11.28.42 ||

na hi tat kuśalādṛtyaṁ

tad-āyāso hy apārthakaḥ

antavattvāc charīrasya

phalasyeva vanaspateḥ

TRANSLATION

This mystic bodily perfection is not valued by the wise. They consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

But this procedure is not respected by the wise. The *ātmā*, like the tree, is permanent, but the body, like the fruit, is perishable.

|| 11.28.43 ||

yogaṁ niṣevato nityaṁ

kāyaś cet kalpatām iyāt

tac chraddadhyān na matimān

yogam utsṛjya mat-paraḥ

TRANSLATION

Although the physical body may be improved by various processes of *yoga*, an intelligent person who has dedicated his life to me does not place his faith in the prospect of perfecting his physical body through *yoga*, and he gives up such procedures.

One who constantly engages in *yoga* may achieve bodily fitness.

|| 11.28.44 ||

yoga-caryām imāṁ yogī

vicaran mad-apāśrayaḥ

nāntarāyair vihanyeta

niḥspṛhaḥ sva-sukhānubhūḥ

TRANSLATION

The *yogī* who has taken shelter of me, free from hankering because he experiences the happiness of the soul within, is never defeated by obstacles while executing this process of *yoga.*

Thus ends the commentary on the Twenty-eighth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-nine

Final Instructions to Uddhava

|| 11.29.1 ||

śrī-uddhava uvāca

su-dustarām imāṁ manye

yoga-caryām anātmanaḥ

yathāñjasā pumān siddhyet

tan me brūhy añjasācyuta

TRANSLATION

Uddhava said: O Acyuta, I think that the method of *yoga* described by you is very difficult for one who cannot control his mind. Therefore please explain to me immediately how someone can more quickly attain perfection.

In the Twenty-ninth Chapter, Kṛṣṇa explains how one attains *bhakti* by taking shelter of great devotees and how one can attain liberation by realizing *ātmā.* Kṛṣṇa taught Uddhava powerful *jñāna* but Uddhava could not understand it. This he expresses in five verses. Practice of *yoga* by persons who are devoid of identity with the body has also been explained. But I think this is difficult for others to practice. Quickly tell me how one can quickly attain perfection. The repetition of *añjasā* is not redundant since the words modify different verbs.

|| 11.29.2 ||

prāyaśaḥ puṇḍarīkākṣa

yuñyanto yogino manaḥ

viṣīdanty asamādhānān

mano-nigraha-karśitāḥ

TRANSLATION

O lotus-eyed Lord! Generally those *yogīs* who try to absorb their minds in Brahman experience frustration. Because of their inability to perfect *samādhi,* they become fatigued in their attempt to bring the mind under control.

He explains why the process is difficult. Those who absorb the mind in Brahman (*yuñjanatah*) become frustrated. Because of inability to attain *samādhi,* they become fatigued in controlling the mind.

|| 11.29.3 ||

athāta ānanda-dughaṁ padāmbujaṁ

haṁsāḥ śrayerann aravinda-locana

sukhaṁ nu viśveśvara yoga-karmabhis

tvan-māyayāmī vihatā na māninaḥ

TRANSLATION

O lotus-eyed Lord of the universe! Therefore, discerning men joyfully take shelter of your lotus feet, the source of bliss. But those who take pride in their accomplishments in *yoga* and *karma* fail to take shelter of you and are defeated by your illusory energy.

Those who consider weak and strong points joyfully take shelter of your lotus feet. Those who consider themselves *karmīs, yogīs* or *jñānīs* are defeated by your *māyā.* They do not take shelter of your feet and thus become frustrated.

|| 11.29.4 ||

kiṁ citram acyuta tavaitad aśeṣa-bandho

dāseṣv ananya-śaraṇesu yad ātma-sāttvam

yo ’rocayat saha mṛgaiḥ svayam īśvarāṇāṁ

śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ

TRANSLATION

O infallible Lord! O friend of all beings! It is not very astonishing that you are dependent on your servants who have taken exclusive shelter of you. As Rāmacandra, you displayed special affection for monkeys such as Hanumān while *devatās* shook your foot pedestal with the tips of their crowns,

Those who worship only you become the recipients of your affection. That is not astonishing. You are dependent (*ātma-sāttvam*) on your servants devoid of performing *jñāna, yoga* and *karma.* The king’s city which is respected by *brāhmaṇas* becomes dependent on *brāhmaṇas.* Similarly you are respected by your servants, and become dependent on your servants. As Rāma, you relished friendly relationships with the monkeys. Or another meaning is: you took pleasure in herding the cows along with the deer of Vṛndāvana. Or you took pleasure in stealing butter along with the monkeys. Do we understand that they practiced the *yoga* you described? You are dependent on them. But you are not dependent on any of the Advaita j*ñānīs* at all. This implies that Uddhava does not accept j*ñāna-yoga. Pīḍitam* means shaken.

|| 11.29.5 ||

taṁ tvākhilātma-dayiteśvaram āśritānāṁ

sarvārtha-daṁ sva-kṛta-vid visṛjeta ko nu

ko vā bhajet kim api vismṛtaye ’nu bhūtyai

kiṁ vā bhaven na tava pāda-rajo-juṣāṁ naḥ

TRANSLATION

What person who knows the mercy that you show to your devotees could reject you, the dearest among all souls, the Supreme Lord of all, who give all perfections to the devotees who take shelter of you? Who would reject you and

accept something for the sake of material enjoyment or liberation, which simply leads to forgetfulness of you? And what lack is there for us who are engaged in the service of the dust of your lotus feet?

You are the most beloved among all *jīvas,* since you appear as Nārada and other *jīvas* to teach *bhakti.* You are the Lord since you give the results of *karma* to everyone. You give all *puruśārthas* to those who surrender to you. What person who knows the mercy you showed Bali, Prahlāda and others (*sva-kṛta-vit*) would give you up? No one would. Only an ungrateful person, some low type of *yogī* who does not appreciate *rasa* would do so. And if a person worships you, would he worship you with the desire for material enjoyment or liberation? Who would worship you for liberation (a*nubhūtyai*) or for kingdom, which is a way of forgetting you? No one would*. Kim api* modifies the verb. The meaning is "No one would worship with these intentions."

"But why do we see Prahlāda and other devotees who have no material desire attaining material assets and liberation?" Nothing is lacking for the devotee. As stated in the *Nārāyaṇīya* of the *Mokṣa-dharma*, in *Mahābhārata*:

yā vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye

tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ

Whatever among the four goals of human life can be achieved by various spiritual practices is automatically achieved without such endeavors by the person who has taken shelter of Nārāyaṇa.

Material enjoyment and liberation are the secondary results of *bhakti,* not desired by the devotee. But these are given by you to them anyway.

|| 11.29.6 ||

naivopayanty apacitiṁ kavayas taveśa

brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ

yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann

ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

TRANSLATION

O my Lord! Intelligent persons can not fully express their indebtedness to you, even if they were endowed with the lifetime of Brahmā, because on

remembering what you have done form them, their joy increases even more: appearing externally as *guru* and internally as Paramātma, you reveal the goal of *prema* to the devotees.

"Because I give all benedictions to only persons who worship me, such bestowals are not unconditional. Rather they are conditional." This is not so. Whatever worship they perform is actually given by you alone. You are the supreme unconditional giver of benedictions. People can never repay the debt even by serving you for thousands of Brahmā's lifetimes.

Those with discrimination (*kavayaḥ*) can never become debtless (*apacitim*) in their worship, even if they worshipped you for a life span of Brahmā, because, on remembering what you have done, their bliss increases. What have you done? You appear externally as the *mantra-guru* and *śikṣā-guru*, by whom one receives your *mantra* and instructions on *bhakti* and you appear internally as Paramātmā. *Dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*: I give intelligence by which the devotees come to me. (BG 10.10) Inspiring them with intelligence to attain you, and making them worship you, you reveal to them the goal of becoming an associate with *prema.*

|| 11.29.7 ||

śrī-śuka uvāca

ity uddhavenāty-anurakta-cetasā

pṛṣṭo jagat-krīḍanakaḥ sva-śaktibhiḥ

gṛhīta-mūrti-traya īśvareśvaro

jagāda sa-prema-manohara-smitaḥ

TRANSLATION

Śukadeva Gosvāmī said: Thus questioned by the most affectionate Uddhava, Lord Kṛṣṇa, the supreme controller of all controllers, who utilizes the universe for his pastimes and assumes the three forms by his energies, began to reply, displaying his attractive smile filled with love.

The Lord appears in three forms: as *antaryāmī* by his internally energy, as the *jīva* by *taṭastha-śakti,* and as the material body by the external energy. The Lord uses the world for performing his pastimes (*jagat-krīdānakaḥ*). By his form as *antaryāmī* he inspired Uddhava to ask these questions to give bliss to the future devotees of Kali-yuga. The Lord's pastimes or playing are for spreading *bhakti-rasa* to the devotee. The Lord assumed three forms. As Uddhava he asks questions. As Kṛṣṇa he gives answers. As the devotees Śukadeva and Parīkṣit limited in a particular time and place, he supplies sweetness in the form of their questions and answers. Such skill in

giving mercy is not possible of anyone else: he is the Lord of all lords. He had an attractive smile displaying *prema.*

|| 11.29.8 ||

śrī-bhagavān uvāca

hanta te kathayiṣyāmi

mama dharmān su-maṅgalān

yān śraddhayācaran martyo

mṛtyuṁ jayati durjayam

TRANSLATION

The Supreme Lord said: Yes, I shall describe to you *bhakti* and *jñāna,* easy to perform, by executing which a mortal will conquer unconquerable death.

The word *hanta* expresses joy or mercy. *Dharmān* refers to *bhakti* and *jñāna.* They are auspicious because they will shown to be easy.

|| 11.29.9 ||

kuryāt sarvāṇi karmāṇi

mad-arthaṁ śanakaiḥ smaran

mayy arpita-manaś-citto

mad-dharmātma-mano-ratiḥ

TRANSLATION

Always remembering me, one should perform all his duties for me as the cases arise. His consciousness should be fixed in persons whose minds are dedicated to me and his mind should be attracted to *bhakti.*

The Lord now describes both pure and mixed *bhakti* by uttering words with two meanings. One should perform all material actions such as brushing the teeth and all spiritual actions such as hearing and chanting for me. This is the first meaning. One should perform all *varṇāśrama* actions for me. This is the second meaning. His consciousness should be fixed in persons whose minds are dedicated to me (*mayy arpita-manaś-cittaḥ*). This means he is attached to my devotees. His mind (*ātma-manaḥ*) is attracted to *bhakti* (*mad-dharma*).

,

|| 11.29.10 ||

deśān puṇyān āśrayeta

mad-bhaktaiḥ sādhubhiḥ śritān

devāsura-manuṣyeṣu

mad-bhaktācaritāni ca

TRANSLATION

One should take shelter of holy places where my saintly devotees reside, and one should be guided by the exemplary activities of my devotees, who appear among the *devatās,* demons and human beings.

In pure *bhakti*, the methods of *vaidhi* and *rāgānuga* are indicated by giving two interpretations. One should live in places like Dvārakā. One should follow after the activities of devotees among the *devatās* (Nārada), among the demons (Prahlāda) and among humans (Ambarīṣa). This indicates *vaidhi-bhakti.* One should live in Gokula, Vṛndāvana or Govardhana, and follow after the activities of Candrakānti, Vṛndā and the *gopīs.*[37] This indicates *rāgānuga-bhakti.*

|| 11.29.11 ||

pṛthak satreṇa vā mahyaṁ

parva-yātrā-mahotsavān

kārayed gīta-nṛtyādyair

mahārāja-vibhūtibhiḥ

TRANSLATION

Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for my worship.

Now the Lord mentions activities common to all the types of *bhakti.*

|| 11.29.12 ||

[37] Candrakānti was the daughter of a Gandharva. Vṛnda's was the wife of a demon named Jalandhara in one pastime on earth. Perhaps this is the connection of Vṛnda with the demons.

mām eva sarva-bhūteṣu

bahir antar apāvṛtam

īkṣetātmani cātmānaṁ

yathā kham amalāśayaḥ

TRANSLATION

With a pure heart the *jñānī* should see the complete form of Paramātmā, within all beings and also within oneself, present both externally and internally, just like the ether spreads everywhere without being contaminated.

Having described the activities of those who take shelter of *bhakti,* the Lord now describes the activities of persons who take shelter of *jñāna* in eight verses. He should see me uncovered (*apāvṛtam*), in full form. The subject of the verb is *jñānam āśritaḥ*, one who has taken shelter of *jñāna.* This appears in the next verse. He should see Paramātmā (*ātmānam*) in himself, just as ether is everywhere but uncontaminated.

|| 11.29.13-14 ||

iti sarvāṇi bhūtāni

mad-bhāvena mahā-dyute

sabhājayan manyamāno

jñānaṁ kevalam āśritaḥ

brāhmaṇe pukkase stene

brahmaṇye ’rke sphuliṅgake

akrūre krūrake caiva

sama-dṛk paṇḍito mataḥ

TRANSLATION

O brilliant Uddhava! The person who respects all beings as Brahman and contemplates this, who sees equally the *brāhmaṇa* and the outcaste, the thief and the giver of charity to *brāhmaṇas* , the sun and the sparks of fire, the gentle and the cruel, is a true *jñānī.*

The *jñānī (jñānam āśritaḥ*) should respect all beings, thinking that they are all Brahman (*mad-bhāvena*), and contemplate that *(manyamānaḥ*). Such a person is considered learned (*paṇḍitaḥ mataḥ*). The word *kevalam* modifies the verb *āśrayaḥ* not the noun *jñānam,* since j*ñāna* alone without *bhakti* is condemned. The phrase means "He takes shelter of *jñāna* intensely," rather than "he takes shelter of only *jñāna."* Or the meaning can be "He takes shelter of Brahman without a second." O effulgent Uddhava! You shine even greater than that with pure *bhakti*! The *jñānī* should see equally those opposite by birth—the *brāhmaṇa* and outcaste; those opposite by actions---the thief who steals from a *brāhmaṇa* and the person who gives charity to the *brāhmaṇa;* objects of opposite size—the sun and a spark; those things opposite in quality—the gentle and the cruel. He should see all these as me, the one form of Brahman. He is a *jñānī (paṇḍitaḥ*). Others, who see difference, are not *jñānīs.*

|| 11.29.15 ||

nareṣv abhīkṣṇaṁ mad-bhāvaṁ

puṁso bhāvayato 'cirāt

spardhāsūyā-tiraskārāḥ

sāhaṅkārā viyanti hi

TRANSLATION

He who constantly meditates upon my presence within all persons quickly destroys rivalry, envy and abusiveness, along with false ego.

In order to destroy faults like rivalry one must see me everywhere. One competes with equals, envies superiors and chastises inferior. If one sees me everywhere, then how can there be competition, envy and chastisement of me? If one sees Brahman within oneself, how can one have *ahaṅkāra*? *Viyanti* means "destroyed."

|| 11.29.16 ||

visṛjya smayamānān svān

dṛśaṁ vrīḍāṁ ca daihikīm

praṇamed daṇḍa-vad bhūmāv

ā-śva-cāṇḍāla-go-kharam

TRANSLATION

Disregarding friends' ridicule, one's bodily consciousness and embarrassment, one should offer obeisances before all—even the dogs, outcastes, cows and asses—falling flat upon the ground like a rod.

This verse describes the practice of one who naturally sees me everywhere. One should disregard friends who ridicule, saying "Look! That great person is offering respects to a low creature." Ones should give up bodily conception: "I am elevated. He is fallen. How can I offer respects to him?" By that bodily conception one develops embarrassment. Giving up that embarrassment, one should offer respects even to dogs and *cāṇḍālas,* since one sees only the Lord present everywhere.

|| 11.29.17 ||

yāvat sarveṣu bhūteṣu

mad-bhāvo nopajāyate

tāvad evam upāsīta

vāṅ-manaḥ-kāya-vṛttibhiḥ

TRANSLATION

Until one has fully developed the ability to see me within all living beings, one must continue to offer respects by speech, mind and body.

How long should one offer respects in this manner? As long as seeing me everywhere does not arise naturally, one should offer respects on the ground to all beings (*upāsita*) by the voice, saying "*Paramātmane namaḥ,*" as well as by mind and actions of the body.

|| 11.29.18 ||

sarvaṁ brahmātmakaṁ tasya

vidyayātma-manīṣayā

paripaśyann uparamet

sarvato mukta-saṁśayaḥ

TRANSLATION

By practice of seeing the Lord everywhere, one finally realizes everything is Brahman. Seeing Brahman everywhere, freed from all doubts, one gives up all action.

By that worship (*vidyā*) in which one sees the Lord everywhere (*ātma-manīṣayā*), everything becomes Brahman for him. Then, seeing Brahman everywhere (*paripaśyan*), he gives up all action (*uparamet*).

|| 11.29.19 ||

ayaṁ hi sarva-kalpānāṁ

sadhrīcīno mato mama

mad-bhāvaḥ sarva-bhūteṣu

mano-vāk-kāya-vṛttibhiḥ

TRANSLATION

I consider this process—using one's mind, words and bodily functions for realizing me within all living beings—to be the easiest process of the *jñānī* to realize Brahman.

There is no other easy process for attaining Brahman for the *jñānī.*

|| 11.29.20 ||

na hy aṅgopakrame dhvaṁso

mad-dharmasyoddhavāṇv api

mayā vyavasitaḥ samyaṅ

nirguṇatvād anāśiṣaḥ

TRANSLATION

O Uddhava! Because I have personally established it, the process of *niṣkāma-bhakti* is beyond the *guṇas.* Thus even by starting and not completing the process, there is no destruction of results.

In three verses (9-11) the Lord described *bhakti* and in eight verses he described *jñāna* (12-19). In three verses the Lord again describes the highest essence of *bhakti.* In following other processes, if one starts and performs the actions until completion of the process without interruption, with all its principle and secondary parts, one will attain the result. If one does not complete the process, or interrupts it, or does not follow all the parts, then there is no result. This is not the rule for *bhakti* however.

Even if one just starts and does not complete the process, or if one does not perform all the parts (*aṅgas*), it is not useless. O Uddhava! If one starts *bhakti-yoga (mad-dharmasya)* or if one performs one *aṅga* and does not complete it, there is no destruction at all (*anu*) of results because of the irregularity, since *bhakti* is beyond the guṇas. It is impossible that things beyond the *guṇas* are destroyed. This *bhakti* of my *niṣkāma* devotee *(anāśiṣaḥ*) is established completely by me. Even a small portion of this *bhakti* is complete. The cause should not be asked. *Bhakti* is the same as my being the Supreme Lord. *Mad-dharma* in the verse cannot mean *jñāna,* since *jñāna* is not beyond the *guṇas.* The Lord has said *kaivalyaṁ sāttvikaṁ jñānam: kaivalya-jñāna* is in *sattva-guṇa.* (SB 11. 25.24)

|| 11.29.21 ||

yo yo mayi pare dharmaḥ

kalpyate niṣphalāya cet

tad-āyāso nirarthaḥ syād

bhayāder iva sattama

TRANSLATION

O Uddhava, greatest of saints! If *bhakti* is offered to me without personal motivation, endeavoring for results is useless, just as expressions of fear or lamentation are useless in dangerous situations.

If *bhakti* is practices without duplicity then without effort it gives effects at every moment. Whatever process of *bhakti,* such as hearing or chanting, is directed to me with no desire for material happiness now or later in Svarga or for liberation, is done without effort. The results appear on their own without effort. What is the use of effort?

bhojanācchādane cintāṁ vyarthāṁ kurvanti vaiṣṇavāḥ |
so’sau viśvambharo devaḥ kathaṁ bhaktān upekṣate ||

The devotees find it useless to worry about eating and shelter. How can the Lord who sustains the universe ignore the devotees?

It is as useless as efforts executed out of fear and lamentation. Just as, by attaining one’s object, object naturally becomes visible, by attaining me as the object of *bhakti, bhakti* appears on its own. Still, the sincere devotee always endeavors for *bhakti.* That endeavor shows his great attraction to *bhakti*. Effort is thus a great quality.

|| 11.29.22 ||

eṣā buddhimatāṁ buddhir

manīṣā ca manīṣiṇām

yat satyam anṛteneha

martyenāpnoti māmṛtam

TRANSLATION

The devotee is the most intelligent among the intelligent and the most clever among the clever, because he attains my eternal *svarūpa* by using his temporary body and attains me, the only truth, though he is an inconsequential *jīva* .

"Why are your devotees generally dependent on such prominence? It is a cause of destroying intelligence and discrimination." The devotee is the most intelligent of those with intelligence. But he is not intelligent in dissecting difficult scriptures. He is clever among those who are clever. But he is not clever in earning a gold coin in exchange for a penny. What is that cleverness? In Bharata-bhūmi (*iha*), the devotee attains me, without death (*amṛtam),* with eternal form, by using a mortal, temporary body (*martyena*). He controls me by *bhakti* alone. Using the disgusting material body he attains my pure spiritual *svarūpa.* He attains me, existing at all times (*satyam*), by the *jīva* who is called non-existent (*anṛtena*) because he lacks a relationship with me.

The meaning is this. He who can receive a thousand coins by giving one coin is said to be most intelligent and skillful in this world. One who obtains diamonds or a gold coin in exchange for a small coin is called intelligent and skillful. A person who can take a gold coin from a sober, intelligent person is called intelligent and skillful. But one cannot say who is intelligent enough to obtain a *cintāmaṇi* or a *kāmadhenu.* The inhabitants of Bharata-bhūmī who are mortal and born in low families offer to me their bodies not worthy a penny, which are deformed and afflicted with old age and disease. But they attain me, the ocean of sweetness. Accepting their offerings, I, who am supposed to be the cleverest, out of joy give myself, with my priceless ornaments, bracelets and crown, to the devotees. Such inhabitants of Bhārta-bhūmī are the most intelligent and most skillful! Giving one's body to the Lord means to engage the ear and other organs in hearing, chanting, remembering and service. If the tongue is engaged in chanting, if the ears are engaged in hearing, if the hands are engaged in service, then one is giving one's body to the Lord. But the Lord is attained even by offering only one part of the body! What intelligent person would not do this?

This verse is the touchstone among verses, the essence of all the Lord's teachings. He who has this verse shining in his heart shines in the assembly of devotees.

|| 11.29.23 ||

eṣa te ’bhihitaḥ kṛtsno

brahma-vādasya saṅgrahaḥ

samāsa-vyāsa-vidhinā

devānām api durgamaḥ

TRANSLATION

Thus have I related to you—both in brief and in detail—a complete survey of Brahman. Even for the *devatās,* this science is very difficult to comprehend.

The Lord summarizes this great topic in two verses.

|| 11.29.24 ||

abhīkṣṇaśas te gaditaṁ

jñānaṁ vispaṣṭa-yuktimat

etad vijñāya mucyeta

puruṣo naṣṭa-saṁśayaḥ

TRANSLATION

I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.

|| 11.29.25 ||

su-viviktaṁ tava praśnaṁ

mayaitad api dhārayet

sanātanaṁ brahma-guhyaṁ

paraṁ brahmādhigacchati

TRANSLATION

Anyone who fixes his attention on these clear answers to your questions will attain the eternal secret of the Vedas—the form of the supreme Brahman.

He who concentrates on these clear answers (*etat*) given by me to your questions, and who concentrates on this story, attains the secret of the Vedas, the *svarūpa* of the supreme Brahman**.**

|| 11.29.26 ||

ya etan mama bhakteṣu

sampradadyāt su-puṣkalam

tasyāhaṁ brahma-dāyasya

dadāmy ātmānam ātmanā

TRANSLATION

One who liberally disseminates this knowledge among my devotees is the bestower of Brahman. I give myself to him.

Supuṣkalam means “abundantly.” I give myself to the person who gives Brahman (*brahma-dāyasya*). The genitive case means “to him” in this sentence.

|| 11.29.27 ||

ya etat samadhīyīta

pavitraṁ paramaṁ śuci

sa pūyetāhar ahar māṁ

jñāna-dīpena darśayan

TRANSLATION

He who loudly recites this supreme knowledge, which is the pure and purifying, becomes purified day by day, for he reveals me to others with the lamp of knowledge.

|| 11.29.28 ||

ya etac chraddhayā nityam

avyagraḥ śṛṇuyān naraḥ

mayi bhaktiṁ parāṁ kurvan

karmabhir na sa badhyate

TRANSLATION

Anyone who regularly listens to this knowledge with faith and attention, while engaging in my pure devotional service, will never become bound by *karma.*

|| 11.29.29 ||

apy uddhava tvayā brahma

sakhe samavadhāritam

api te vigato mohaḥ

śokaś cāsau mano-bhavaḥ

TRANSLATION

O Uddhava! O friend! Have you now completely understood Brahman? Are the confusion and lamentation that arose in your mind now dispelled?

Though Uddhava is a *nitya-siddha* devotee beyond the *guṇas,* in order to teach *jñāna* and other subjects, the Lord put him under illusion by his internal energy. He asks Uddhava as part of the pastime if his illusion has been dispelled by the teachings.

|| 11.29.30 ||

naitat tvayā dāmbhikāya

nāstikāya śaṭhāya ca

aśuśrūṣor abhaktāya

durvinītāya dīyatām

TRANSLATION

You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who hears without faith, who is not a devotee, or who is not humble.

Aśuśrūṣoḥ means “to one who hears without faith.”

|| 11.29.31 ||

etair doṣair vihīnāya

brahmaṇyāya priyāya ca

sādhave śucaye brūyād

bhaktiḥ syāc chūdra-yoṣitām

TRANSLATION

This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the *brāhmaṇas,* and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, one should speak it to them.

If women and śū*dras* have *bhakti,* then one should speak this knowledge to them.

|| 11.29.32 ||

naitad vijñāya jijñāsor

jñātavyam avaśiṣyate

pītvā pīyūṣam amṛtaṁ

pātavyaṁ nāvaśiṣyate

TRANSLATION

When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk sweet nectar cannot drink anything else.

Though the devotee who has reached success by *bhakti* has no need of knowledge, if some devotee happens to ask about knowledge, he should consult these verses because they contain knowledge. Having drunk nectar, there is no other sweet drink that can be drunk.

|| 11.29.33 ||

jñāne karmaṇi yoge ca

vārtāyāṁ daṇḍa-dhāraṇe

yāvān artho nṛṇāṁ tāta

tāvāṁs te ’haṁ catur-vidhaḥ

TRANSLATION

Through analytic knowledge, ritualistic work, mystic yoga, mundane business and politics, people seek to advance in religiosity, economic development, sense gratification and liberation. Whatever men can accomplish in these multifarious ways I give to my devotee.

“If some devotee becomes attracted to the results of *jñāna* or *karma*, then he should practice those methods.” The Lord answers, addressing Uddhava, but meaning people in general. Whatever of the four goals men seek by *jñāna, karma, yoga* or other means I give all of those results to my devotee (*tāvāṁs te aham*). What is the need for my devotee to practice these other methods? *Jñana* gives *mokṣa. Karma* gives *dharma. Yoga* gives *kāma*. Professions like farming and governing give *artha.* It is said:

yā vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye |

tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

The devotee attains the results of all methods practiced for attaining the four goals of life. *Mahābhārata*

|| 11.29.34 ||

martyo yadā tyakta-samasta-karmā

niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno

mayātma-bhūyāya ca kalpate vai

TRANSLATION

When a person who gives up all *karmas,* offers himself entirely to *guru*, eagerly desires to render service to me alone, he achieves freedom from death and, more important, is qualified to be an associate of mine in *prema*.

“I have understood all philosophies and processes, but please say what is the philosophy for your devotees?” O dear Uddhava! In the Twenty-fourth Chapter I explained *sat-kārya-vāda* (effects exist in the cause—effects are real). In the Twenty-

eighth Chapter, I explained *asat-kārya-vāda* (the effect does not exist in the cause). [38] My devotees do not quarrel but proclaim truth, and do not remain amidst these two philosophies.

When a person by chance mercy of my devotee gives up all daily, periodic and motivated (*kāmya*) duties and offers all identity of I and mine by words and mind to the *guru,* who is my *svarūpa,* who gives my *mantra*--from that moment, that mortal person desires to do different work for me—*bhakti-yoga,* which is different from *yoga* and *jñāna.* Surrender is expressed in the following:

yo'haṁ mamāsti yat kiṁcid iha loke paratra ca |
tat sarvaṁ bhavato nātha caraṇeṣu samarpitam ||

O Lord! I offer everything related to I and mine in this life and the next to your lotus feet. *Padma Purāṇa*

The effects of *bhakti* are not illusory, but real. It is not the effect of *avidyā.* Rather, the activities done for me are beyond the *guṇas.* Thus, the devotee is made deathless, and he becomes qualified for being my servant (*ātma-bhūyāya*) in my company. The word *ca* indicates that deathlessness is not a sought result but that being an associate in *prema* is the desired goal.

|| 11.29.35 ||

śrī-śuka uvāca

sa evam ādarśita-yoga-mārgas

tadottamaḥśloka-vaco niśamya

baddhāñjaliḥ prīty-uparuddha-kaṇṭho

na kiñcid ūce 'śru-pariplutākṣaḥ

TRANSLATION

Śukadeva Gosvāmī said: Hearing these words spoken by Lord Kṛṣṇa, and having thus been shown the entire path of *yoga*, Uddhava folded his hands, but his throat choked up with love and his eyes overflowed with tears. Thus he could say nothing.

|| 11.29.36 ||

[38] Usually both *vivartavāda* and *pariṇāmavāda* which are discussed in Chapter Twenty-eight are considered *satkāryavāda.* V*ivartavāda* is labeled *asatkāryavāda* since in this philosophy the effect is *asat* or unreal.

viṣṭabhya cittaṁ praṇayāvaghūrṇaṁ

dhairyeṇa rājan bahu-manyamānaḥ

kṛtāñjaliḥ prāha yadu-pravīraṁ

śīrṣṇā spṛśaṁs tac-caraṇāravindam

TRANSLATION

O King! Steadying his mind, which had become overwhelmed with love, with determined effort, Uddhava, thinking himself successful and touching the Lord's lotus feet with his head, spoke with folded hands to greatest hero of the Yadu dynasty.

He controlled with determination his heart which extremely agitated by love, and thinking himself successful, spoke.

|| 11.29.37 ||

śrī-uddhava uvāca

vidrāvito moha-mahāndhakāro

ya āśrito me tava sannidhānāt

vibhāvasoḥ kiṁ nu samīpa-gasya

śītaṁ tamo bhīḥ prabhavanty ajādya

TRANSLATION

Uddhava said: O unborn, primeval Lord! My great ignorance has now been dispelled by your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

The great darkness of illusion which I was under—considering that Dvārakā along with my Lord and all the Yādavas was limited and temporary—has been destroyed by you. After asking questions to the Lord in the Third Canto, Kṛṣṇa had replied, giving to Uddhava the knowledge to elucidate the secret concerning himself which could not be understood by others. This was indicated in the following verse:

ity āvedita-hārdāya mahyaṁ sa bhagavān paraḥ

ādideśāravindākṣa ātmanaḥ paramāṁ sthitim

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme position. SB 3.4.19

The present verse refers to those answers, which dispelled his dark illusion (though the answers were given later, when Uddhava met Kṛṣṇa again). This is similar to Maitreya mixing the stories of Varāha who appeared in two different Manvantaras.[39]

|| 11.29.38 ||

pratyarpito me bhavatānukampinā

bhṛtyāya vijñāna-mayaḥ pradīpaḥ

hitvā kṛta-jñas tava pāda-mūlaṁ

ko ’nyaṁ samīyāc charaṇaṁ tvadīyam

TRANSLATION

In return for my insignificant surrender, you have mercifully bestowed upon me, your servant, the lamp of knowledge. What grateful devotee, giving up your lotus feet, would go to another house, even if it is yours?

I have offered by body along with senses, intelligence and mind to you. And you have offered to me the lamp of *vijñāna* which gives realization of the self. I have been made perfect by you through experiencing the sweetness of you and your associates, who exist in all time and space. I am now here. Do what you want with my body. Send me where you desire, or leave me here, because what grateful servant, giving up our lotus feet, would go some other shelter even if it is yours? If one can attain your direct presence there, he should go. There is no loss in doing so. Rather, I follow your order.

|| 11.29.39 ||

vṛkṇaś ca me su-dṛḍhaḥ sneha-pāśo

dāśārha-vṛṣṇy-andhaka-sātvateṣu

prasāritaḥ sṛṣṭi-vivṛddhaye tvayā

sva-māyayā hy ātma-subodha-hetinā

[39] The narration in the Third Canto actually occurs after Uddhava and Kṛṣṇa speak this chapter in the Eleventh Canto. Uddhava departed and then returned and asked the questions answered in the Third Canto.

TRANSLATION

The firm rope of affection for the families of the Dāśārhas, Vṛṣṇis, Andhakas and Sātvatas—a rope you originally cast over me by your illusory energy for the purpose of developing your family—is now cut off by the weapon of knowledge of the self.

"How can you leave, giving up affection for the Yādavas?" The affection has been cut. The meaning is this. I have two types of ropes of affection for the Yādavas. You have spread out a rope of affection for increasing your creation by your *māyā.* "Let the Dāśārhas and others increase constantly with sons and grandsons. Our prosperity is without control. May it spread to all places victoriously!" Those ropes I cut by the weapon of knowledge of *ātmā*.

The ropes of affection for tasting the sweetness of your form, qualities, speech, and service remain as my ornaments. Wherever I go, I will directly see Dvārakā with you and the Vṛṣṇis, because you have given me the lamp of knowledge. Having attained my object I will go wherever you lead me.

|| 11.29.40 ||

namo 'stu te mahā-yogin

prapannam anuśādhi mām

yathā tvac-caraṇāmbhoje

ratiḥ syād anapāyinī

TRANSLATION

Obeisances unto you, O greatest of *yogīs*! Please instruct me, who am surrendered unto you, so that I may have constant attachment to your lotus feet.

O great *yogī*! By the power of your great *yoga,* make me blissful by having realization of you everywhere!

|| 11.29.41||

śrī-bhagavān uvāca

gacchoddhava mayādiṣṭo

badary-ākhyaṁ mamāśramam

tatra mat-pāda-tīrthode

snānopasparśanaiḥ śuciḥ

TRANSLATION

The Supreme Lord said: O Uddhava! On my order, go to Badarikāśrama. Purify yourself by sipping and bathing in the holy waters there, which have emanated from my lotus feet.

O Uddhava! Among all my associate Yādavas, you are my very form, since you are equal to me. I have said:

noddhavo ’ṇv api man-nyūno yad guṇair nārditaḥ prabhuḥ

ato mad-vayunaṁ loka grāhayann iha tiṣṭhatu

Uddhava is not less than me, because he is master of *māyā* and not at all lacking in any spiritual quality. He should remain on this earth, giving knowledge of me to the world. SB 3.4.31

Thus, what I can accomplish myself can also be done by you. Just as I sent you to Vraja, now I desire to send you to Badarikāśrama. My *aṁśas* Nara and Nārāyaṇa and other great sages desire to see me. Previously I have gone to Mithilā on earth, to Sutala and Vaikuṇṭha and stayed in those places, since Śrutadeva, Bahulāśva, Bali and the Lord of Vaikuṇṭha wanted to see me. They became satisfied by my presence and by giving knowledge. At this time I cannot go to Badarikāśrama, since my limit of a hundred and twenty-five years for this *avatāra* is over. If you request that I give you instructions as you are now saying, this is my instruction. In this way Kṛṣṇa thought in his mind. Then he said audibly to Uddhava, “Go to Badarikāśrama.” O Uddhava! Because of the meaning of your name, you give a festival of joy to all people.[40] But now I have arranged so that you give a special festival to people by empowering you with special knowledge about me.

|| 11.29.42||

īkṣayālakanandāyā

vidhūtāśeṣa-kalmaṣaḥ

vasāno valkalāny aṅga

vanya-bhuk sukha-niḥspṛhaḥ

[40] Uddhava means a festival.

TRANSLATION

By your glance you should destroy unlimited sins of the Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Be content and free from desire.

By your glance you should destroy unlimited sins of the Alakanandā River. Because Uddhava is the best of devotees, he can destroy even unlimited sins by his glance.

sādhavo nyāsinaḥ śānta brahmiṣṭhā loka-pāvanāḥ

haranty aghaṁ te 'ṅga-saṅgāt teṣv āste hy agha-bhid dhariḥ

The peaceful devotees without material attachments, fixed in the Lord, purifiers of the world, will remove the sin from your water (Gaṅgā) by bathing in it. The Lord, destroyer of sin, will destroy the sins that the waters accumulate. SB 9.9.6

|| 11.29.43-44||

titikṣur dvandva-mātrāṇāṁ

suśīlaḥ saṁyatendriyaḥ

śāntaḥ samāhita-dhiyā

jñāna-vijñāna-saṁyutaḥ

matto 'nuśikṣitaṁ yat te

viviktam anubhāvayan

mayy āveśita-vāk-citto

mad-dharma-nirato bhava

ativrajya gatīs tisro

mām eṣyasi tataḥ param

Be tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with knowledge and realization. With fixed attention, reveal to the sages these instructions filled with special discrimination that I have imparted to you. Fix your words and thoughts upon me, and always be absorbed in my qualities. Help the sages cross beyond the conditions of the three *guṇas* and finally you will come to me.

Reveal to Nara-nārāyaṇa and others what I taught concerning *bhakti* and *jñāna,* which has special discrimination, when they ask you. Be completely engaged in my qualities such as my intelligence, wit, omniscience, and possessing all powers. By this I am giving you blessings in order to be qualified for assimilating all of this. Make the sages there surpass the worldly condition made of the three *guṇas*. Having carried out my instructions, you will come to me. You will come close to me, brought to me by my power of *yoga.*

|| 11.29.45 ||

śrī-śuka uvāca

sa evam ukto hari-medhasoddhavaḥ

pradakṣiṇaṁ taṁ parisṛtya pādayoḥ

śiro nidhāyāśru-kalābhir ārdra-dhīr

nyaṣiñcad advandva-paro 'py apakrame

TRANSLATION

Śukadeva Gosvāmī said: Thus addressed by Lord Kṛṣṇa, whose mind was attractive with *prema,* Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Uddhava, subject to the dualities arising from p*rema*, his mind melting at the time of departure, drenched the Lord's lotus feet with his tears.

Hari-medhasā means "by the Lord whose mind is attractive with *prema." Apakrame* means "at the time of going away." *Advandva-paraḥ* means that Uddhava had dualities such as lamentation and illusion arising from his *prema.*

|| 11.29.46 ||

su-dustyaja-sneha-viyoga-kātaro

na śaknuvaṁs taṁ parihātum āturaḥ

kṛcchraṁ yayau mūrdhani bhartṛ-pāduke

bibhran namaskṛtya yayau punaḥ punaḥ

TRANSLATION

Pained by separation caused by indestructible affection, Uddhava was overwhelmed, and he could not give up the Lord's company. Finally, feeling

great pain, he bowed down to the Lord again and again, placed the shoes of his master upon his head, and departed.

When the Lord gave him his shoes by his mercy, Uddhava put them on his head. Since the Lord's order was insistent, he offered repeated respects and then left. While going there, according to the story in the Third Canto, he returned and saw the Lord alone. He asked about doubtful matters and possessing the conclusive truth concerning the Lord's pastimes from understanding the Lord's answers, as expressed in verse 37, on the order of the Lord, he again left. This should be the understanding.

|| 11.29.47 ||

tatas tam antar hṛdi sanniveśya

gato mahā-bhāgavato viśālām

yathopadiṣṭāṁ jagad-eka-bandhunā

tapaḥ samāsthāya harer agād gatim

TRANSLATION

Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. After engaging there in austerities, he attained the Lord's personal abode, just as taught by the Lord, the only friend in the universe, by the Lord's arrangement.

Viśālām means Badarikāśrama. He went to his destination, because of the Lord's arrangement (*hareḥ*). This means he went to Dvārakā.

|| 11.29.48 ||

ya etad ānanda-samudra-sambhṛtaṁ

jñānāmṛtaṁ bhāgavatāya bhāṣitam

kṛṣṇena yogeśvara-sevitāṅghriṇā

sac-chraddhayāsevya jagad vimucyate

TRANSLATION

Anyone who hears with faith even a little this sweet knowledge which is firmly supported by *bhakti* and was spoken by Lord Kṛṣṇa, whose feet are served by masters of *yoga,* attains liberation. The whole world becomes liberated by that person's association.

Anyone who hears with genuine faith a little of this nectar of knowledge spoken by the Lord, completely supported by *bhakti-yoga,* an ocean of bliss, becomes liberated. And even more, by his association, the whole universe becomes liberated.

|| 11.29.49 ||

bhava-bhayam apahantuṁ jñāna-vijñāna-sāraṁ

nigama-kṛd upajahre bhṛṅga-vad veda-sāram

amṛtam udadhitaś cāpāyayad bhṛtya-vargān

puruṣam ṛṣabham ādyaṁ kṛṣṇa-saṁjñaṁ nato 'smi

TRANSLATION

Since he is the author of the Vedas, the Lord, like a bee, has extracted the real essence from the Vedas in order to destroy fear of material existence. This essence of all knowledge and self-realization is like the nectar extracted from the milk ocean, which the Lord as Mohinī made his devotees drink while cheating the demons. I offer my obeisances to that Supreme Lord, the original and greatest of all beings, Śrī Kṛṣṇa.

At the conclusion the author offers respects to the *guru* of the universe. He has extracted the essences from the Vedas. "But have not other sages and philosophers also extracted the essence from the Vedas?" That is true. But they do not completely understand the purport of the Vedas, which is hard to comprehend. Therefore one cannot believe their explanations. But the Lord is not like that. He is creator of the Vedas. He who created the scriptures must know the difficult meaning. He is like a bee, taking the honey from the garden of flowers made of the Vedas. He makes his servants drink it, but he has cheated the demons and non-devotees. An example is given. It is nectar the essence taken from the ocean. In the form of Mohinī, the Lord let the *devatās*, his servants, drink the nectar, and cheated the demons. I offer my respects to that Lord.

Thus ends the commentary on the Twenty-ninth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty

The Disappearance of Kṛṣṇa

|| 11.30.1 ||

śrī-rājovāca

tato mahā-bhāgavata

uddhave nirgate vanam

dvāravatyāṁ kim akarod

bhagavān bhūta-bhāvanaḥ

TRANSLATION

King Parīkṣit said: After the great devotee Uddhava left for the forest, what did the Supreme Lord, the protector of all living beings, do in the city of Dvārakā?

In the Thirtieth Chapter, the Lord has the *devatā* portions of the Yadus go the Prabhāsa, withdraws them from the world and sends them to Svarga, while he, in his expansion, went to Vaikuṇṭha.

|| 11.30.2 ||

brahma-śāpopasaṁsṛṣṭe

sva-kule yādavarṣabhaḥ

preyasīṁ sarva-netrāṇāṁ

tanuṁ sa katham atyajat

TRANSLATION

After his dynasty met destruction from the curse of the *brāhmaṇas,* how could the best of the Yadus give up his body, the dearest object of all eyes?

When his dynasty was destroyed, how did the Lord give up his body which was most dear for all, even for Śiva? It is heard that some sages maintain that the Lord actually gave up his body. How is that possible? This is not possible at all, since it is impossible that the Lord could give up a body which is eternity, knowledge and bliss. How can a true *brāhmaṇa* give up his position of being a *brāhmaṇa*? It is not possible. *Sa-*

viśeṣaṇe vidhi-niṣedhau viśesaṇam upasaṁkrāmataḥ sati viśeṣye bādhe: statements of affirmation and denial change the meaning of their particular descriptive elements if there is a contradiction to the principal subject. (*Nyāya-vartika-tātparya* by Vacaspati Miśra) In this sentence, it states that the Lord gave up a body which was dear to him. That means he gave up his dynasty manifested on earth.[41] Another example is as follows. "A traveler gave up a gold pot full of water." This means that the traveler poured the water out of the pot, because of fatigue due to the weight, and carried the empty gold pot.

|| 11.30.3 ||

pratyākraṣṭuṁ nayanam abalā yatra lagnaṁ na śekuḥ

karṇāviṣṭaṁ na sarati tato yat satām ātma-lagnam

yac-chrīr vācāṁ janayati ratiṁ kiṁ nu mānaṁ kavīnāṁ

dṛṣṭvā jiṣṇor yudhi ratha-gataṁ yac ca tat-sāmyam īyuḥ

TRANSLATION

Once their eyes were fixed upon his transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and became fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with joy. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukṣetra attained the liberation.

This verse shows that he could not give up his body. The eternal wives like Rukminī could not withdraw their eyes which were attached to his form. That form entered the ears of the *ātmārāma* sages like you through their ears and remained there like a picture, and would not go away. The beauty of that form described by poets like Vyāsa produced special joy in their words. Seeing that form on Arjuna's chariot in battle, the soldiers attained *sāyujya.* That body was directly Brahman, beyond the *guṇas.* By seeing a material form one cannot attain *sāyujya.* The personified Vedas say:

nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan

munaya upāsate tad arayo 'pi yayuḥ smaraṇāt

Simply by constantly thinking of him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in *yoga* worship by controlling their breath, mind and senses. SB 10.87.23

[41] This is the meaning given to a similar statement in SB 3.4.29.

Nor would *ātmārāmas* remain attached to a material form. Nor would the Lord's eternal wives such as Lakṣmī, *hlādinī-śaktis*, be attached to a material form. Therefore, sages who describe that the Lord gave up his body are bewildered by the Lord's *māyā.*

|| 11.30.4 ||

śrī ṛṣir uvāca

divi bhuvy antarikṣe ca

mahotpātān samutthitān

dṛṣṭvāsīnān su-dharmāyāṁ

kṛṣṇaḥ prāha yadūn idam

TRANSLATION

Śukadeva Gosvāmī said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kṛṣṇa addressed the Yadus assembled in the Sudharmā council hall as follows.

|| 11.30.5 ||

śrī-bhagavān uvāca

ete ghorā mahotpātā

dvārvatyāṁ yama-ketavaḥ

muhūrtam api na stheyam

atra no yadu-puṅgavāḥ

TRANSLATION

The Supreme Lord said: O leaders of the Yadu dynasty! Please note all these terrible omens that have appeared in Dvārakā just like the flags of death. We should not remain here a moment longer.

Internally the Lord thought as follows. Among all the persons who came to meet me from various places during the trip to Kurukṣetra, Kali came unnoticed by others and spoke to me. "O master! When will I take charge of the earth?" I said, "You can take charge only when my pastimes are over." After I disappear, with the right given by me, Kali will pervade the earth. However, during my present appearance, *dharma* has

increased to four legs, even greater than in Satya-yuga. If *dharma* is so strong, how can Kali rule? The rule is that Kali will rule when there is only one leg of *dharma* remaining. One should not say that when I disappear then the four legs of *dharma* will also disappear, on the logic of *nimittāpāye naimittikasyāpy apāyaḥ:* when the cause disappears, the effects disappear, since the *devatās* of great fame, purifiers of the whole world, remain alert. Moreover I have destroyed the unfavorable among the population of favorable, unfavorable and neutral parties. Now, if I ascend to Vaikuṇṭha with all the inhabitants of my abode, in sight of all persons, as Rāma did, the favorable devotees will double in number. Those who are already intensely favorable will increase their *prema* a hundredfold out of great longing in *prema* and those who are neutral will become devotees on seeing this extraordinary event. *Dharm*a will thus increase. How will even a little influence of Kali be possible? By what method will I increase *adharma* in order to restrict *dharma*?

Here is the method. I will remain as I do now in Dvārakā with the Yadus who are my associates in pastimes, but will become invisible to the eyes of all material people. The *devatās* who are *vibhūtis,* such as Cupid and Kārtikeya, have entered into my eternal associates like Pradyumna and others. By my power of *yoga* I will withdraw them from those bodies, without others noticing. Making some fake forms for the eyes of ordinary people, which appear to be Pradyumna and others, I will have them go to Prabhāsa, with the other inhabitants of Dvārakā, and have them drink wine after meditating and giving charity, and send them to Svarga according to their individual qualification as devotees. I (in another form) will depart for Vaikuṇṭha with the other inhabitants of Dvārakā, as Rāma did. (The root forms of Kṛṣṇa and his associates remained in Dvārakā invisibly.) But I will let the common people see the influence of *māyā.* They will think that the Yadus left Dvārakā, went to Prabhāsa with all the Yadu dynasty, and under the control of the *brāhmaṇas'* curse, drank wine and gave up their bodies after killing each other. They will think the Lord along with Balarāma, giving up a human body, ascended to the spiritual abode. Thus they will say that my body was temporary, made of matter. Thinking I have a material body is a great offense. I have said *avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam:* the fools deride me, thinking I have a material human form. (BG 9.11) I have describd the result:

moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ |

rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ ||

Among those who cannot distinguish this truth, those who are devotees do not gain *sālokya*, those who are *karmīs* do not attain their material fruits, and those who are *jñānīs* do not attain liberation. They assume the nature of Rākṣasas and *asuras.* BG 9.12

If the devotees think in this way, their desire to attain me will be futile. If the *karmīs* think in this way, they cannot attain Svarga. If the j*ñānīs* think in this way, they cannot attain liberation. They become Rākṣasas. Some will think that Supreme Lord has a temporary body because of seeing that all others have temporary bodies. Some bodies

live a long time and others a short time. Others will claim that just as Kurus all died, Kṛṣna died with his family at Prabhāsa. By people's hearing, speaking and praising such preaching of wrong ideas by idiots who think they are learned, immediately one leg of *dharma* only will remain.

Just as eyes afflicted with jaundice see a shining white conch to be yellow, people whose minds and eyes are afflicted by *māyā* will see my departure pastimes, which are actually eternity, knowledge and bliss, to be afflicted by material misfortune. They will see and conclude that I gave up my body along with all asociates like Pradyumna and that the queens like Rukmiṇī were burned in the funeral fire. Not only the materialists will see this. Even persons like Arjuna will see this by my divine will. Sages like Vaiśampāyana and Parāśara will describe this in their works. And Śiva, my devotee, taking birth in Kali-yuga, will preach this in a commentary of the Vedānta-sūtras in order to spread Kali's influence. Persons with no intelligence, repeatedly studying the *sūtras,* will explain the meaning according that commentary. *Sūkṣmo yaḥ kāraṇopādhir māyākhye 'neka-śaktimān sa eva bhagavad-dehaḥ:* the body of the Lord, possessing unlimited powers, is a subtle covering of *māyā* on Brahman. Thinking in this way, with the idea of producing great disturbance, the Lord spoke this verse, expressing fear and agitation.

Is there any fear of the Lord being cruel in this plan? For those other than devotees, at the time of ripening of their bad *karmas,* their unfortunate path would manifest anyway. The will of the Lord alone is the cause of the good or bad *karmas* manifesting. Otherwise one could also accuse Buddha of being cruel (by telling people to reject the Vedas). The Lord spoke the truth about his pastimes to Uddhava in order to dispell doubt for the devotees' worship. Uddava said:

ity āvedita-hārdāya mahyaṁ sa bhagavān paraḥ

ādideśāravindākṣa ātmanaḥ paramāṁ sthitim

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme decision. SB 3.4.19

Sthitim means "the decision of the Lord," concerning the arrangement of his pastimes and the eternal residents of Dvārakā. Uddhava also explains the disappearance pastime of the Lord:

pradarśyātapta-tapasām avitṛpta-dṛśāṁ nṛṇām

ādāyāntaradhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

The Lord took that form which was attractive to all eyes and disappeared. Another meaning cannot be given to the word *bimbam,* because in later verses this refers to the Lord's body.

-yan martya-līlaupayikaṁ sva-yoga

māyā-balaṁ darśayatā gṛhītam

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā*. That form astonishes even the Lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. SB 3.2.12

yad dharma-sūnor bata rājasūye

nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ

kārtsnyena cādyeha gataṁ vidhātur

arvāk-sṛtau kauśalam ity amanyata

At the *rājasūya* sacrifice of Yudhiṣṭhira, all the people of the universe, seeing the form of the Lord which created auspiciousness in all directions, considered that the skill of the creator in making the most beautiful objects in the recent universe was nullified completely at that time. SB 3.2.13

Kṛṣṇa's disappearance is compared to the sun, which sets but does not get destroyed. *Kṛṣṇa-dyumaṇi nimloce*: Kṛṣṇa has disappeared like the sun. (SB 3.2.5) However, eyes covered by *māyā* will take shelter of wrong philosophy. Uddhava says:

devasya māyayā spṛṣṭā ye cānyad asad-āśritāḥ

bhrāmyate dhīr na tad-vākyair ātmany uptātmano harau

The intelligence of the devotee who is absorbed in Paramātmā is not bewildered by the words of those touched by the Lord's *māyā* or those who take shelter of a demonic mentality. SB 3.2.10

Those whose eyes are affected by *māyā,* who are materialistic, who take shelter of the philosophy of material *karma,* will say that Kṛṣṇa gave up his body. One's intelligence should not be bewildered by their words such as "Kṛṣṇa simply obtained the results of his irreligious acts." Whose intelligence should not be affected? The intelligence of the devotee, whose mind is absorbed (*uptātmanaḥ*) in the Lord (*ātmani*), should not be bewildered.

Here is the evidence showing that the Lord's form, names, abodes, qualities, pastimes associates are all eternal.

govindaḥ sac-dic-ānanda-vigragaḥ pañca-padaṁ vṛṇḍāvana-sura-bhūruha-talāsīnaḥ satataṁ sa-marud-gaṇo' haṁ paramayā stutyā tosayāmi

I satisfy with praises, along with the Maruts, Govinda, a form of eternity, knowledge and bliss, five feet tall, seated at the base of desire tree in Vṛndāvana. *Gopāla-tāpanī Upaniṣad* 1.33

vāsudevaḥ saṅkarṣaṇaḥ pradyumno'niruddho'haṁ matsyaḥ kūrmo varāho narasiṁho vāmano rāmo rāmo rāmaḥ kṛṣṇo buddhaḥ kalkir ahaṁ śatadhāhaṁ sahasradhāham amito'ham ananto'ham | naivaite jāyante, naivaite mriyante, naiṣām ajñāna-baddho na muktiḥ, sarva eva hy ete pūrṇā ajarā amṛtāḥ paramāḥ paramānandāḥ

I am unlimited, immeasureable by a hundred, by a thousand times, in the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Mtsya, Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Balarāma, Kṛṣṇa, Buddha and Kalki. These forms are not born and do not die. They do not become bound by ignorance or become liberated. They are all perfect, ageless, deathless, full of supreme bliss. *Catur-veda-śikhā*

nirdoṣa-pūrṇa-guṇa-vigraha ātma-tantro
niścetanātmaka-śarīrra-guṇaiś ca hīnaḥ |
ānanda-mātra-mukha-pāda-saroruhādiḥ

The Lord's form is faultess and full of perfect qualities. It is independent, devoid of qualities of the material, unconscious bodies. His head, lotus feet and other limbs are all full of bliss. *Dhyāna-bindu Upaniṣad.*

nanda-vraja-janānandī sac-cid-ānanda-vigrahaḥ
Kṛṣṇa's form is eternity, knowledge and bliss, and gives bliss to the inhabitants of Vṛndāvana. *Brahmāṇḍa Purāṇa*

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ |
hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||

The Lord's bodies are all eternal, devoid of destructible elements. They do not arise from matter. *Mahā-vārāha Purāṇa*

yuge yuge viṣṇur anādi-mūrtiṁ āsthāya śiṣṭaṁ paripāti duṣṭahā

Situated in his beginningless form in every *yuga*, Viṣṇu protects the devotees and kills the demons. *Narasiṁha Purāṇa*

yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ |
sa sarvasmād bahiṣkāryaḥ śrauta-smārta-vidhānataḥ |
mukhaṁ tasyāvalokyāpi sa-celaḥ snānam ācaret ||

He who thinks thaqt the body of Kṛṣna is material should be excluded from all rites according the Vedas and Smṛtis. If one sees his face one should bathe with one's clothes one. *Viṣṇu Purāṇa*

na bhūta-saṅga-saṁsthāno doho'sya paramātmanaḥ
The Supreme Lord has no faults arising from contact with material elements.
Mahā-bhārata

amṛtāṁśo'mṛta-vapuḥ
The Lord's body is immortal, made of nectar. *Mahābhārata*

Śāṅkārācarya in his famous commentary says that this means "he who has a body without death." The following verses are proof from the *Bhāgavatam*:

tāvat prasanno Bhagavān puṣkarākṣaḥ kṛte yuge

darśayām āsa taṁ kṣattaḥ śābdaṁ brahma dadhad vapuḥ

O Vidura! The lotus eyed Lord, having a body made of eternity knowledge and bliss, pleased with Kardama, showed him his form in Satya-yuga. SB 3.21.7

yat tad vapur bhāti vibhūṣaṇāyudhair

avyakta-cid-vyaktam adhārayad dhariḥ

babhūva tenaiva sa vāmano vaṭuḥ

sampaśyator divya-gatir yathā naṭaḥ

The Lord whose body is eternally endowed with ornaments and weapons, which is invisible to the word and with spiritual form, became visible. Then, in the presence of parents, to please them, the Lord, like an actor whose actions are hard to understand, became Vāmana, a brāhmaṇa-dwarf, a *brahmacārī.* SB 8.18.12

taṁ matvātmajam avyaktaṁ martya-liṅgam adhokṣajam

gopikolūkhale dāmnā babandha prākṛtaṁ yathā

That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering him her own ordinary child, bound Him to the wooden mortar with a rope. SB 10.9.4

satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ

aspṛṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām

The forms of Viṣṇu all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads. SB 10.13.54

asyāpi deva vapuṣo mad-anugrahasya

svecchā-mayasya na tu bhūta-mayasya ko ’pi

neśe mahi tv avasituṁ manasāntareṇa

sākṣāt tavaiva kim utātma-sukhānubhūteḥ

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of yours, which has shown such mercy to me and which appears just to fulfil the desires of your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand your personal form. How, then, could I possibly understand the happiness you experience within yourself? SB 10.14.2

tasmād idaṁ jagad aśeṣam asat-svarūpaṁ

svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham

tvayy eva nitya-sukha-bodha-tanāv anante

māyāta udyad api yat sad ivāvabhāti

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from you, whose unlimited transcendental forms are full of eternal happiness and knowledge. SB 10.14.22

The *śruti* also says the name of the Lord is eternal. *om āsya jānanto nāma cid vivaktana:* You who know the name of the Lord is spiritual should chant it. (*Ṛg Veda* 1.156.3)

The present tense in the following verse indicates the names are eternal.

bahūni santi nāmāni rūpāṇi ca sutasya te

guṇa-karmānurūpāṇi tāny ahaṁ veda no janāḥ

For this son of yours there are many forms and names according to his transcendental qualities and activities. These are known to me, but people in general do not understand them. SB 10.8.15

anāma-rūpa evāyaṁ bhagavān harir īśvaraḥ |
akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate ||

The Lord is said to be without material name, form and action according to the Vedas and Smṛti scriptures. *Padma Purāṇa*

The statement in *Vāsudevadhyātma* summarizes the meaning:

aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ |
aprākṛtatvād arūpasyāpy arūpo'sāv udīryate ||
sambandhena pradhānasya harer nāsty eva kartṛtā |
akartāram ataḥ prāhuḥ purāṇaṁ taṁ purāvidaḥ ||

Because his qualites are extraordinary the Lord is said to be without name. Because he does not hava material form he is said to be without form. Because he has no relation to matter, the Lord, the doer, the ancient sages say he is without actions.

Upāsakānāṁ siddhy-arthaṁ brahmaṇo rūpa-kalpanā means that the deity forms of the Lord are for the purpose of worshippers perfecting their worship. Those forms may be made of stone, wood, or metal in the form

of Rāma, Kṛṣṇa or others. (It does not mean the spiritual forms are assumed by Brahman only for worshippers.)

The abodes of the Lord are eternal. *tāsāṁ madhye sākṣād brahma gopāla-purī hi:* among the places, the village of Gopāla is directly brahman. (*Gopāla-tāpanī Upaniṣad) Nityaṁ me mathurāṁ viddhi purīṁ dvāravatīṁ tathā*: know that my abodes of Mathurā and Dvārakā are eternal. (*Padma Purāṇa*). Sometimes the phrase *vanaṁ vṛndāvanaṁ tathā* replaces Dvārakā in the last quotation.

The Lord's pastimes are eternal. *Eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdy antarātmā:* the oneLord, absorbed in his eternal pastimes, pervades the devotee and resides in the heart of the devotee. (*Puruṣa-bodhinī Śruti*) The present tense in the next verse indicate the eternal natrure of the pastimes:

jayati jana-nivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena

vraja-pura-vanitānāṁ vardhayan kāma-devam

Lord Śrī Kṛṣṇa lives eternally among the cowherd men and the Yādavas, and is conclusively both the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty and the cowherd men, and with His mighty arms He kills everything inauspicious, in Vraja, Mathurā and Dvārakā. By His presence He destroys all things inauspicious for all living entities, moving and inert, and the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the desires of the *gopīs* of Vṛndāvana and women of Mathurā and Dvārakā. He remains eternally in this situation. SB 10.90.48

kāmaṁ krodhaṁ bhayaṁ sneham aikyaṁ sauhṛdam eva ca

nityaṁ harau vidadhato yānti tan-mayatāṁ hi te

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness, or friendship toward Lord Hari are sure to become absorbed in thought of him. SB 10.29.15

The associates in the pastimes are eternal:

yathā saumitri-bharatau yathā saṅkarṣaṇādayaḥ |
tathā tenaiva jāyante nija-lokād yadṛcchayā ||
ete hi yādavāḥ sarve mad-gaṇā eva bhāvini |
sarvathā mat-priyā devi mat-tulya-guṇa-śālinaḥ ||

Just like Lakṣmana and Bharata, and Saṅkarṣaṇa, the Yādvas appear in this world by comeing from their spiritual planets by their will. All the Yādavas, me associates, are dear to me and equal to me in qualities. *Padma Purāṇa, Uttara-khaṇḍa* 229.57-58

nityāvatāro bhagavān nitya-mūrtir jagat-patiḥ |
nitya-rūpo nitya-gandho nityaiśvarya-sukhānubhūḥ ||

The Supreme Lord, master of the univsers, has eternal forms, eternal *avatāras,* eternal fragrance, eternal power and eternal bliss. *BṛhadViṣṇu Purāṇa*[42]

Thus there can be no objection concerning the Lord. The phrase “flags of death” indicate death. We should not stay here a moment longer.

|| 11.30.6 ||

striyo bālāś ca vṛddhāś ca

śaṅkhoddhāraṁ vrajantv itaḥ

vayaṁ prabhāsaṁ yāsyāmo

yatra pratyak sarasvatī

TRANSLATION

The women, children and old men should leave this city and go to Śaṅkhoddhāra. We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows toward the west.

Praytak means “flowing to the west.”

|| 11.30.7 ||

tatrābhiṣicya śucaya

upoṣya su-samāhitāḥ

devatāḥ pūjayiṣyāmaḥ

snapanālepanārhaṇaiḥ

TRANSLATION

[42] This is the source according to *Laghu-bhāgavatāmṛta.* It is not in the regular *Viṣṇu Purāṇa.*

There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the *devatās* by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.

Abhisicya means bathing.

|| 11.30.8 ||

brāhmaṇāṁs tu mahā-bhāgān

kṛta-svastyayanā vayam

go-bhū-hiraṇya-vāsobhir

gajāśva-ratha-veśmabhiḥ

TRANSLATION

After *brāhmaṇas* have completed the auspicious rites, we will worship those highly fortunate *brāhmaṇas* by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.

|| 11.30.9 ||

vidhir eṣa hy ariṣṭa-ghno

maṅgalāyanam uttamam

deva-dvija-gavāṁ pūjā

bhūteṣu paramo bhavaḥ

TRANSLATION

This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the *devatās, brāhmaṇas* and cows can earn the highest auspiciousness for all living entities.

Bhavaḥ means auspiciousness.

|| 11.30.10 ||

iti sarve samākarṇya

yadu-vṛddhā madhu-dviṣaḥ

tatheti naubhir uttīrya

prabhāsaṁ prayayū rathaiḥ

TRANSLATION

Having heard these words from Kṛṣṇa, the enemy of Madhu, all the elders of the Yadu dynasty gave their assent, saying, “So be it.” After crossing the water in boats, they proceeded on chariots to Prabhāsa.

|| 11.30.11 ||

tasmin bhagavatādiṣṭaṁ

yadu-devena yādavāḥ

cakruḥ paramayā bhaktyā

sarva-śreyopabṛṁhitam

TRANSLATION

There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Lord, lord of the Yadus.

The *sandhi* in *śreyopabṛṁhitam* is poetic license.

|| 11.30.12 ||

tatas tasmin mahā-pānaṁ

papur maireyakaṁ madhu

diṣṭa-vibhraṁśita-dhiyo

yad-dravair bhraśyate matiḥ

TRANSLATION

Then, their intelligence covered by fate, they liberally indulged in drinking sweet liquor, which can completely intoxicate the mind.

Maireyakam is a type of liquor. From this verse till verse 26 the opinions of others, which are not the actual truth, are expressed. The Lord has said:

vayaṁ ca tasminn āplutya tarpayitvā pitṝn surān

bhojayitvoṣijo viprān nānā-guṇavatāndhasā

teṣu dānāni pātreṣu śraddhayoptvā mahānti vai

vṛjināni tariṣyāmo dānair naubhir ivārṇavam

By bathing at Prabhāsa-kṣetra, by offering *tarpanas* to the Pitṛs and *devatās,* by feeding the worshipable *brāhmaṇas* with various delicious foodstuffs and by bestowing gifts upon them as the most suitable candidates for charity, like sowing seeds, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat. SB 11.6.37-38

Thus the *devatās,* on the strength of the Lord's words, overcame the curse of the *brāhmaṇas* by giving charity. Drinking wine, they disappeared and ascended to Svarga. The Lord's version of events starts in verse 27. Previously the Lord said:

madhv-āmadātāmra-vilocanānām

mitho yadaiṣāṁ bhavitā vivādo

naiṣāṁ vadhopāya iyān ato 'nyo

mayy udyate 'ntardadhate svayaṁ sma

When they will quarrel among themselves, with eyes red because of complete intoxication from liquor, they actually will not die. The cause of their disappearance is otherwise. Only when I decide that they disappear, they will disappear spontaneously. SB 3.3.15

The meaning of the above verse is this. When the quarrel will arise, it is not a method of killing them. That quarrel among them cannot be a cause of their death. Even beating each other with handfuls of reeds will not kill them. The quarrel and the killing seen by ordinary people are not actual. "What was the cause of their destruction?" It is other than killing. What is it? When I desire, they will simply disappear. That is certain (*sma*).

|| 11.30.13 ||

mahā-pānābhimattānāṁ

vīrāṇāṁ dṛpta-cetasām

kṛṣṇa-māyā-vimūḍhānāṁ

saṅgharṣaḥ su-mahān abhūt

TRANSLATION

The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kṛṣṇa, a terrible quarrel arose among them.

They became bewildered by Kṛṣṇa's *māyā.* "Who is this? Did we do that?" Such is the bewilderment. *Saṅgharṣaḥ* means an intense quarrel.

|| 11.30.14 ||

yuyudhuḥ krodha-saṁrabdhā

velāyām ātatāyinaḥ

dhanurbhir asibhir bhallair

gadābhis tomarārṣṭibhiḥ

TRANSLATION

Infuriated, they seized their weapons and fought each other with bows and arrows, swords, missiles, clubs, lances and spears on the shore of the ocean.

|| 11.30.15 ||

patat-patākai ratha-kuñjarādibhiḥ

kharoṣṭra-gobhir mahiṣair narair api

mithaḥ sametyāśvataraiḥ su-durmadā

nyahan śarair dadbhir iva dvipā vane

TRANSLATION

Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged

warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

|| 11.30.16 ||

pradyumna-sāmbau yudhi rūḍha-matsarāv

akrūra-bhojāv aniruddha-sātyakī

subhadra-saṅgrāmajitau su-dāruṇau

gadau sumitrā-surathau samīyatuḥ

TRANSLATION

Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Sātyaki, Subhadra against Saṅgrāmajit, Sumitra against Suratha, and the two Gadas against each other.

One Gada was Kṛṣṇa's brother. The other Gada was Kṛṣna's son.

|| 11.30.17 ||

anye ca ye vai niśaṭholmukādayaḥ

sahasrajic-chatajid-bhānu-mukhyāḥ

anyonyam āsādya madāndha-kāritā

jaghnur mukundena vimohitā bhṛśam

TRANSLATION

Others also, such as Niśaṭha, Ulmuka, Sahasrajit, Śatajit and Bhānu, confronted and killed one another, blinded by intoxication and thus completely bewildered by Mukunda.

They became blinded by the intoxication.. Or *andhakāra* can be combined with the suffix *itaḥ* to form *andhakaritaḥ,* "produced in darkness," similar to words like *tāritaḥ,* "produced with stars."

|| 11.30.18 ||

dāśārha-vṛṣṇy-andhaka-bhoja-sātvatā

madhv-arbudā māthura-śūrasenāḥ

visarjanāḥ kukurāḥ kuntayaś ca

mithas tu jaghnuḥ su-visṛjya sauhṛdam

TRANSLATION

Completely abandoning their natural friendship, the members of the various Yadu clans—the Dāśārhas, Vṛṣṇis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras, Śūrasenas, Visarjanas, Kukuras and Kuntis—all slaughtered one another.

|| 11.30.19 ||

putrā ayudhyan pitṛbhir bhrātṛbhiś ca

svasrīya-dauhitra-pitṛvya-mātulaiḥ

mitrāṇi mitraiḥ suhṛdaḥ suhṛdbhir

jñātīṁs tv ahan jñātaya eva mūḍhāḥ

TRANSLATION

Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

|| 11.30.20 ||

śareṣu hīyamāeṣu

bhajyamānesu dhanvasu

śastreṣu kṣīyamāneṣu

muṣṭibhir jahrur erakāḥ

TRANSLATION

When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.

Jahruḥ should be *jagṛhuḥ.*

|| 11.30.21 ||

tā vajra-kalpā hy abhavan

parighā muṣṭinā bhṛtāḥ

jaghnur dviṣas taiḥ kṛṣṇena

vāryamāṇās tu taṁ ca te

TRANSLATION

As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these club-like weapons the warriors began attacking one another, and when Lord Kṛṣṇa tried to stop them they attacked him as well.

Holding the reeds which became like iron clubs they attacked each other and attacked Kṛṣṇa.

|| 11.30.22 ||

pratyanīkaṁ manyamānā

balabhadraṁ ca mohitāḥ

hantuṁ kṛta-dhiyo rājann

āpannā ātatāyinaḥ

TRANSLATION

In their confused state, O King, they also mistook Lord Balarāma for an enemy. Weapons in hand, they ran toward him with the intention of killing him.

|| 11.30.23 ||

atha tāv api saṅkruddhāv

udyamya kuru-nandana

erakā-muṣṭi-parighau

carantau jaghnatur yudhi

TRANSLATION

O son of the Kurus! Kṛṣṇa and Balarāma then became very angry. Picking up cane stalks, they moved about within the battle and began to kill with these clubs.

They began to get angry (*udyamya).* They took fistfuls of reed as well.

|| 11.30.24 ||

brahma-śāpopasṛṣṭānāṁ

kṛṣṇa-māyāvṛtātmanām

spardhā-krodhaḥ kṣayaṁ ninye

vaiṇavo ’gnir yathā vanam

TRANSLATION

The violent anger of these warriors, who were overcome by the *brāhmaṇas’* curse and bewildered by Lord Kṛṣṇa’s illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

|| 11.30.25 ||

evaṁ naṣṭeṣu sarveṣu

kuleṣu sveṣu keśavaḥ

avatārito bhuvo bhāra

iti mene ’vaśeṣitaḥ

TRANSLATION

When all the members of his dynasty were thus destroyed, Lord Kṛṣṇa thought to himself that at last the burden of the earth had been removed.

|| 11.30.26 ||

rāmaḥ samudra-velāyāṁ

yogam āsthāya pauruṣam

tatyāja lokaṁ mānuṣyaṁ

saṁyojyātmānam ātmani

TRANSLATION

Lord Balarāma then sat down on the shore of the ocean and fixed himself in meditation upon the Supreme Lord. Merging himself within himself, he left this earth planet.

He gave up the earth planet or gave up the human body (*lokaṁ mānuṣyam*).

|| 11.30.27 ||

rāma-niryāṇam ālokya

bhagavān devakī-sutaḥ

niṣasāda dharopasthe

tuṣṇīm āsādya pippalam

TRANSLATION

Lord Kṛṣṇa, the son of Devakī, seeing the departure of Balarāma, silently sat down on the ground under a nearby *pippala* tree.

From here, the Lord's version starts. Seeing Balarāma return in his *svarūpa* to Mahā-vaikuṇṭha, and his *aṁśa* go beneath Pātāla as Śeṣa, Kṛṣṇa sat under a *pippala* tree.

|| 11.30.28-32 ||

bibhrac catur-bhujaṁ rūpaṁ

bhrāyiṣṇu prabhayā svayā

diśo vitimirāḥ kurvan

vidhūma iva pāvakaḥ

śrīvatsāṅkaṁ ghana-śyāmaṁ

tapta-hāṭaka-varcasam

kauśeyāmbara-yugmena

parivītaṁ su-maṅgalam

sundara-smita-vaktrābjaṁ

nīla-kuntala-maṇḍitam

puṇḍarīkābhirāmākṣaṁ

sphuran makara-kuṇḍalam

kaṭi-sūtra-brahma-sūtra-

kirīṭa-kaṭakāṅgadaiḥ

hāra-nūpura-mudrābhiḥ

kaustubhena virājitam

vana-mālā-parītāṅgaṁ

mūrtimadbhir nijāyudhaiḥ

kṛtvorau dakṣiṇe pādam

āsīnaṁ paṅkajāruṇam

TRANSLATION

The Lord was exhibiting his effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and his ornaments emitted effulgence the color of molten gold. He bore the mark of Śrīvatsa. A beautiful smile graced his lotus face, locks of dark blue hair adorned his head, his lotus eyes were very attractive, and his *makara* earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling his body were flower garlands and his personal weapons in their embodied forms. As he sat, he placed his left foot, with its lotus-red sole, upon his right thigh.

His ornaments gave off a golden glow.

|| 11.30.33 ||

muṣalāvaśeṣāyaḥ-khaṇḍa-

kṛteṣur lubdhako jarā

mṛgāsyākāraṁ tac-caraṇaṁ

vivyādha mṛga-śaṅkayā

TRANSLATION

Just then a hunter named Jarā, who had approached the place, mistook the Lord’s foot for a deer’s face. Jarā pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sāmba’s club.

He pierced his foot. This means that the hunter Jarā thought that he had shot a deer. Actually his arrow only touched Kṛṣṇa’s foot but did not pierce it, since the Lord’s limbs are eternity, knowledge and bliss. Otherwise when the hunter in fear placed his head on the Lord’s foot, as explained in the next verse, he would have taken out the arrow.

|| 11.30.34 ||

catur-bhujaṁ taṁ puruṣaṁ

dṛṣṭvā sa kṛta-kilbiṣaḥ

bhītaḥ papāta śirasā

pādayor asura-dviṣaḥ

TRANSLATION

Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the Lord’s feet.

His sin was that he had fired an arrow at the Lord.

|| 11.30.35 ||

ajānatā kṛtam idaṁ

pāpena madhusūdana

kṣantum arhasi pāpasya

uttamaḥśloka me ’nagha

TRANSLATION

Jarā said: O Lord Madhusūdana, I am a most sinful person. I have committed this act out of ignorance. O sinless Lord, O glorious Lord! Please forgive this sinner.

You should forgive my sin. You are sinless. No sin can exist at your feet. Thus you are qualified to forgive my sin.

|| 11.30.36 ||

yasyānusmaraṇaṁ nṛṇām

ajñāna-dhvānta-nāśanam

vadanti tasya te viṣṇo

mayāsādhu kṛtaṁ prabho

TRANSLATION

O Viṣṇu! O master! The learned say that for any man, constant remembrance of you will destroy the darkness of ignorance. And I have wronged such a person!

|| 11.30.37 ||

tan māśu jahi vaikuṇṭha

pāpmānaṁ mṛga-lubdhakam

yathā punar ahaṁ tv evaṁ

na kuryāṁ sad-atikramam

TRANSLATION

Therefore, O Lord of Vaikuṇṭha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.

“Fortunately, I have no pain in my foot. But you, with intention of violence, shot the arrow.” In response, the hunter speaks this verse. Therefore, please kill me immediately.

The following description was previously given:

teṣāṁ maireya-doṣeṇa viṣamīkṛta-cetasām

nimlocati ravāv āsīd veṇūnām iva mardanam

As the sun was setting, with consciousness distorted by intoxication of liquor, they destroyed each other, just as bamboos by mutual friction start a fire and destroy the whole forest.

bhagavān svātma-māyāyā gatiṁ tām avalokya saḥ

sarasvatīm upaspṛśya vṛkṣa-mūlam upāviśat

Seeing this action of his *māyā*, Kṛṣṇa, sipping the water of the Sarasvatī River, sat down under a tree. SB 3.4.2-3

According to the Third Canto, when the sun was setting and the Yadus had killed each other in battle, the Lord sat down on the bank of the Sarasvatī River. Then the hunter approached to kill a deer. But this is not possible. If 560,000,000 Yadus were suddenly killed in battle at that place, there would be a river of blood and great confusion of noise. How would it be possible for the hunter to arrive there to kill a deer? How would a deer, fearful in nature, remain in that place? Therefore this killing of the Yadus was actually false. However, the Lord made Arjuna and others believe it, in order to increase the *prema* in *karunā-rasa* of his devotees like Yudhiṣṭhira and to make them give up this world. And for others, he did this to increase the wrong philosophy so that *dharma* would be stifled. Actually, after the *devatās* had drunk wine and disappeared, the hunter came to that place which was without sound and people. (The battle was an illusion.)

|| 11.30.38 ||

yasyātma-yoga-racitaṁ na vidur viriñco

rudrādayo ’sya tanayāḥ patayo girāṁ ye

tvan-māyayā pihita-dṛṣṭaya etad añjaḥ

kiṁ tasya te vayam asad-gatayo gṛṇīmaḥ

TRANSLATION

Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic *mantras* can understand the workings of your mystic

power, because your illusory potency has covered their sight. Therefore, how can I, such a low-born person, say immediately what has happened?

Girāṁ patayaḥ means the seers of the Vedas. Even they do not know about this, which is produced by your *māyā.* How can I, of low birth, say immediately what has happened?

|| 11.30.39 ||

śrī-bhagavān uvāca

mā bhair jare tvam uttiṣṭha

kāma eṣa kṛto hi me

yāhi tvaṁ mad-anujñātaḥ

svargaṁ su-kṛtināṁ padam

TRANSLATION

The Supreme Lord said: O Jarā, do not fear. Please get up. What has been done is actually my desire. With my permission, go now to the abode of the devotees, the place for those who perform good acts.

This is my desire. I had to accept the curse of the *brāhmaṇa.* It was my desire. Go to the spiritual (*svargam*) place of those with the best actions, my devotees. Go to Vaikuṇṭha. *Sukṛtinām* means “of those possessing good act,” to praise the hunter.

|| 11.30.40 ||

ity ādiṣṭo bhagavatā

kṛṣṇenecchā-śarīriṇā

triḥ parikramya taṁ natvā

vimānena divaṁ yayau

TRANSLATION

So instructed by the Supreme Lord Kṛṣṇa, who assumes the best body by his own will, the hunter circumambulated the Lord three times and bowed down to him. Then the hunter departed in an airplane to the spiritual sky.

Icchā-śarīriṇā means “by the Lord who possesses the best body by his desire.”

|| 11.30.41 ||

dārukaḥ kṛṣṇa-padavīm

anvicchann adhigamya tām

vāyuṁ tulasikāmodam

āghrāyābhimukhaṁ yayau

TRANSLATION

At that time Dāruka was searching for his master, Kṛṣṇa. Smelling the aroma of *tulasī* flowers in the breeze, he went in its direction.

|| 11.30.42 ||

taṁ tatra tigma-dyubhir āyudhair vṛtaṁ

hy aśvattha-mūle kṛta-ketanaṁ patim

sneha-plutātmā nipapāta pādayo

rathād avaplutya sa-bāṣpa-locanaḥ

TRANSLATION

Upon seeing Lord Kṛṣṇa resting at the foot of a banyan tree, surrounded by his shining weapons, Dāruka could not control the affection he felt in his heart. His eyes filled with tears as he jumped down from his chariot and fell at the Lord’s feet.

|| 11.30.43 ||

apaśyatas tvac-caraṇāmbujaṁ prabho

dṛṣṭiḥ praṇaṣṭā tamasi praviṣṭā

diśo na jāne na labhe ca śāntiṁ

yathā niśāyām uḍupe praṇaṣṭe

TRANSLATION

Dāruka said: Just as on a moonless night people are merged into darkness and cannot find their way, so I, having lost sight of your lotus feet, my Lord, have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.

|| 11.30.44 ||

iti bruvati sūte vai

ratho garuḍa-lāñchanaḥ

kham utpapāta rājendra

sāśva-dhvaja udīkṣataḥ

TRANSLATION

Śukadeva Gosvāmī continued: O foremost of kings! While the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuḍa.

|| 11.30.45 ||

tam anvagacchan divyāni

viṣṇu-praharaṇāni ca

tenāti-vismitātmānaṁ

sūtam āha janārdanaḥ

TRANSLATION

All the divine weapons of Viṣṇu followed the chariot. The Lord, Janārdana, then spoke to his chariot driver, who was most astonished at seeing this.

|| 11.30.46 ||

gaccha dvāravatīṁ sūta

jñātīnāṁ nidhanaṁ mithaḥ

saṅkarṣaṇasya niryāṇaṁ

bandhubhyo brūhi mad-daśām

TRANSLATION

O driver, go to Dvārakā and tell our family members about the mutual destruction of their relatives, the disappearance of Saṅkarṣaṇa and my condition of unmanifest pastimes.

Though the chariot was sent to Vaikuṇṭha, the charioteer was not sent to Vaikuṇṭha. This arrangement was made in order that Dāruka would inform others of the present situation, and that he, who had originally come from Vaikuṇṭha,[43] would enter into the unmanifest pastimes in Dvārakā on seeing that in Dvārakā there was an increase in *prema* with all the eternal associates such as Uddhava. Dāruka should inform others of the Lord's condition—that he would be performing unmanifest pastimes.

|| 11.30.47 ||

dvārakāyāṁ ca na stheyaṁ

bhavadbhiś ca sva-bandhubhiḥ

mayā tyaktāṁ yadu-purīṁ

samudraḥ plāvayiṣyati

TRANSLATION

You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean.

|| 11.30.48 ||

svaṁ svaṁ parigrahaṁ sarve

ādāya pitarau ca naḥ

arjunenāvitāḥ sarva

indraprasthaṁ gamiṣyatha

TRANSLATION

You should all take your own families, together with my parents, and under Arjuna's protection go to Indraprastha.

|| 11.30.49 ||

[43] This is also the aṁśa of Dāruka, just as the aṁṣa of Kṛṣṇa, Viṣṇu, came from Vaikuṇṭha.

tvaṁ tu mad-dharmam āsthāya

jñāna-niṣṭha upekṣakaḥ

man-māyā-racitām etāṁ

vijñayopaśamaṁ vraja

TRANSLATION

You, Dāruka, should be firmly situated in devotion to me, fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of my illusory potency, you should remain peaceful.

“What is the nature of this arrangement of disappearing, since you have a form which is eternity, knowledge and bliss? Be merciful and explain that to me.” This deceptive pastime was created by my *māyā.*

|| 11.30.50 ||

ity uktas taṁ parikramya

namaskṛtya punaḥ punaḥ

tat-pādau śirṣṇy upādhāya

durmanāḥ prayayau purīm

TRANSLATION

Thus ordered, Dāruka circumambulated the Lord and offered obeisances to him again and again. He placed Lord Kṛṣṇa’s lotus feet upon his head and then with a sad heart went back to the city.

Thus ends the commentary on the Thirtieth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty-one

Flooding of Dvārakā

|| 11.31.1 ||

śrī-śuka uvāca

atha tatrāgamad brahmā

bhavānyā ca samaṁ bhavaḥ

mahendra-pramukhā devā

munayaḥ sa-prajeśvarāḥ

TRANSLATION

Śukadeva Gosvāmī said: Then Lord Brahmā arrived at Prabhāsa along with Lord Śiva and his consort, the sages, the Prajāpatis and all the *devatās* headed by Indra.

In the Thirty-first Chapter the disappearance of Kṛṣṇa is explained, as well as the disappearance of Devakī, Vasudeva, Rukmiṇī and others. Śrīdhara Svāmī explains that after arranging for the *devatās* to enter into the Yadus when he took birth, Kṛṣṇa again had them return to their previous positions and then, by his own will, entered his spiritual abode with his spiritual body.

|| 11.31.2-3 ||

pitaraḥ siddha-gandharvā

vidyādhara-mahoragāḥ

cāraṇā yakṣa-rakṣāṁsi

kinnarāpsaraso dvijāḥ

draṣṭu-kāmā bhagavato

niryāṇaṁ paramotsukāḥ

gāyantaś ca gṛṇantaś ca

śaureḥ karmāṇi janma ca

TRANSLATION

The Pitṛs, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraṇas, Yakṣas, Rākṣasas, Kinnaras, Apsarās and relatives of Garuḍa, greatly eager to witness the departure of the Lord. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Kṛṣṇa.

|| 11.31.4 ||

vavṛṣuḥ puṣpa-varṣāṇi

vimānāvalibhir nabhaḥ

kurvantaḥ saṅkulaṁ rājan

bhaktyā paramayā yutāḥ

TRANSLATION

O King, crowding the sky with their many airplanes, they showered flowers with great devotion.

|| 11.31.5 ||

bhagavān pitāmahaṁ vīkṣya

vibhūtīr ātmano vibhuḥ

saṁyojyātmani cātmānaṁ

padma-netre nyamīlayat

TRANSLATION

Seeing Brahmā, the grandfather of the universe, along with the other *devatās,* who were his *vibhūtis,* the Lord fixed his mind within himself, and closed his eyes.

|| 11.31.6 ||

lokābhirāmāṁ sva-tanuṁ

dhāraṇā-dhyāna-maṅgalam

yoga-dhāraṇayāgneyyā-

dagdhvā dhāmāviśat svakam

TRANSLATION

Without performing meditation to burn up his body, which was all-attractive to world and the object of all contemplation and meditation, Lord Kṛṣṇa entered into his abode.

The statements of the previous verse, this verse and later verses as well cannot be taken as being literally true. Śrīdhara Svāmī explains that the Lord rejected the erroneous process of dying at will which is practiced by *yogīs.* He did not burn up his body by meditating on fire, because his body was attractive to all people and was the object of contemplation and meditation. Others explain the verse as follows. Taking his body which was pure like gold, as if being taken from fire after heating it without being burned up, he entered his abode. The meaning is that the Lord showed doubtful persons that his body could not be burned. The nature of the Lord's body may be explained by the following verse:

vahni-madhye smared rūpaṁ

mamaitad dhyāna-maṅgalam

samaṁ praśāntaṁ su-mukhaṁ

dīrgha-cāru-catur-bhujam

Placing my form within the fire, one should meditate upon that auspicious object of all meditation. That form has harmonious limbs, is gentle and cheerful. It possesses four beautiful long arms. SB 11.14.37

|| 11.31.7 ||

divi dundubhayo neduḥ

petuḥ sumanasaś ca khāt

satyaṁ dharmo dhṛtir bhūmeḥ

kīrtiḥ śrīś cānu taṁ yayuḥ

TRANSLATION

Truth, *dharma,* determination, fame and beauty immediately followed him. Kettledrums resounded in the heavens and flowers showered from the sky.

Truth and other qualities departed so that various bad qualities could become prominent in Kali-yuga.

|| 11.31.8 ||

devādayo brahma-mukhyā

na viśantaṁ sva-dhāmani

avijñāta-gatiṁ kṛṣṇaṁ

dadṛśuś cāti-vismitāḥ

TRANSLATION

The *devatās,* headed by Brahmā could not see Kṛṣṇa in his Nārāyaṇa expansion as he entered Vaikuṇṭha. [44] **Some, however, saw this with amazement.**

When the Lord disappeared, even those with all knowledge wondered where he went. Brahmā and other *devatās* did not see Kṛṣṇa going to his abode. Some persons however did see, and were amazed.

|| 11.31.9 ||

saudāmanyā yathāklāśe

yāntyā hitvābhra-maṇḍalam

gatir na lakṣyate martyais

tathā kṛṣṇasya daivataiḥ

TRANSLATION

Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the *devatās* could not trace out the destination of Lord Kṛṣṇa.

|| 11.31.10 ||

brahma-rudrādayas te tu

dṛṣṭvā yoga-gatiṁ hareḥ

[44] As explained in the commentaries on SB 11.1.4 and SB 11.6.26, the Nārāyaṇa expansion went to Prabhāsa and departed for Vaikuṇṭha whereas Kṛṣṇa and Balarāma actually remained in Dvārakā.

vismitās tāṁ praśaṁsantaḥ

svaṁ svaṁ lokaṁ yayus tadā

TRANSLATION

A few of the *devatās,* however—notably Lord Brahmā and Lord Śiva—could ascertain that the Lord's mystic power was working, and thus they became astonished. All the *devatās* praised the Lord's mystic power and then returned to their own planets.

An example is given to show that they could not see the Lord's destination. Just as the destination of lightning cannot be seen by humans, the destination of Kṛṣṇa as he left the earth could not be perceived by the *devatās.* But his associates could see. This is Śrīdhara Svāmī's explanation. Having come from Vaikuṇṭha, from the Kāraṇa Ocean and the Milk Ocean, when Kṛṣṇa had appeared, the associates each now thought "I am bringing my Lord to my abode!" But each could not see the other, by the Lord's *yoga-māyā.* Thus the Lord went to those abodes with those associates who were delighted. It should be understood that when the Lord appeared on earth, the associates of these Viṣṇu forms also appeared amongst the Yadus along with their masters, the Viṣṇu forms. These associates returned to their places along with the Viṣṇu forms when Kṛṣṇa departed from this world.

The *devatās* were astonished. "We thought that we were masters of *yoga* but we cannot understand where he went". They praised Kṛṣṇa. "Who can do such a thing? We are omniscient but cannot understand this. Though we are masters of *yoga,* we cannot see his destination achieved by his *yoga.* But his associate devotees know. They can see his destination, that he has entered his abode."

|| 11.31.11 ||

rājan parasya tanu-bhṛj-jananāpyayehā

māyā-viḍambanam avehi yathā naṭasya

sṛṣṭvātmanedam anuviśya vihṛtya cānte

saṁhṛtya cātma-mahinoparataḥ sa āste

TRANSLATION

O King! You should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by his illusory energy, just like the performance of an actor. After creating this illusion he entered into it, played within it for some

time, and at last destroyed it, withdrawing from it by his own power. Thus he remains.

Parkṣīt was sad that all people saw the Lord and his associates in this superficial way. Śukadeva comforted him by explaining the true nature of the Lord's pastimes. Understand that the birth and death activities of the Lord, which are like those of the *jīva,* are actually a resemblance to the jīva's life, produced by *māyā.* Those actions are not real. The birth and death of the *jīva,* who has a body made of semen, blood, is full of suffering. The appearance and disappearance of the Supreme Lord, who has a spiritual body, is full of bliss. It is said:

devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-śayaḥ

āvirāsīd yathā prācyāṁ diśīndur iva puṣkalaḥ

Supreme Lord, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Kṛṣṇa. SB 10.3.8

sva-śānta-rūpeṣv itaraiḥ sva-rūpair

abhyardyamāneṣv anukampitātmā

parāvareśo mahad-aṁśa-yukto

hy ajo 'pi jāto bhagavān yathāgniḥ

Being compassionate in mind, when his devotees are afflicted by the demons, Svayam Bhagavān Kṛṣṇa, though not having material birth, appears within this world along with all his Viṣṇu expansions, since he is the lord of all forms of God and *devatās.* SB 3.2.15

kṛṣṇa-dyumaṇi nimloce

Kṛṣṇa has disappeared like the sun. SB 3.2.7

pradarśyātapta-tapasām avitṛpta-dṛśāṁ nṛṇām

ādāyāntaradhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

anādeyam aheyaṁ ca rūpaṁ bhagavato hareḥ |
āvirbhāva-tirobhāvāv asyokte graha-mocane ||

Nothing can be added to or subtracted from the Lord's form. His appearance and disappearance are said to be simply coming into this world and leaving it.
Brahmāṇḍa Purāṇa

Though sometimes the Lord appears and disapepars like a *jīva,* this is only an appearance produced by *māyā.* It is like the actions of a magician. Though it is false, the magician can show his or someone else's birth and death. Someone exhibits death as follows.

In front of a king, a magician approaches a stack of valuable garments, jewels, coins and so forth, given by the king. Taking a jeweled necklace, the magician tells the king, "Now I am taking this necklace, and you can't have it. Now I'm taking this gold coin, and you can't have it. I am taking seven thousand horses, and you cannot have them." Then the magician creates the illusion that the king's children, grandchildren, brothers and other family members have attacked each other with weapons and that nearly all are dead from the violent quarrel.

The king observes these things taking place before him as he sits in the great assembly hall. The magician says, "O King! I no longer wish to live. Just as I have studied magic, so also, by the mercy of the lotus feet of my *guru,* I have learned the mystic meditation of *yoga.* One is supposed to give up one's body while meditating in a holy place, I will die in front of you, who are a holy place yourself."

Thus speaking, the magician sits down in *svastika āsana*, fixes himself in *prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi* in silence. A moment later, a strong fire generated by his trance blazes forth out of his body and burns it to ashes. Then all the wives of the magician, distraught with lamentation, enter into that fire.

Three or four days later, after the magician has returned to his own province, he sends a letter to the king. "O King, invisibly taking all your sons, grandsons and brothers who are in good health—along with all the jewels and other items given by you, I have come to my house in good health. Please, therefore, give me whatever you consider fitting remuneration for the wisdom of the magic that has been exhibited before you." In this way, even by ordinary magic one can simulate death.

This example is explained in the verse. I alone have created this confusion of quarrel and fighting with weapons arising from the sages' curse, and following that, I have

entered into that scene and played with mortals for a moment by taking up the reeds. Then I withdrew from that show by my own powers and now remain separate.

|| 11.31.12 ||

martyena yo guru-sutaṁ yama-loka-nītaṁ

tvāṁ cānayac charaṇa-daḥ paramāstra-dagdham

jigye 'ntakāntakam apīśam asāv anīśaḥ

kiṁ svāvane svar anayan mṛgayuṁ sa-deham

TRANSLATION

Lord Kṛṣṇa brought the son of his *guru* back from the planet of death in the boy's selfsame body, and as the ultimate giver of protection he saved you also when you were burned by the weapon of Aśvatthāmā. He conquered in battle even Lord Śiva, who deals death to the agents of death, and he sent the hunter Jarā directly to Vaikuṇṭha in his human body. How could such a personality be unable to protect himself?

By remembering the Lord's extraordinary activities one must completely give up misconceptions concerning his disappearance. The Lord brought the son of his *guru* who had gone to Yamaloka back to this world in his body born as son of his *guru,* which had been devoured by the Pañcajana demon. It was not a different body strong with power of Brahman. The Lord who gave you shelter *(śaraṇadaḥ*), rescued you, though your body had been burned by the *brahmāstra.* Actually you were destined to die by two *brahmāstras*---the curse of *brāhmaṇa* at birth (by Aśvatthāmā) and at death (by the *brāhmaṇa* boy). What more can be said? The Lord defeated Śiva, who is death to death givers, in the battle with Bāṇāsura. And the Lord let the hunter Jarā go to a special Vaikuṇṭha (*svar*) in his same body. How can the Lord not be capable of protecting the Yadus? You, the Lord, certainly can. You are fully capable of remaining eternally visible in this world along with your associates.

|| 11.31.13 ||

tathāpy aśeṣa-sthiti-sambhavāpyayeṣv

ananya-hetur yad aśeṣa-śakti-dhṛk

naicchat praṇetuṁ vapur atra śeṣitaṁ

martyena kiṁ sva-stha-gatiṁ pradarśayan

TRANSLATION

Although Lord Kṛṣṇa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable planets, he did not desire to remain with his manifested pastimes on earth. What is the use of this mortal world or its people? But he made known his destination to the *devatās.*

Even though the Lord has unlimited powers, still he has acted in this way. His unlimited power is described. He is the only cause of creation, maintenance and destruction of unlimited planets, but he is indifferent though he is the only cause, because he acts through his unlimited *śaktis.* Having dispatched the *devatās* to Svarga, he did not desire to remain visible on earth with his associates (*praṇetum vapuḥ śeṣitam*). In other words, he desired to disappear. Why? What is the use of this mortal world for the Lord? He did not care for the material world. But he cared for Svargaloka. By the request of those on Svarga, such as Brahmā, the Lord appeared in this mortal world, and at their request alone, he went to Vaikuṇṭha. This is the implication of the statement. He made known his going to Vaikuṇṭha (*gatim*) to Brahmā and others situated in Svarga and other planets (*sva-stha*). Other explanations are not accepted by the devotees since they are the opinions of demons and contradict Uddhava's statement:

pradarśyātapta-tapasām avitṛpta-dṛśāṁ nṛṇām

ādāyāntaradhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

Uddhava has also said that the opinions of demons should not be accepted by devotees.

devasya māyayā spṛṣṭā ye cānyad asad-āśritāḥ

bhrāmyate dhīr na tad-vākyair ātmany uptātmano harau

The intelligence of the devotee who is absorbed in Paramātmā is not bewildered by the words of those touched by the Lord's *māyā* or those who take shelter of a demonic mentality. SB 3.2.10

|| 11.31.14 ||

ya etāṁ prātar utthāya

kṛṣṇasya padavīṁ parām

prayataḥ kīrtayed bhaktyā

tām evāpnoty anuttamām

TRANSLATION

Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Kṛṣṇa's completely spiritual method of disappearance will certainly achieve that same supreme destination.

Padavīm means the path of disappearing. By using the words *param* and *anuttamam* it is indicted that the pastime of the Lord's disappearance is completely composed of eternity, knowledge and bliss. It suggests that intelligent people regard the opinion of common people that his disappearance was material to be insignificant.

|| 11.31.15 ||

dāruko dvārakām etya

vasudevograsenayoḥ

patitvā caraṇāv asrair

nyaṣiñcat kṛṣṇa-vicyutaḥ

TRANSLATION

As soon as Dāruka reached Dvārakā, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kṛṣṇa.

|| 11.31.16-17 ||

kathayām āsa nidhanaṁ

vṛṣṇīnāṁ kṛtsnaśo nṛpa

tac chrutvodvigna-hṛdayā

janāḥ śoka-virmūrcchitāḥ

tatra sma tvaritā jagmuḥ

kṛṣṇa-viśleṣa-vihvalāḥ

vyasavaḥ śerate yatra

jñātayo ghnanta ānanam

TRANSLATION

O Parīkṣit! Dāruka delivered the full account of the destruction of the Vṛṣṇis, and upon hearing this, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kṛṣṇa, beating their heads, they went to the place where their relatives lay dead.

The portions of the eternal associates Pradyumna, Aniruddha and others had previously gone from Dvārakā to Prabhāsa. Portions of Devakī, Rohinī and other eternal associates then went to Prabhāsa on hearing the news. The main portions of Devakī and others remained in Dvārakā, not visible to the eyes of common people.

|| 11.31.18 ||

devakī rohiṇī caiva

vasudevas tathā sutau

kṛṣṇa-rāmāv apaśyantaḥ

śokārtā vijahuḥ smṛtim

TRANSLATION

When Devakī, Rohiṇī and Vasudeva could not find their sons, Kṛṣṇa and Rāma, they lost consciousness out of pain caused by their sorrow.

|| 11.31.19 ||

prāṇāṁś ca vijahus tatra

bhagavad-virahāturāḥ

upaguhya patīṁs tāta

citām āruruhuḥ striyaḥ

TRANSLATION

Tormented by separation from the Lord, his parents gave up their lives at that very spot. My dear Parīkṣit, the wives of the Yādavas then climbed onto the funeral pyres, embracing their dead husbands.

This description should be explained to be superficial and not actual fact**.**

|| 11.31.20 ||

rāma-patnyaś ca tad-deham

upaguhyāgnim āviśan

vasudeva-patnyas tad-gātraṁ

pradyumnādīn hareḥ snuṣāḥ

kṛṣṇa-patnyo ’viśann agniṁ

rukmiṇy-ādyās tad-ātmikāḥ

TRANSLATION

The wives of Lord Balarāma embraced his body also entered the fire. Vasudeva’s wives, embracing his body, entered his fire. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kṛṣṇa—whose hearts were completely absorbed in him—entered the fire.

|| 11.31.21 ||

arjunaḥ preyasaḥ sakhyuḥ

kṛṣṇasya virahāturaḥ

ātmānaṁ sāntvayām āsa

kṛṣṇa-gītaiḥ sad-uktibhiḥ

TRANSLATION

Arjuna felt great distress over separation from Lord Kṛṣṇa, his dear friend. But he consoled himself by remembering the pure words the Lord had sung to him.

|| 11.31.22 ||

bandhūnāṁ naṣṭa-gotrāṇām

arjunaḥ sāmparāyikam

hatānāṁ kārayām āsa

yathā-vad anupūrvaśaḥ

TRANSLATION

Arjuna then saw to it that the funeral rites were properly carried out for the dead who had no remaining male family members according to the rules, one after another.

|| 11.31.23 ||

dvārakāṁ hariṇā tyaktāṁ

samudro 'plāvayat kṣaṇāt

varjayitvā mahā-rāja

śrīmad-bhagavad-ālayam

TRANSLATION

As soon as Dvārakā was abandoned by the Supreme Lord, the ocean flooded it on all sides, O King, sparing only his palace.

The Lord's palace was spared. As the next verse states, the Lord is eternally present there. This statement is the view of the Lord (who is present in the palace in unmanifest pastimes), not the view of the common people. This is how some explain that the palace remained. Others explain that the ocean flooded Dvārakā but not the palaces of the Yādavas to show how everything except the Lord is temporary. .

|| 11.31.24 ||

nityaṁ sannihitas tatra

bhagavān madhusūdanaḥ

smṛtyāśeṣāśubha-haraṁ

sarva-maṅgala-maṅgalam

TRANSLATION

Lord Madhusūdana, the Supreme Lord, is eternally present in Dvārakā. By remembering that most auspicious of all auspicious places, one destroys all contamination.

|| 11.31.25 ||

strī-bāla-vṛddhān ādāya

hata-śeṣān dhanañjayaḥ

indraprasthaṁ samāveśya

vajraṁ tatrābhyaṣecayat

TRANSLATION

Arjuna took the survivors of the Yadu dynasty—the women, children and old men—to Indraprastha, and installed Vajra as ruler of the Yadus.

|| 11.31.26 ||

śrutvā suhṛd-vadhaṁ rājann

arjunāt te pitāmahāḥ

tvāṁ tu vaṁśa-dharaṁ kṛtvā

jagmuḥ sarve mahā-patham

TRANSLATION

Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

|| 11.31.27 ||

ya etad deva-devasya

viṣṇoḥ karmāṇi janma ca

kīrtayec chraddhayā martyaḥ

sarva-pāpaiḥ pramucyate

TRANSLATION

A person who with faith engages in chanting the glories of these various pastimes and birth of Kṛṣṇa, the lord of lords, will be free from all sins.

Two verses describe the result of chanting the pastimes of Kṛṣṇa from the beginning.

|| 11.31.28 ||

itthaṁ harer bhagavato rucirāvatāra-

vīryāṇi bāla-caritāni ca śantamāni

anyatra ceha ca śrutāni gṛṇan manuṣyo

bhaktiṁ parāṁ paramahaṁsa-gatau labheta

TRANSLATION

The auspicious exploits of the attractive incarnations of Lord Kṛṣṇa, the Supreme Lord, and also the pastimes he performed as a child in Vṛṇdāvana are described in this *Śrīmad-Bhāgavatam* and in other scriptures. Anyone who clearly chants these descriptions of his pastimes will attain supreme *bhakti* to Lord Kṛṣṇa, who is the goal of perfect sages.

Bālaḥ is defined as the age up to sixteen according to many persons. Thus the pastimes in Vṛndāvana are the most blissful. These are described in the *Bhāgavatam* and in other Purāṇas. One will attain supreme (*parām*) *bhakti (prema).*

The commentary on Thirty-first Chapter of the Eleventh Canto called *Sārārtha-darśinī* written for bringing joy to the minds of the devotees, according to the previous authorities, has been completed on the Saptamī tithi of Agrahāyaṇa month at Govardhana. May this commentary make the Lord pleased with me! I have revealed my ignorance in explaining things. Though others may laugh, my goal is to please the devotees.

CANTO 12

Chapter One

The Kings of Kali-yuga

||12.1.1-2 ||

śrī-śuka uvāca

yo 'ntyaḥ purañjayo nāma

bhaviṣyo bārahadrathaḥ

tasyāmātyas tu śunako

hatvā svāminam ātma-jam

pradyota-saṁjñaṁ rājānaṁ

kartā yat-pālakaḥ sutaḥ

viśākhayūpas tat-putro

bhavitā rājakas tataḥ

Śukadeva Gosvāmī said: The last king mentioned of the future rulers of the Māgadha dynasty was Purañjaya, a descendant of Bṛhadratha. Purañjaya's minister Śunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viśākhayūpa, and his son will be Rājaka.

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopīs*, the controller, for service to his dear devotees.

The Twelfth Canto, in thirteen chapters, discusses the four types of *nirodha* or destruction. Amidst this, there are also topics about Kṛṣṇa. Three chapters discuses the destruction of *dharma* in Kali-yuga. Two chapters describe conversations between Śukadeva and Parīkṣit. One chapter discusses the Purāṇas. Three chapters describe Mārkaṇḍeya and the movements of the sun. Three chapters conclude the *Bhāgavata Purāṇa.*

In two Cantos, the nectar of Kṛṣṇa's pastimes in the moon dynasty has been described for drowning all people in bliss. Now, in order to produce detachment from all other things in people, the rest of the moon dynasty is described. The Ninth Canto described that in the Puru dynasty Uparicaravasu had a son named Bṛhadratha. His son was Jarāsandha, whose son was Sahadeva. Now, in this dynasty the son of Sahadeva was named Mārjārī, and Mārjārī's son was Śrutaśravā. In this way, twenty kings up to Ripuñjaya were described.[45] The end of the dynasty when the families become mixed is also described.

Purañjaya (another name for Ripuñjaya) was the descendant of Bṛhadratha. After killing him, Śunaka will install his son Pradyota as king. Pradoyta's son was called Pālaka. Because this line arose from Pradyota it is called the Pradyotana dynasty.

||12.1.3 ||

nandivardhanas tat-putraḥ

pañca pradyotanā ime

aṣṭa-triṁśottara-śataṁ

bhokṣyanti pṛthivīṁ nṛpāḥ

The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will rule the earth for 138 years.

||12.1.4 ||

śiśunāgas tato bhāvyaḥ

kākavarṇas tu tat-sutaḥ

kṣemadharmā tasya sutaḥ

kṣetrajñaḥ kṣemadharma-jaḥ

[45] **SB** 9.22.49

Nandivardhana will have a son named Śiśunāga, and his son will be known as Kākavarṇa. The son of Kākavarṇa will be Kṣemadharmā, and the son of Kṣemadharmā will be Kṣetrajña.

||12.1.5 ||

vidhisāraḥ sutas tasyā-

jātaśatrur bhaviṣyati

darbhakas tat-suto bhāvī

darbhakasyājayaḥ smṛtaḥ

The son of Kṣetrajña will be Vidhisāra, and his son will be Ajātaśatru. Ajātaśatru will have a son named Darbhaka, and his son will be Ajaya.

||12.1.6-8 ||

nandivardhana ājeyo

mahānandiḥ sutas tataḥ

śiśunāgā daśaivaite

saṣṭy-uttara-śata-trayam

samā bhokṣyanti pṛthivīṁ

kuru-śreṣṭha kalau nṛpāḥ

mahānandi-suto rājan

śūdrā-garbhodbhavo balī

mahāpadma-patiḥ kaścin

nandaḥ kṣatra-vināśa-kṛt

tato nṛpā bhaviṣyanti

śūdra-prāyās tv adhārmikāḥ

Ajaya will father a second Nandivardhana, whose son will be Mahānandi. O best of the Kurus, these ten kings of the Śiśunāga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parīkṣit, King Mahānandi will father a very powerful son in the womb of a *śūdra* woman. He

will be known as Nanda and will be the master of great wealth. He will destroy *kṣatriyas,* and from that time onward virtually all kings will be irreligious *śūdras.*

Ājeyaḥ means the son of Ajaya. The letter *e* is poetic license.

||12.1.9 ||

sa eka-cchatrāṁ pṛthivīm

anullaṅghita-śāsanaḥ

śāsiṣyati mahāpadmo

dvitīya iva bhārgavaḥ

Wealthy King Nanda, without challenge to his authority, will rule over the entire earth just like a second Paraśurāma.

He is called *mahā-padma* because he was the master of great wealth or a great number of troops. He is compared to Paraśurāma because he destroyed the *kṣatriyas.*

||12.1.10 ||

tasya cāṣṭau bhaviṣyanti

sumālya-pramukhāḥ sutāḥ

ya imāṁ bhokṣyanti mahīṁ

rājānaś ca śataṁ samāḥ

He will have eight sons, headed by Sumālya, who will control the earth as kings for one hundred years.

||12.1.11 ||

nava nandān dvijaḥ kaścit

prapannān uddharişyati

teṣāṁ abhāve jagatīṁ

mauryā bhokṣyanti vai kalau

A certain *brāhmaṇa* will overthrow King Nanda and his eight sons, though they trusted him. In their absence, the Mauryas will rule the world as the age of Kali continues.

Nava-nandān means Nanda and his eight sons. The *brāhmaṇa* named Cānakya will uproot them, though they trusted him (*prannanān*). The Maurya dynasty will rule after that.

||12.1.12 ||

sa eva candraguptaṁ vai

dvijo rājye 'bhiṣekṣyati

tat-suto vārisāras tu

tataś cāśokavardhanaḥ

This *brāhmaṇa* will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Aśokavardhana.

How will the Mauryas rule? Candragupta was the first of the Mauryas. The word *ca* indicates Daśaratha, as mentioned in the *Viṣṇu Purāṇa*.

||12.1.13 ||

suyaśā bhavitā tasya

saṅgataḥ suyaśaḥ-sutaḥ

śāliśūkas tatas tasya

somaśarmā bhaviṣyati

śatadhanvā tatas tasya

bhavitā tad-bṛhadrathaḥ

Aśokavardhana will be followed by Suyaśā, whose son will be Saṅgata. His son will be Śāliśūka, Śāliśūka's son will be Somaśarmā, and Somaśarmā's son will be Śatadhanvā. His son will be known as Brhadratha.

||12.1.14 ||

mauryā hy ete daśa nṛpāḥ

sapta-triṁśac-chatottaram

samā bhokṣyanti pṛthivīṁ

kalau kuru-kulodvaha

O best of the Kurus! The ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

They will rule 137 years.

||12.1.15-17 ||

agnimitras tatas tasmāt

sujyeṣṭho bhavitā tataḥ

vasumitro bhadrakaś ca

pulindo bhavitā sutaḥ

tato ghoṣaḥ sutas tasmād

vajramitro bhaviṣyati

tato bhāgavatas tasmād

devabhūtiḥ kurūdvaha

śuṅgā daśaite bhokṣyanti

bhūmiṁ varṣa-śatādhikam

tataḥ kāṇvān iyaṁ bhūmir

yāsyaty alpa-guṇān nṛpa

My dear King Parīkṣit! Agnimitra will follow as king, and then Sujyeṣṭha. Sujyeṣṭha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoṣa, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O best of the Kuru heroes, ten Śuṅga kings will rule over the earth for more than one hundred years. Then the earth will come under the control of the kings of the Kāṇva dynasty, who will have few good qualities.

The commander of Bṛhadratha’s army will kill Bhṛhadratha and make himself king. His name will be Puṣpamitra, the first king of the Śuṅga dynasty. He will be followed by nine others starting with Agnimitra. The ten kings will last for a hundred and twelve years.

||12.1.18 ||

śuṅgaṁ hatvā devabhūtiṁ

kāṇvo 'mātyas tu kāminam

svayaṁ kariṣyate rājyaṁ

vasudevo mahā-matiḥ

Vasudeva, an intelligent minister coming from the Kāṇva family, will kill the lusty Śuṅga king Devabhūti, and assume the throne.

How will the Kānva dynasty appear? The minister of the Kānva family killed Devabhūti, who desired other men’s women.

||12.1.19 ||

tasya putras tu bhūmitras

tasya nārāyaṇaḥ sutaḥ

kāṇvāyanā ime bhūmiṁ

catvāriṁśac ca pañca ca

śatāni trīṇi bhokṣyanti

varṣāṇāṁ ca kalau yuge

The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaṇa. These kings of the Kāṇva dynasty will rule the earth for 345 more years of the Kali-yuga.

Vasudeva and others were also called Kānva’s dynasty.

||12.1.20 ||

hatvā kāṇvaṁ suśarmāṇaṁ

tad-bhṛtyo vṛṣalo balī

gāṁ bhokṣyaty andhra-jātīyaḥ

kañcit kālam asattamaḥ

The last of the Kāṇvas, Suśarmā, will be murdered by his own servant, Balī, a *śūdra* of the Andhra race. This most degraded person will rule the earth for some time.

Suśarmā was the last king of the Kānva dynasty. Balī was the name of the person who killed him.

||12.1.21-26 ||

kṛṣṇa-nāmātha tad-bhrātā

bhavitā pṛthivī-patiḥ

śrī-śāntakarṇas tat-putraḥ

paurṇamāsas tu tat-sutaḥ

lambodaras tu tat-putras

tasmāc cibilako nṛpaḥ

meghasvātiś cibilakād

aṭamānas tu tasya ca

aniṣṭakarmā hāleyas

talakas tasya cātma-jaḥ

purīṣabhīrus tat-putras

tato rājā sunandanaḥ

cakoro bahavo yatra

śivasvātir arin-damaḥ

tasyāpi gomatī putraḥ

purīmān bhavitā tataḥ

medaśirāḥ śivaskando

yajñaśrīs tat-sutas tataḥ

vijayas tat-suto bhāvyaś

candravijñaḥ sa-lomadhiḥ

ete triṁśan nṛpatayaś

catvāry abda-śatāni ca

ṣaṭ-pañcāśac ca pṛthivīṁ

bhokṣyanti kuru-nandana

The brother of Balī, named Kṛṣṇa, will become the next ruler of the earth. His son will be Śāntakarṇa, and his son will be Paurṇamāsa. The son of Paurṇamāsa will be Lambodara, who will father Mahārāja Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aṭamāna. The son of Aṭamāna will be Aniṣṭakarmā. His son will be Hāleya, and his son will be Talaka. The son of Talaka will be Purīṣabhīru, and following him Sunandana will become king. Sunandana will be followed by Cakora and then the eight Bahus, among whom Śivasvāti will be a great subduer of enemies. The son of Śivasvāti will be Gomatī. His son will be Purīmān, whose son will be Medaśirā. His son will be Śivaskanda, and his son will be Yajñaśrī. The son of Yajñaśrī will be Vijaya, who will have two sons, Candravijña and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O son of the Kurus.

||12.1.27 ||

:

saptābhīrā āvabhṛtyā

daśa gardabhino nṛpāḥ

kaṅkāḥ ṣoḍaśa bhū-pālā

bhaviṣyanty ati-lolupāḥ

Then will follow seven kings of the Ābhīra race from the city of Avabhṛti, and then ten Gardabhīs. After them, sixteen greedy kings of the Kaṅkas will rule.

Āvabhrtyā means from the city of Avabhṛti.

||12.1.28 ||

tato 'ṣṭau yavanā bhāvyāś

caturdaśa turuṣkakāḥ

bhūyo daśa guruṇḍāś ca

maulā ekādaśaiva tu

Eight Yavanas will then take power, followed by fourteen Turuṣkas, ten Guruṇḍas and eleven kings of the Maula dynasty.

||12.1.29-31 ||

ete bhokṣyanti pṛthivīṁ

daśa varṣa-śatāni ca

navādhikāṁ ca navatiṁ

maulā ekādaśa kṣitim

bhokṣyanty abda-śatāny aṅga

trīṇi taiḥ saṁsthite tataḥ

kilakilāyāṁ nṛpatayo

bhūtanando 'tha vaṅgiriḥ

śiśunandiś ca tad-bhrātā

yaśonandiḥ pravīrakaḥ

ity ete vai varṣa-śataṁ

bhaviṣyanty adhikāni ṣaṭ

These Ābhīras, Gardabhīs and Kaṅkas will enjoy the earth for 1,099 years, and the eleven Maulas will rule for 300 years. When the Maulas disappear, there will appear in the city of Kilakilā a dynasty of kings consisting of Bhūtananda, Vaṅgiri, Śiśunandi, Śiśunandi's brother Yaśonandi, and Pravīraka. These kings of Kilakilā will rule for 106 years.

Other than the Maulas the other sixty-five kings starting with the Ābhīras will rule for 1099 years. The eleven Maulas will rule for three hundred years. When they die off, kings will appear in Kilakilā city. They will rule for a hundred and six years.

||12.1.32-33 ||

teṣāṁ trayodaśa sutā

bhavitāraś ca bāhlikāḥ

puṣpamitro 'tha rājanyo

durmitro 'sya tathaiva ca

eka-kālā ime bhū-pāḥ

saptāndhrāḥ sapta kauśalāḥ

vidūra-patayo bhāvyā

niṣadhās tata eva hi

The Kilakilās will be followed by their thirteen sons, the Bāhlikas, and after them King Puṣpamitra, his son Durmitra, and then seven Andhras, seven Kauśalas and also kings of the Vidūra and Niṣadha provinces will separately rule in different parts of the world.

Among Bhūtānanda and others, thirteen sons called Bāhlikas will rule. Then Puṣpamitra, a *kṣatriya,* of a different family, will rule, and then his son Durmitra. After that, at one time, there will be different rulers in different states.

||12.1.34 ||

māgadhānāṁ tu bhavitā

viśvasphūrjiḥ purañjayaḥ

kariṣyaty aparo varṇān

pulinda-yadu-madrakān

There will then appear a king of the Māgadhas named Viśvasphūrji, a second Purañjaya. He will turn all the people with *varṇas* into Pulindas, Yadus and Madrakas.

Then in the Māgadha family, a person called Viśvaphūri will appear, who will be a second Purañjaya. He will turn *brāhmaṇas* and others into Pulindas, Yadus and Madrakas-- almost into *mlecchas.*

||12.1.35 ||

prajāś cābrahma-bhūyiṣṭhāḥ

sthāpayiṣyati durmatiḥ

vīryavān kṣatram utsādya

padmavatyāṁ sa vai puri

anu-gaṅgam ā-prayāgaṁ

guptāṁ bhokṣyati medinīm

Foolish King Viśvasphūrji will make the citizens devoid of the Vedas and will use his power to completely destroy the powerful *kṣatriya* order. From his capital of Padmavatī he will rule that part of the earth extending from the source of the Gaṅgā to Prayāga.

He will make the citizens reject the Vedas and destroy the remaining pious *kṣatriyas.*

||12.1.36 ||

saurāṣṭrāvanty-ābhīrāś ca

śūrā arbuda-mālavāḥ

vrātyā dvijā bhaviṣyanti

śūdra-prāyā janādhipāḥ

At that time, the *brāhmaṇas* of such provinces as Śaurāṣṭra, Avantī, Ābhīra, Śūra, Arbuda and Mālava will become devoid of *saṁskāras,* and the members of the royal order in these places will become almost *śūdras.*

The *brāhmaṇas* of these states will be devoid of *saṁskāras (vrātyāḥ*).

||12.1.37 ||

sindhos taṭaṁ candrabhāgāṁ

kauntīṁ kāśmīra-maṇḍalam

bhokṣyanti śūdrā vrātyādyā

mlecchāś cābrahma-varcasaḥ

***Śudras,* fallen *brāhmaṇas* and *mlecchas,* devoid of the Vedas, will rule the land along the Sindhu River, as well as the districts of Candrabhāgā, Kauntī and Kāśmīra.**

||12.1.38 ||

tulya-kālā ime rājan

mleccha-prāyāś ca bhū-bhṛtaḥ

ete 'dharmānṛta-parāḥ

phalgu-dās tīvra-manyavaḥ

There will be many such uncivilized kings ruling at the same time, O King Parīkṣit, and they will all be uncharitable, possessed of fierce tempers, greatly irreligious and duplicitous.

||12.1.39-40 ||

strī-bāla-go-dvija-ghnāś ca

para-dāra-dhanādṛtāḥ

uditāsta-mita-prāyā

alpa-sattvālpakāyuṣaḥ

asaṁskṛtāḥ kriyā-hīnā

rajasā tamasāvṛtāḥ

prajās te bhakṣayiṣyanti

mlecchā rājanya-rūpiṇaḥ

These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and *brāhmaṇas,* and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Devoid of Vedic rituals *saṁskāras*, they will be completely covered by the modes of passion and ignorance.

||12.1.41 ||

tan-nāthās te janapadās

tac-chīlācāra-vādinaḥ

anyonyato rājabhiś ca

kṣayaṁ yāsyanti pīḍitāḥ

The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all be destroyed.

Thus ends the commentary on the First Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

Description of Kali-yuga

||12.2.1 ||

śrī-śuka uvāca

tataś cānu-dinaṁ dharmaḥ

satyaṁ śaucaṁ kṣamā dayā

kālena balinā rājan

naṅkṣyaty āyur balaṁ smṛtiḥ

Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

In the Second Chapter, the faults of Kali-yuga, the appearance of Kalki, the characteristics of Kali and the beginning of Satya-yuga are described.

||12.2.2 ||

vittam eva kalau nṛṇāṁ

janmācāra-guṇodayaḥ

dharma-nyāya-vyavasthāyāṁ

kāraṇaṁ balam eva hi

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

He who has wealth has good birth, good conduct and good qualities. This will be explained.

||12.2.3 ||

dāmpatye 'bhirucir hetur

māyaiva vyāvahārike

strītve puṁstve ca hi ratir

vipratve sūtram eva hi

Men and women will live together merely because of pleasure, and business will be based on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a *brāhmaṇa* just by his wearing a thread.

||12.2.4 ||

liṅgam evāśrama-khyātāv

anyonyāpatti-kāraṇam

avṛttyā nyāya-daurbalyaṁ

pāṇḍitye cāpalaṁ vacaḥ

A person''s superiority or inferiority in *āśrama* will be ascertained merely according to external symbols. Defeat of justice will be caused by inability to give bribes. Agitated speech will be considered learning.

Excellence or degradation in *āśrama*, not knowledge or proper conduct, will be judged by wearing deer skin, carrying a *daṇḍa* or shaving the head. Inability to give bribes will cause defeat of justice. Agitated speech will be considered learning.

||12.2.5 ||

anāḍhyataivāsādhutve

sādhutve dambha eva tu

svīkāra eva codvāhe

snānam eva prasādhanam

A person will be judged improper if he does not have money, and cheating will be accepted as a virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is properly attired if he has merely taken a bath.

||12.2.6 ||

dūre vāry-ayanaṁ tīrthaṁ

lāvaṇyaṁ keśa-dhāraṇam

udaraṁ-bharatā svārthaḥ

satyatve dhārṣṭyam eva hi

dākṣyaṁ kuṭumba-bharaṇaṁ

yaśo 'rthe dharma-sevanam

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an

expert man, and the principles of religion will be observed only for the sake of reputation.

||12.2.7 ||

evaṁ prajābhir duṣṭābhir

ākīrṇe kṣiti-maṇḍale

brahma-viṭ-kṣatra-śūdrāṇāṁ

yo balī bhavitā nṛpaḥ

As the earth thus becomes crowded with a corrupt population, whoever among the *brāhmaṇas, kṣatriyas, vaiśyas* or *śūdras* is the strongest will become the king.

||12.2.8 ||

prajā hi lubdhai rājanyair

nirghṛṇair dasyu-dharmabhiḥ

ācchinna-dāra-draviṇā

yāsyanti giri-kānanam

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

||12.2.9 ||

śāka-mūlāmiṣa-kṣaudra-

phala-puṣpāṣṭi-bhojanāḥ

anāvṛṣṭyā vinaṅkṣyanti

durbhikṣa-kara-pīḍitāḥ

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

||12.2.10 ||

śīta-vātātapa-prāvṛḍ-

himair anyonyataḥ prajāḥ

kṣut-tṛḍbhyāṁ vyādhibhiś caiva

santapsyante ca cintayā

The citizens will suffer greatly from cold, wind, heat, rain and snow, and by quarrels, hunger, thirst, disease and severe anxiety.

||12.2.11 ||

triṁśad viṁśati varṣāṇi

paramāyuḥ kalau nṛṇām

The maximum duration of life for human beings in Kali-yuga will become fifty years.

||12.2.12-16 ||

kṣīyamāṇeṣu deheṣu

dehināṁ kali-doṣataḥ

varṇāśramavatāṁ dharme

naṣṭe veda-pathe nṛṇām

pāṣaṇḍa-pracure dharme

dasyu-prāyeṣu rājasu

cauryānṛta-vṛthā-hiṁsā-

nānā-vṛttiṣu vai nṛṣu

śūdra-prāyeṣu varṇeṣu

cchāga-prāyāsu dhenuṣu

gṛha-prāyeṣv āśrameṣu

yauna-prāyeṣu bandhuṣu

aṇu-prāyāsv oṣadhīṣu

śamī-prāyeṣu sthāsnuṣu

vidyut-prāyeṣu megheṣu

śūnya-prāyeṣu sadmasu

itthaṁ kalau gata-prāye

janeṣu khara-dharmiṣu

dharma-trāṇāya sattvena

bhagavān avatariṣyati

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of *varṇāśrama* will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of *śūdras.* Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than youthfulness. Most plants and herbs will be tiny, and all trees will appear like dwarf *śamī* trees. Clouds will be full of lightning, and devoid of rain. Homes will be empty, and all human beings will have become like asses. At that time, the Supreme Lord will appear on the earth for rescuing *dharma* with body of *śuddha-sattva.*

Sthāsnuṣu means trees.

||12.2.17 ||

carācara-guror viṣṇor

īśvarasyākhilātmanaḥ

dharma-trāṇāya sādhūnāṁ

janma karmāpanuttaye

Lord Viṣṇu, the *guru* of all moving and nonmoving living beings, and the Supreme Soul of all, takes birth to protect the principles of religion and to liberate his devotees.

The birth will take place for liberating the devotees (*karmāpanuttaye).*

||12.2.18 ||

śambhala-grāma-mukhyasya

brāhmaṇasya mahātmanaḥ

bhavane viṣṇuyaśasaḥ

kalkiḥ prādurbhaviṣyati

Kalki will appear in the home of the most eminent *brāhmaṇa* of Śambhala village, the great soul Viṣṇuyaśā.

||12.2.19-20 ||

aśvam āśu-gam āruhya

devadattaṁ jagat-patiḥ

asināsādhu-damanam

aṣṭaiśvarya-guṇānvitaḥ

vicarann āśunā kṣauṇyāṁ

hayenāpratima-dyutiḥ

nṛpa-liṅga-cchado dasyūn

koṭiśo nihaniṣyati

With unrivalled effulgence, Kalki, the Lord of the universe, endowed with the eight powers, mounting his swift horse sent by the *devatās* by which he will destroy the wicked, will travel over the earth on his horse with a sword in his hand. He will kill millions of thieves who dress as kings.

He will mount a swift horse given by the *devatās* by which the demons are destroyed. He will kill thieves dressed as kings.

||12.2.21 ||

atha teṣāṁ bhaviṣyanti

manāṁsi viśadāni vai

vāsudevāṅga-rāgāti-

puṇya-gandhānila-spṛśām

paura-jānapadānāṁ vai

hateṣv akhila-dasyuṣu

After all the thieves have been killed, the residents of the cities and towns will develop clear minds from contacting the purifying breeze from the fragrances on the body of Vāsudeva.

||12.2.22 ||

teṣāṁ prajā-visargaś ca

sthaviṣṭhaḥ sambhaviṣyati

vāsudeve bhagavati

sattva-mūrtau hṛdi sthite

When Lord Vāsudeva, the Supreme Lord, appears in their hearts in his *śuddha-sattva* form, the creation of the population with strong sense of *dharma* will take place.

Sthaviṣṭhaḥ means “strong because of being fixed in *dharma*.”

||12.2.23 ||

yadāvatīrṇo bhagavān

kalkir dharma-patir hariḥ

kṛtaṁ bhaviṣyati tadā

prajā-sūtiś ca sāttvikī

When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga and creation of population in *sattva-guṇa* will begin.

Sūtiḥ means production.

||12.2.24 ||

yadā candraś ca sūryaś ca

tathā tiṣya-bṛhaspatī

eka-rāśau sameṣyanti

bhaviṣyati tadā kṛtam

When the moon, the sun and Bṛhaspati simultaneously enter the constellation Puṣyā in Karkaṭa sign, Satya-yuga will begin.

This verse describes the beginning of Satya-yuga. *Tiṣya* means Puṣya constellation. Jupiter enters Cancer sign every twelve years (staying there for approximately a year) and during that time it is possible for two or three dark moons (conjunction of sun and moon) to conjoin with Jupiter. However, when all three planets enter Puṣya simultaneously, Satya-yuga begins.

||12.2.25 ||

ye 'tītā vartamānā ye

bhaviṣyanti ca pārthivāḥ

te ta uddeśataḥ proktā

vaṁśīyāḥ soma-sūryayoḥ

Thus I have described in brief all the kings—past, present and future—who belong to the dynasties of the sun and the moon.

This concludes the description what started in Canto Nine.

||12.2.26 ||

ārabhya bhavato janma

yāvan nandābhiṣecanam

etad varṣa-sahasraṁ tu

śataṁ pañcadaśottaram

From your birth up to the coronation of King Nanda, 1,150 years will pass.

The years should be enumerated from Parīkṣit onwards. From kings like Mārjārī (grandson of Jarāsandha) contemporary to Parīkṣit to Nanda[46] will be a little less than one thousand five hundred years, a sequence not including period when the kingdom was splintered.

||12.2.27-28 ||

saptarṣīṇāṁ tu yau pūrvau

dṛśyete uditau divi

tayos tu madhye nakṣatraṁ

dṛśyate yat samaṁ niśi

tenaiva ṛṣayo yuktās

tiṣṭhanty abda-śataṁ nṛṇām

te tvadīye dvijāḥ kāla

adhunā cāśritā maghāḥ

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling constellation for that time. The Seven Sages will remain connected with that particular constellation for one hundred human years. Currently, during your lifetime, they are situated in the constellation called Maghā.

A precise calculation of time is given in order to define the beginning of Kali-yuga and its progress. Between the first two stars (Pulaha and Kratu) of the seven sages, which is shaped like a cart when seen at night, the constellations starting from Aśvini appear. Each constellation will remain for a hundred years in that position. Now, during the time of Parīkṣit, the constellation was Maghā. When Kṛṣṇa was born the constellation between those to stars was Aśleṣa. When the two stars' positioning in Aśleṣa was finished and they entered Maghā constellation, Kali-yuga began. When the seven sages reach Purvāṣāḍha constellation Kali will be flourishing. This will be understood later in the text.

[46] SB 12.1.9

||12.2.29 ||

viṣṇor bhagavato bhānuḥ

kṛṣṇākhyo 'sau divaṁ gataḥ

tadāviśat kalir lokaṁ

pāpe yad ramate janaḥ

When the seven sages entered Maghā constellation, when Viṣṇu, the Lord of Vaikuṇṭha, the ray of Kṛṣṇa, went to Vaikuṇṭha, Kali entered this world, and people then began to take pleasure in sinful activities.

When the seven sages entered Maghā constellation, and the Lord of Vaikuṇṭha, the ray (*bhānuḥ*) of Kṛṣṇa, who is completely famous as Kṛṣṇa, went to Vaikuṇṭha (while Kṛṣṇa remained *aprakaṭa* in Dvārakā and Vraja). According to Śrīdhara Svāmī, the word *bhānuḥ* means "*śuddha-sattva* form" since *bhānuḥ* means "he who shines."

||12.2.30 ||

yāvat sa pāda-padmābhyāṁ

spṛśan āste ramā-patiḥ

tāvat kalir vai pṛthivīṁ

parākrantuṁ na cāśakat

As long us Śrī Kṛṣṇa, the husband of Lakṣmī, touched the earth with his lotus feet, Kali could not subdue this planet.

"But it is said that, when Duryodhana began the gambling match during the Lord's advent at the junction of Dvāpara-yuga, and when at the time he attempted to take off Draupadī's clothing, Kali, ordered by the Lord, took that auspicious moment to gain control of the earth." True, but at that time the influence was insignificant. When Kṛṣṇa was present the four legs of *dharma* were also present and people were completely happy. According to the statement of earth herself, the strength of *dharma* was greater than that of Tretā-yuga. What then is the question of Kali conquering at that time?

||12.2.31 ||

yadā devarṣayaḥ sapta

maghāsu vicaranti hi

tadā pravṛttas tu kalir

dvādaśābda-śatātmakaḥ

When the seven sages pass into the constellation Maghā, the age of Kali begins. Kali-yuga comprises twelve hundred years of the *devatās.*

When the seven sages enter Maghā constellation and Kṛṣṇa disappears, the next moment after that Kali-yuga begins. Twelve hundred years of the *devatās* includes the two *sandhyās* as well.[47]

||12.2.32 ||

yadā maghābhyo yāsyanti

pūrvāṣāḍhāṁ maharṣayaḥ

tadā nandāt prabhṛty eṣa

kalir vṛddhiṁ gamiṣyati

When the seven sages enter Pūrvāsāḍhā constellation,[48] Kali will have his full strength, beginning from King Nanda and his dynasty.

This verse describes the time it took for Kali to become strong.

||12.2.33 ||

yasmin kṛṣṇo divaṁ yātas

tasminn eva tadāhani

pratipannaṁ kali-yugam

iti prāhuḥ purā-vidaḥ

The ancients with knowledge have declared that on the very day that Kṛṣṇa departed for the spiritual world, the influence of the age of Kali began.

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[47] There is a *sandhyā* at the beginning and end of each *yuga*. The proportions are .1 from the beginning portion, .8 for the middle portion and .1 for the concluding portion of the *yuga.*

[48] From Magha to Pūrvāṣāḍhā constellation is a count of eleven. Thus the number of years between Kṛṣnā's disappearance and King Nanda dynasty is 1100 years.

“Well, some recent speculators have said that Kṛṣṇa made his appearance in the first *sandhyā* of Kali-yuga.” This verse refutes that theory. The general rule is that next *yuga* enters during the concluding part of the closing *sandhyā (*called a *sandhyāṁśa)* of the previous *yuga.* However, because of the influence of Kṛṣṇa, Kali could not have any effect at that time.

||12.2.34 ||

divyābdānāṁ sahasrānte

caturthe tu punaḥ kṛtam

bhaviṣyati tadā nṝṇāṁ

mana ātma-prakāśakam

After the one thousand celestial years of Kali-yuga, Satya-yuga will manifest again at the concluding *sandhyā of* Kali-yuga. At that time the minds of all men will become self-effulgent.

This verse describes the entrance time of Satya-yuga. *Caturthe* means “in Kali-yuga.” Here it actually means that Satya-yuga will begin during the *sandhyāṁśa* of Kali-yuga[49].

||12.2.35 ||

ity eṣa mānavo vaṁśo

yathā saṅkhyāyate bhuvi

tathā viṭ-śūdra-viprāṇāṁ

tās tā jñeyā yuge yuge

Thus I have enumerated the families descended from of Manus on this earth. One can similarly enumerate the *vaiśyas, śūdras* and *brāhmaṇas* living in the various ages.

Just as the numbers in members in the families of Manu have been enumerated, the *varṇas* can be calculated, though they have not been mentioned here.

[49] The total number of devatā years for Kali-yuga is 1200 years. The first sandhyā is 120 devatās years and the sandhyāṁśa is 120 years. The middle portion is 960 devatā years (approximately 1000).

||12.2.36 ||

eteṣāṁ nāma-liṅgānāṁ

puruṣāṇāṁ mahātmanām

kathā-mātrāvaśiṣṭānāṁ

kīrtir eva sthitā bhuvi

These great personalities are now known only by their names and their stories. Thus, only their fame remains on the earth.

Of those who are known by names (*nāma-liṅgānām*) and remaining stories, their glories alone survive.

||12.2.37 ||

devāpiḥ śāntanor bhrātā

maruś cekṣvāku-vaṁśa-jaḥ

kalāpa-grāma āsāte

mahā-yoga-balānvitau

Devāpi, the brother of Mahārāja Śāntanu, and Maru, the descendant of Ikṣvāku, both possessing great mystic strength, are living even now in the village of Kalāpa.

This describes the method of reviving the destroyed line of kings. Devāpi was in the moon dynasty.

||12.2.38 ||

tāv ihaitya kaler ante

vāsudevānuśikṣitau

varṇāśrama-yutaṁ dharmaṁ

pūrva-vat prathayiṣyataḥ

At the end of the age of Kali, these two kings, having received instruction directly from Vāsudeva, will return to human society and establish *varṇāśrama-dharma,* just as it was before.

||12.2.39 ||

kṛtaṁ tretā dvāparaṁ ca

kaliś ceti catur-yugam

anena krama-yogena

bhuvi prāṇiṣu vartate

The cycle of four ages—Satya, Tretā, Dvāpara and Kali—continues perpetually among living beings on this earth, in the same sequence.

This verse shows the cycle of four *yugas.*

||12.2.40 ||

rājann ete mayā proktā

nara-devās tathāpare

bhūmau mamatvaṁ kṛtvānte

hitvemāṁ nidhanaṁ gatāḥ

O King Parīkṣit! All these kings I have described, as well as all other human beings, come to this earth and develop possessiveness, and at the end give up this world and meet their destruction.

||12.2.41 ||

kṛmi-viḍ-bhasma-saṁjñānte

rāja-nāmno 'pi yasya ca

bhūta-dhruk tat-kṛte svārthaṁ

kiṁ veda nirayo yataḥ

Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures

other living beings for the sake of his body know about his own self-interest, since his activities simply lead him to hell?

He who is known by the name of “king” after death is known by the names “worms,” “stool,” and “ashes.” He commits violence for the sake of his body (*tat-kṛte).*

||12.2.42 ||

kathaṁ seyam akhaṇḍā bhūḥ

pūrvair me puruṣair dhṛtā

mat-putrasya ca pautrasya

mat-pūrvā vaṁśa-jasya vā

"The whole earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"

Possessiveness is illustrated by emotional statements. Since the land was held by my predecessors, how can I arrange for it to pass to my sons?

||12.2.43 ||

tejo-'b-anna-mayaṁ kāyaṁ

gṛhītvātmatayābudhāḥ

mahīṁ mamatayā cobhau

hitvānte 'darśanaṁ gatāḥ

Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they must abandon both their body and the earth and die.

Having accepted body as self and earth as “mine,” they give up both body and land at the end and die (*adarśanam*).

||12.2.44 ||

ye ye bhū-patayo rājan

bhuñjate bhuvam ojasā

kālena te kṛtāḥ sarve

kathā-mātrāḥ kathāsu ca

O King! All these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than topics in stories.

Thus ends the commentary on the Second Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Description of the Yugas

|| 12.3.1 ||

śrī-śuka uvāca

dṛṣṭvātmani jaye vyagrān

nṛpān hasati bhūr iyam

aho mā vijigīṣanti

mṛtyoḥ krīḍanakā nṛpāḥ

Śukadeva Gosvāmī said: Seeing the kings of this earth busy trying to conquer her, the earth laughed. She said: These kings, who are playthings in the hands of death, desire to conquer me.

The Third Chapter describes the laugher of the earth, the legs of *dharma*, the faults of Kali and remembrance of the Lord which destroys the influence of Kali. The end of the last chapter mentioned how foolish people try to control the whole earth. This topic is enlarged through the descriptions made by the earth. *Mā* means “me.”

|| 12.3.2 ||

kāma eṣa narendrāṇāṁ

moghaḥ syād viduṣām api

yena phenopame piṇḍe

ye 'ti-viśrambhitā nṛpāḥ

The lust of even intelligent kings, by which they put trust in the body which is as transient as bubbles in water, ends in failure.

By this lust (*yena)* kings put trust in this body (*piṇḍe).*

|| 12.3.3-4 ||

pūrvaṁ nirjitya ṣaḍ-vargaṁ

jeṣyāmo rāja-mantriṇaḥ

tataḥ saciva-paurāpta-

karīndrān asya kaṇṭakān

evaṁ krameṇa jeṣyāmaḥ

pṛthvīṁ sāgara-mekhalām

ity āśā-baddha-hṛdayā

na paśyanty antike 'ntakam

“'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of my advisors, citizens, friends and relatives, as well as the keepers of my elephants and my enemies. In this way I will gradually conquer the entire earth girdled by the ocean.” With their hearts bound by great expectations, they fail to see death waiting nearby.

Lust is shown in two verses. Since no one can be a king while having lust for sense objects, first he must control his senses and mind. *Asya kaṇṭakān* means “enemy kings.”

|| 12.3.5 ||

samudrāvaraṇāṁ jitvā

māṁ viśanty abdhim ojasā

kiyad ātma-jayasyaitan

muktir ātma-jaye phalam

After conquering all the land on my surface, they forcibly enter the ocean. What is the use of a kingdom for a person with control of the mind? Liberation is the gaol for a person with control of the mind.

After conquering the earth, they enter the ocean to steal the jewels. Those who want to attain a kingdom by sense control are fools.

|| 12.3.6 ||

yāṁ visṛjyaiva manavas

tat-sutāś ca kurūdvaha

gatā yathāgataṁ yuddhe

tāṁ māṁ jeṣyanty abuddhayaḥ

O best of the Kurus! The Manus and their sons, according to their understanding, gave up ruling the earth, and went to the forest, but fools will conquer me.

According to their knowledge (*yathāgatam*), the Manus became detached, gave up the earth and went to the forest (*gatāḥ*). Those who are foolish will conquer me.

|| 12.3.7 ||

mat-kṛte pitṛ-putrāṇāṁ

bhrātṛṇāṁ cāpi vigrahaḥ

jāyate hy asatāṁ rājye

mamatā-baddha-cetasām

For the sake of conquering me, materialistic persons fight with fathers, sons and brothers, because their hearts are bound to possessiveness for an impermanent kingdom.

|| 12.3.8 ||

mamaiveyaṁ mahī kṛtsnā

na te mūḍheti vādinaḥ

spardhamānā mitho ghnanti

mriyante mat-kṛte nṛpāḥ

"All this land is mine! It's not yours, you fool!' the kings say and, fighting, kill or get killed for the sake of possessing the earth.

|| 12.3.9-13 ||

pṛthuḥ purūravā gādhir

nahuṣo bharato 'rjunaḥ

māndhātā sagaro rāmaḥ

khaṭvāṅgo dhundhuhā raghuḥ

tṛṇabindur yayātiś ca

śaryātiḥ śantanur gayaḥ

bhagīrathaḥ kuvalayāśvaḥ

kakutstho naiṣadho nṛgaḥ

hiraṇyakaśipur vṛtro

rāvaṇo loka-rāvaṇaḥ

namuciḥ śambaro bhaumo

hiraṇyākṣo 'tha tārakaḥ

anye ca bahavo daityā

rājāno ye maheśvarāḥ

sarve sarva-vidaḥ śūrāḥ

sarve sarva-jito 'jitāḥ

mamatāṁ mayy avartanta

kṛtvoccair martya-dharmiṇaḥ

kathāvaśeṣāḥ kale na

hy akṛtārthāḥ kṛtā vibho

Such kings as Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīrya Arjuna, Māndhātā, Sagara, Rāma, Khaṭvāṅga, Dhundhuhā, Raghu, Tṛṇabindu, Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśva, Kakutstha, Naiṣadha, Nṛga, Hiraṇyakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci, Śambara, Bhauma, Hiraṇyākṣa and Tāraka, as well as many other demons and kings who were powerful controllers, were full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, they lived their lives intensely trying to possess me. They were not unsuccessful, even though they attained their goals fully, for these kings in time have become only historical accounts.

Śrīdhara Svāmī says that Rāma mentioned here is not the son of Daśaratha. It is another king. Though these kings had strong possessive instincts, they were not unsuccessful, but they were also successful since they attained their desires *(kṛtāḥ*). They were full in form, qualities, and other features, but even then, they ultimately are only stories in history. What then to speak of modern persons, who are imperfect in attaining wealth and other things? *Krta* means Satya-yuga and *paryāpt*i according to *Amara-koṣa,* and *paryāpti* means fullness.

||12.3.14 ||

kathā imās te kathitā mahīyasāṁ

vitāya lokeṣu yaśaḥ pareyuṣām

vijñāna-vairāgya-vivakṣayā vibho

vaco-vibhūtīr na tu pāramārthyam

O mighty Parīkṣit! I have related to you the narrations of all these great devotees who attained the Lord, who spread their fame throughout the world, with a desire to speak about their renunciation and their realization of the Lord. I have not spoken to show the power of words, but to give you the highest spiritual knowledge.

The purpose of telling about the dynasties of kings is here explained. What was the purpose of telling about great devotees like Priyavrata who attained *(īyusām*) the Lord (*para*)? The listener should learn about the activities of these devotees, since I had a desire to speak about their realization of the Lord and their renunciation. O great one (*vibho*)! You will also be like them. I have spoken, not to show the power of words, but for you to gain the highest spiritual knowledge.

|| 12.3.15 ||

yas tūttamaḥ-śloka-guṇānuvādaḥ

saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ

tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ

kṛṣṇe 'malāṁ bhaktim abhīpsamānaḥ

The person who desires pure *bhakti* to Kṛṣṇa should hear the narrations of the Lord's glorious qualities, the constant chanting of which destroys everything inauspicious.

Therefore one should continuously hear stories about these great devotees. But, in talks about the stories of the Lord, one should hear the remarkable excellence in the stories of Kṛṣṇa's eternal associates, which are superior even to the stories of these great devotees. One who desires pure *bhakti* should constantly hear the stories revealing the qualities of the Lord, which are found here and there in the other cantos, but are everywhere in the Tenth Canto. Thus four points should be understood: hear about devotees, hearing about Kṛṣṇa's devotees, hearing in the Bhāgavatam and hearing the Tenth Canto.

|| 12.3.16 ||

śrī-rājovāca

kenopāyena bhagavan

kaler doṣān kalau janāḥ

vidhamiṣyanty upacitāṁs

tan me brūhi yathā mune

King Parīkṣit said: My lord! How will persons living in the age of Kali destroy the heaps of faults of this age? O great sage! Please explain this to me exactly.

Vidhamiṣanti means "they will destroy." *Yathā* means "as it is."

|| 12.3.17 ||

yugāni yuga-dharmāṁś ca

mānaṁ pralaya-kalpayoḥ

kālasyeśvara-rūpasya

gatiṁ viṣṇor mahātmanaḥ

Please explain the *yugas*, their specific qualities, the duration of maintenance and destruction of the universe, and the movement of time, which is the direct representation of the Supreme Lord, the soul of all, Viṣṇu.

Tell me about the *yugas*, and the duration of maintenance and destruction (*pralaya-kalpayoḥ*). This is not a material question, since time is a representative of the Lord.

|| 12.3.18 ||

śrī-śuka uvāca

kṛte pravartate dharmaś

catuṣ-pāt taj-janair dhṛtaḥ

satyaṁ dayā tapo dānam

iti pādā vibhor nṛpa

Śukadeva Gosvāmī said: O King! In the beginning, during Satya-yuga, the age of truth, religion is maintained by the people with all four of its legs of truthfulness, mercy, austerity and cleanliness intact.

First the characteristics of the *yugas* are described. Dharma is maintained by the people of Satya-yuga. *Dānam* means *śaucam,* since the root *dai* means to clean and *ḍāna* also means cleaning. That is mentioned in the First Canto.

|| 12.3.19 ||

santuṣṭāḥ karuṇā maitrāḥ

śāntā dāntās titikṣavaḥ

ātmārāmāḥ sama-dṛśaḥ

prāyaśaḥ śramaṇā janāḥ

The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober, tolerant, and *ātmārāma.* They see all things equally and endeavor to understand *ātmā.*

Śramanāḥ means the people are engaged in trying to realize *ātmā*.

|| 12.3.20 ||

tretāyāṁ dharma-pādānāṁ

turyāṁśo hīyate śanaiḥ

adharma-pādair anṛta-

hiṁsāsantoṣa-vigrahaiḥ

In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion—lying, violence, dissatisfaction and quarrel.

Truth is reduced by lying. Mercy is reduced by violence. Austerity is reduced by dissatisfaction. Cleanliness is reduced by quarrel.

|| 12.3.21 ||

tadā kriyā-tapo-niṣṭhā

nāti-hiṁsrā na lampaṭāḥ

trai-vargikās trayī-vṛddhā

varṇā brahmottarā nṛpa

In the Tretā age people are devoted to ritual performances and austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three Vedas. Although in this age society evolves into four separate classes, O King, *brāhmaṇas* are more numerous.

Brahmottarāḥ means the *brāhmaṇas* are more numerous.

|| 12.3.221 ||

tapaḥ-satya-dayā-dāneṣv

ardhaṁ hrasvati dvāpare

hiṁsātuṣṭy-anṛta-dveṣair

dharmasyādharma-lakṣaṇaiḥ

In Dvāpara-yuga, the religious qualities of austerity, truth, mercy and cleanliness are reduced to one half by their irreligious counterparts—dissatisfaction, untruth, violence and enmity.

The list of *adharmas* starting with violence is not in the same order as the qualities of religion mentioned in the first line.

|| 12.3.23 ||

yaśasvino mahā-śīlāḥ

svādhyāyādhyayane ratāḥ

ādhyāḥ kuṭumbino hṛṣṭā

varṇāḥ kṣatra-dvijottarāḥ

In the Dvāpara age, people are famous and have great qualities. They devote themselves to the study of the Vedas, possess great wealth, support large families and are joyful. Of the four classes, the *kṣatriyas* and *brāhmaṇas* are most numerous.

|| 12.3.24 ||

kalau tu dharma-pādānāṁ

turyāṁśo 'dharma-hetubhiḥ

edhamānaiḥ kṣīyamāṇo

hy ante so 'pi vinaṅkṣyati

In the age of Kali, only one fourth of the four legs of religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

One quarter of the legs which cause *dharma* remain, and these are destroyed by violence, lying, dissatisfaction and quarrel.

|| 12.3.25 ||

tasmin lubdhā durācārā

nirdayāḥ śuṣka-vairiṇaḥ

durbhagā bhūri-tarṣāś ca

śūdra-dāsottarāḥ prajāḥ

In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with many material desires, the people of Kali-yuga are almost all śūdras and barbarians.

Śūdra-dāsottrāḥ means the *śūdras* and fishermen are most numerous.

|| 12.3.26 ||

sattvaṁ rajas tama iti

dṛśyante puruṣe guṇāḥ

kāla-sañcoditās te vai

parivartanta ātmani

All the material modes—goodness, passion and ignorance—are observed within a single person, though he may be prominently of one mode. They are set into motion in the *antaḥkaraṇa* by the power of time.

Just as planets like the sun have major periods (*dāśa*) and within that period there are minor periods (*antar-dāśa)* of the other planets, so in any particular *yuga*, the qualities of all four *yugas* periodically manifest. Thus, even in Kali-yuga, from time to time there is not a decrease in *dharma.* This is seen in a single person as well. In the *antaḥkaraṇa (ātmani)* of a single person all the modes come and go periodically.

|| 12.3.27 ||

prabhavanti yadā sattve

mano-buddhīndriyāṇi ca

tadā kṛta-yugaṁ vidyāj

jñāne tapasi yad ruciḥ

When the mind, intelligence and senses are solidly fixed in *dharma* without material desires, that time should be understood as Satya-yuga. People then take pleasure in knowledge and austerity.

Now this point is explained. *Sattve* means "in *dharma* without material desires."

|| 12.3.28 ||

yadā karmasu kāmyeṣu

bhaktir yaśasi dehinām

tadā tretā rajo-vṛttir

iti jānīhi buddhiman

O most intelligent Parīkṣit! When the conditioned souls are devoted to *dharma* with material motives and seek personal prestige, you should understand such a situation to be the age of Tretā, in which the functions of passion are prominent.

The people of Tretā-yuga have inclination for *dharma* with material desires.

|| 12.3.29 ||

yadā lobhas tv asantoṣo

māno dambho 'tha matsaraḥ

karmaṇāṁ cāpi kāmyānāṁ

dvāparaṁ tad rajas-tamaḥ

When there is fondness for *dharma* with material motives, and also for *adharma,* such a time is the age of Dvāpara, dominated by the mixed modes of

passion and ignorance. At that time greed, dissatisfaction, false pride, cheating and envy become prominent.

Karmaṇāṁ kāmyānāṁ means “in *dharma* with material motives.” The word *ca* indicates they also have fondness for *adharma.* When there is fondness for *dharma* with material motives and also for *adharma,* then know that to be Dvāpara-yuga, with a prominence of *rajas* and *tamas.* In that age greed and other qualities appear.

|| 12.3.30 ||

yadā māyānṛtaṁ tandrā

nidrā hiṁsā viṣādanam

śoka-mohau bhayaṁ dainyaṁ

sa kalis tāmasaḥ smṛtaḥ

When people favor only acts of *adharma*, then it is known as Kali, with a predominance of ignorance. At that time there are cheating, lying, laziness, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty.

When people are fond of only *adharma,* then Kali with prominence of *tamas* appears, and deceit, lying, etc. appear. *Viṣādanam* means depression.

|| 12.3.31 ||

tasmāt kṣudra-dṛśo martyāḥ

kṣudra-bhāgyā mahāśanāḥ

kāmino vitta-hīnāś ca

svairiṇyaś ca striyo 'satīḥ

Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

Now the faults of Kali are described. *Tasmāt* means “because of Kali.”

|| 12.3.32 ||

dasyūtkṛṣṭā janapadā

vedāḥ pāṣaṇḍa-dūṣitāḥ

rājānaś ca prajā-bhakṣāḥ

śiśnodara-parā dvijāḥ

Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will consume the citizens, and the *brāhmaṇas* will be interested in eating and sex life.

|| 12.3.33 ||

avratā baṭavo 'śaucā

bhikṣavaś ca kuṭumbinaḥ

tapasvino grāma-vāsā

nyāsino 'tyartha-lolupāḥ

The *brahmacārīs* will fail to execute their vows and become unclean, the householders will become beggars, the *vanaprasthas* will live in the villages, and the s*annyāsīs* will become greedy for wealth.

The *brahmacārīs* will not perform their vows and will be unclean. The householders will beg and not give in charity. The *vanaprasṭhas* will give up the forest and live in the village and will show off their austerities to the householders. The *sannyāsīs* will attempt to hoard money.

|| 12.3.34 ||

hrasva-kāyā mahāhārā

bhūry-apatyā gata-hriyaḥ

śaśvat kaṭuka-bhāṣiṇyaś

caurya-māyoru-sāhasāḥ

Women will become much smaller in size, will eat too much, have many children, and will be devoid of shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

The qualities of women in Kali-yuga are described.

|| 12.3.35 ||

paṇayiṣyanti vai kṣudrāḥ

kirāṭāḥ kūṭa-kāriṇaḥ

anāpady api maṁsyante

vārtāṁ sādhu jugupsitām

Petty merchants will earn their money by cheating. Even when there is no emergency, all *varṇas* will consider any degraded occupation as good.

Merchants (*kirāṭāḥ*), after cheating by use of *adharma (kūta-kāriṇaḥ),* will carry out transactions. All *varṇas* will consider a despised occupation as good, even when there is no emergency.

|| 12.3.36 ||

patiṁ tyakṣyanti nirdravyaṁ

bhṛtyā apy akhilottamam

bhṛtyaṁ vipannaṁ patayaḥ

kaulaṁ gāś cāpayasvinīḥ

Servants will abandon a master of the best qualities who has lost his wealth. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned when they stop giving milk.

Servants and wives will give up masters and husband of good quality who have lost wealth. Masters will give a servant whose forefathers have served the family, because he is sick. They will give up cows which do not give milk because they are old.

|| 12.3.37 ||

pitṛ-bhrātṛ-suhṛj-jñātīn

hitvā saurata-sauhṛdāḥ

nanāndṛ-śyāla-saṁvādā

dīnāḥ straiṇāḥ kalau narāḥ

In Kali-yuga, men will be wretched and controlled by women, with relationships based of sex life. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives.

Nanāndṛ means “sister of one’s wife.”

|| 12.3.38 ||

śūdrāḥ pratigrahīṣyanti

tapo-veṣopajīvinaḥ

dharmaṁ vakṣyanty adharma-jñā

adhiruhyottamāsanam

***Śūdras* will accept charity and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.**

|| 12.3.39-40 ||

nityaṁ udvigna-manaso

durbhikṣa-kara-karśitāḥ

niranne bhū-tale rājan

anāvṛṣṭi-bhayāturāḥ

vāso-'nna-pāna-śayana-

vyavāya-snāna-bhūṣaṇaiḥ

hīnāḥ piśāca-sandarśā

bhaviṣyanti kalau prajāḥ

In the age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no

ornaments to decorate their bodies. The people of Kali-yuga will gradually appear like ghostly, haunted creatures.

|| 12.3.41 ||

kalau kākiṇike 'py arthe

vigṛhya tyakta-sauhṛdāḥ

tyakṣyanti ca priyān prāṇān

haniṣyanti svakān api

In Kali-yuga, men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

They will quarrel over twenty cowries.

|| 12.3.42 ||

na rakṣiṣyanti manujāḥ

sthavirau pitarāv api

putrān bhāryāṁ ca kula-jāṁ

kṣudrāḥ śiśnodaraṁ-bharāḥ

Only interested in food and sex, degraded men will no longer protect their elderly parents, their children or their respectable wives.

|| 12.3.43 ||

kalau na rājan jagatāṁ paraṁ guruṁ

tri-loka-nāthānata-pāda-paṅkajam

prāyeṇa martyā bhagavantam acyutaṁ

yakṣyanti pāṣaṇḍa-vibhinna-cetasaḥ

O King! In the age of Kali, people whose intelligence will be diverted by atheism, will almost never offer sacrifice to the Supreme Lord, supreme *guru* of the universe, at whose lotus feet the *devatās* bow.

After the first *sandhyā* of Kali has passed, the bad habits become very great. This is explained in two verses.

|| 12.3.44 ||

yan-nāmadheyaṁ mriyamāṇa āturaḥ

patan skhalan vā vivaśo gṛṇan pumān

vimukta-karmārgala uttamāṁ gatiṁ

prāpnoti yakṣyanti na taṁ kalau janāḥ

Terrified, about to die, collapsing, with faltering voice, if a person utters the holy name of the Supreme Lord, he can be freed from the chains of *karma* and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

|| 12.3.45 ||

puṁsāṁ kali-kṛtān doṣān

dravya-deśātma-sambhavān

sarvān harati citta-stho

bhagavān puruṣottamaḥ

The Supreme Lord, situated in the heart, takes away all the faults created by Kali-yuga, by impurity of objects, places and mind.

It was asked how the faults of Kali can be removed. This verse answers. The faults are created by lack of purity of objects, place and mind.

|| 12.3.46 ||

śrutaḥ saṅkīrtito dhyātaḥ

pūjitaś cādṛto 'pi vā

nṛṇāṁ dhunoti bhagavān

hṛt-stho janmāyutāśubham

If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is remembered within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

Hṛt-sthaḥ means the Lord who is remembered in one's heart. Not only the faults of Kali are removed but all reactions sins committed far in the past and recently are all destroyed.

|| 12.3.47 ||

yathā hemni sthito vahnir

durvarṇaṁ hanti dhātu-jam

evam ātma-gato viṣṇur

yoginām aśubhāśayam

Just as fire within gold removes any impurities caused by traces of other metals, Lord Viṣṇu within the heart purifies the minds of the *yogīs.*

Remembrance of the Lord is the only method for purifying the *antaḥkaraṇa.* Just as fire situated in gold removes the impurities such as copper mixed with it, whereas water or other substances do not, Viṣṇu, situated in their hearts, removes all sins in the *yogīs.* This does not take place by *yama, niyama* or other processes.

|| 12.3.48 ||

vidyā-tapaḥ-prāṇa-nirodha-maitrī-

tīrthābhiṣeka-vrata-dāna-japyaiḥ

nātyanta-śuddhiṁ labhate 'ntarātmā

yathā hṛdi-sthe bhagavaty anante

By one's engaging in the processes of *devatā* worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when one remembers the unlimited Lord in one's heart.

This is further described.

|| 12.3.49 ||

tasmāt sarvātmanā rājan

hṛdi-sthaṁ kuru keśavam

mriyamāṇo hy avahitas

tato yāsi parāṁ gatim

Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. You will certainly attain the supreme destination from remembering the Lord with attention.

Since persons like Ajāmila remembered the Lord without being attentive, you will certainly attain the Lord from remembering him (*tataḥ*) with attention

|| 12.3.50 ||

mriyamāṇair abhidhyeyo

bhagavān parameśvaraḥ

ātma-bhāvaṁ nayaty aṅga

sarvātmā sarva-saṁśrayaḥ

O King! The Supreme Lord, the ultimate controller, the soul of all beings and the supreme shelter of all beings, when meditated upon by dying persons, gives them *prema* for the Lord.

If dying people can meditate on the Lord, he will make them attain *prema* for the Lord (*ātmā-bhāvam).* How does the Lord know that they are meditating on the Lord? The Lord is the soul of all. Others may not know, but the Lord knows that they are meditating on him. “Why does the Lord give *prema* just from meditating on him once?” He is the shelter of all beings. Thus from him arises all *sādhanas* and all results of *sādhanas.* What is so remarkable about this for the Lord who is so magnanimous?

|| 12.3.51 ||

kaler doṣa-nidhe rājann

asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya

mukta-saṅgaḥ paraṁ vrajet

O King! Although Kali-yuga is an ocean of faults, there is still one good quality about this age. Simply by chanting about Kṛṣṇa, one can become free from material bondage and attains *prema.*

Now it is said that Kali is the best of all *yugas* in two verses. Though Kali is an ocean of faults, one good quality prevails like a king. As one king alone kills many thieves, this one good quality destroys all the bad faults of Kali just mentioned. What is that quality? From chanting alone, which is not dependent on meditation or other processes, one attains the highest human goal, *prema.* Or chanting alone produce results, what to speak of combining meditation with chanting.

|| 12.3.52 ||

kṛte yad dhyāyato viṣṇuṁ

tretāyāṁ yajato makhaiḥ

dvāpare paricaryāyāṁ

kalau tad dhari-kīrtanāt

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by deity worship, can be obtained in Kali-yuga simply by chanting about the Lord.

Thus ends the commentary on the Third Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

Four Types of Destruction

|| 12.4.1 ||

śrī-śuka uvāca

kālas te paramāṇv-ādir

dvi-parārdhāvadhir nṛpa

kathito yuga-mānaṁ ca

śṛṇu kalpa-layāv api

Śukadeva Gosvāmī said: O King! I have already described to you the measurements of time, beginning from the smallest unit up to the total life span of Lord Brahmā. I have also discussed the measurement of the *yugas.* Now hear about maintenance and annihilation.

In the Fourth Chapter, Śukadeva concludes the sweet topics of Kṛṣṇa by describing the four types of destruction.

|| 12.4.2 ||

catur-yuga-sahasraṁ tu

brahmaṇo dinam ucyate

sa kalpo yatra manavaś

caturdaśa viśām-pate

One thousand cycles of four ages constitute a single day of Brahmā, known as a *kalpa*. In that period, O King, there are fourteen Manus.

|| 12.4.3 ||

tad-ante pralayas tāvān

brāhmī rātrir udāhṛtā

trayo lokā ime tatra

kalpante pralayāya hi

After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.[50]

Tāvat means one thousand cycles of four *yugas.*

|| 12.4.4 ||

eṣa naimittikaḥ proktaḥ

pralayo yatra viśva-sṛk

śete 'nantāsano viśvam

ātmasāt-kṛtya cātma-bhūḥ

This is called the *naimittika,* or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the universe within himself while Lord Brahmā also enters.

The *naimittika* destruction is the first of the four types of destruction. Nārāyaṇa withdraws the universe into himself and sleeps. Brahmā also enters Nārāyaṇa and sleeps. Taking Brahmā's sleep as the cause (*nimitta*), the Lord destroys the three worlds. Thus this destruction is called *naimittika*. This is a daily destruction.

|| 12.4.5 ||

dvi-parārdhe tv atikrānte

brahmaṇaḥ parameṣṭhinaḥ

tadā prakṛtayaḥ sapta

kalpante pralayāya vai

When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.

The destruction into *prakṛti* is described in two verses. The first half of Brahmā's life has passed. When the second half is completed, when Brahmā's life has ended, the

[50] At the beginning of Brahmā's night, the planets including Svarga are flooded. Later all the planets and Brahmā enter into Viṣṇu.

seven elements consisting of *mahat-tattva, ahaṅkāra*, and the five *tan-mātrās* are destroyed.

|| 12.4.6 ||

eṣa prākṛtiko rājan

pralayo yatra līyate

aṇḍa-koṣas tu saṅghāto

vighāṭa upasādite

O King! That is called the *prākṛtika* destruction in which the universe made of al the elements merges in *prakṛti* when it is time for that destruction.

It is called the *prākṛṭika* destruction because all the objects created from *prakṛti* reenter *prakṛti.* When the time of destruction arrives, the universe made of the combination of elements like *mahat-tattva (saṅghātaḥ*) is destroyed.

|| 12.4.7 ||

parjanyaḥ śata-varṣāṇi

bhūmau rājan na varṣati

tadā niranne hy anyonyaṁ

bhakṣyamāṇāḥ kṣudhārditāḥ

kṣayaṁ yāsyanti śanakaiḥ

kālenopadrutāḥ prajāḥ

O King! There will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

The way in which that destruction takes place is now described.

|| 12.4.8 ||

sāmudraṁ daihikaṁ bhaumaṁ

rasaṁ sāṁvartako raviḥ

raśmibhiḥ pibate ghoraiḥ

sarvaṁ naiva vimuñcati

The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give back anything.

Pibati means “it draws up.”

|| 12.4.9 ||

tataḥ saṁvartako vahniḥ

saṅkarṣaṇa-mukhotthitaḥ

dahaty anila-vegotthaḥ

śūnyān bhū-vivarān atha

Next the great fire of annihilation, rising from the mouth of Lord Saṅkarṣaṇa, and increased by the force of the wind, will burn the universe, scorching the lifeless planets.

|| 12.4.10 ||

upary adhaḥ samantāc ca

śikhābhir vahni-sūryayoḥ

dahyamānaṁ vibhāty aṇḍaṁ

dagdha-gomaya-piṇḍa-vat

Burned from all sides—from above by the blazing sun and from below by the fire of Lord Saṅkarṣaṇa—the universal sphere will glow like a burning ball of cow dung.

|| 12.4.11 ||

tataḥ pracaṇḍa-pavano

varṣāṇām adhikaṁ śatam

paraḥ sāṁvartako vāti

dhūmraṁ khaṁ rajasāvṛtam

A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

A wind will for a little more than a hundred years, and then the sky covered with dust will turn gray.

|| 12.4.12 ||

tato megha-kulāny aṅga

citra varṇāny anekaśaḥ

śataṁ varṣāṇi varṣanti

nadanti rabhasa-svanaiḥ

After that, O King, groups of multicolored clouds, roaring terribly with thunder, will pour down rain for one hundred years.

|| 12.4.13 ||

tata ekodakaṁ viśvaṁ

brahmāṇḍa-vivarāntaram

At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

|| 12.4.14 ||

tadā bhūmer gandha-guṇaṁ

grasanty āpa uda-plave

grasta-gandhā tu pṛthivī

pralayatvāya kalpate

As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

Pralayatvāya comes from *prakṛṣṭo layaḥ*: a long destruction. A state of long destruction is called *pralayatvā.*

|| 12.4.15-19 ||

apāṁ rasam atho tejas

tā līyante 'tha nīrasāḥ

grasate tejaso rūpaṁ

vāyus tad-rahitaṁ tadā

līyate cānile tejo

vāyoḥ khaṁ grasate guṇam

sa vai viśati khaṁ rājaṁs

tataś ca nabhaso guṇam

śabdaṁ grasati bhūtādir

nabhas tam anu līyate

taijasaś cendriyāṇy aṅga

devān vaikāriko guṇaiḥ

mahān grasaty ahaṅkāraṁ

guṇāḥ sattvādayaś ca tam

grasate 'vyākṛtaṁ rājan

guṇān kālena coditam

na tasya kālāvayavaiḥ

pariṇāmādayo guṇāḥ

nādy anantam avyaktaṁ

nityaṁ kāraṇam avyayam

The element fire then swallows up the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air swallows up the form inherent in fire, and then fire, deprived of form, merges into air. The element ether swallows up the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance swallows up sound, the quality of ether, after which ether also merges into false ego in ignorance. False ego in passion consumes of the senses, and false ego in goodness absorbs the *devatās.* Then the total *mahat-tattva* consumes false ego along with its various functions, and that *mahat-tattva* is consumed by the three basic modes of nature—goodness, passion and ignorance. My dear King Parīkṣit, these modes are further swallowed up by *prakṛti*, impelled by time. That *prakṛti* is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe.

The verb *grasati* should be added to the first line of verse 15. *Bhūtādiḥ* means *ahaṅkāra* in *tamas.* *Ahaṅkāra* in *rajas* swallows up the senses. *Mahat-tattva* swallows up *ahaṅkāra* along with its transformation of *guṇas* (*ahaṅkāra* in the modes of *tamas, rajas* and *sattva).* The *guṇas* swallow up *mahat-tattva (tam).* *Avyākṛtam* means *pradhāna* or *prakṛti.* *Prakṛti* is not subject to the transformation and other factors produced by the limbs of time, by days and nights. *Pariṇāma* or development is the fourth change (*vikāra*) among six which are not present in *prakṛti.* The first is birth. But *prakrṭi* has no beginning (*anādi*). It has no end (*anantam*). *Avyaktam* means that it does not show itself as existing for some time. *Nityam* means that *prakṛti* is always in one form. It does not increase or grow. It does not decline (*avyayam*). Thus the six transformations are absent in *prakṛti.*[51]

|| 12.4.20-21 ||

na yatra vāco na mano na sattvaṁ

tamo rajo vā mahad-ādayo 'mī

na prāṇa-buddhīndriya-devatā vā

na sanniveśaḥ khalu loka-kalpaḥ

na svapna-jāgran na ca tat suṣuptaṁ

na khaṁ jalaṁ bhūr anilo 'gnir arkaḥ

saṁsupta-vac chūnya-vad apratarkyaṁ

tan mūla-bhūtaṁ padam āmananti

[51] The six transformations are janma, astitva, vṛrdhi, pariṇāma, apakṣaya, and mṛtyu. jāyate asti vardhate vipariṇamate apakṣīyate naśyaty

In *pradhāna*, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the *mahat-tattva*, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or *devatās.* There is no arrangement of planetary systems, nor are there present the different stages of consciousness—sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. It is indescribable. Authorities in spiritual science explain, however, that since *pradhāna* is the original substance, it is the basis of material creation.

Two verses explain how *prakṛti* has no transformations like objects we perceive with passion and other qualities. *Loka-kalpaḥ* means that there is no construction of planets.

|| 12.4.22 ||

layaḥ prākṛtiko hy eṣa

puruṣāvyaktayor yadā

śaktayaḥ sampralīyante

vivaśāḥ kāla-vidrutāḥ

The annihilation is called *prākṛtika* when the energies belonging to the Supreme Person and *prakṛti*, disassembled by the force of time, merge together totally.

Energies like *sattva-guṇa* merge into *prakṛti.* However the Lord and *prakṛti* never are affected at any time.

|| 12.4.23 ||

buddhīndriyārtha-rūpeṇa

jñānaṁ bhāti tad-āśrayam

dṛśyatvāvyatirekābhyām

ādy-antavad avastu yat

Brahman manifests in the forms of intelligence, the senses and the objects of sense perception, and it is their ultimate basis. Whatever has a beginning and

an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

The state of being one with brahman in *ātyantika-pralaya* by those desiring impersonal liberation is now described. That oneness with Brahman that they desire will be produced when there is realization of the insubstantiality of the world of duality, which is an effect of Brahman. Thinking boldly in this way, they say this world is illusory. That is explained in nine verses. That Brahman (j*ñānam*) appears in the form of intelligence, senses and objects, since they are transformations of the *śakti* of Brahman. What is this Brahman? It is the shelter of intelligence, senses and objects of this world since it is their cause. Neuter gender of *aśrayam* is poetic license. What is produced in this world as intelligence has a birth and a destruction. Though this is perceived as real, from the spiritual point of view it is not real since the world does not last forever. Two other reasons are given for the unreality of the world: it is visible and it is not different from its cause (*avyatirekha*). Because of these two reasons, the world is considered unreal.

The methodology is as follows. Because the world is visible, and because it has a beginning and end, and because it is not different from its cause, it is like a golden earring. From the spiritual point of view it is insubstantial.

Even if one maintains that the world is illusory, following the later descriptions of things related to Brahman being similarly *cit* and non-different from Paramātmā (*cit-sama ātmavat)* in verse 29*,* there should be visible, spiritual variety. Otherwise the reasoning will be erroneous. *Śruti* says *tāsāṁ madhye sākṣād brahma gopāla-purī*: aong all these abodes, the residence of Gopāla is directly the Absolute Truth. (*Gopāla-tāpanī Upaniṣad*) *Man-niketaṁ tu nirguṇam*: my abode is beyond the *guṇas.* (SB 11.25.25) *Nirguṇo mad-apāśrayaḥ*: a worker who has taken shelter of me is understood to be transcendental to the modes of nature. (SB 11.25.26) By these words of the Lord it is understood that though the abode and other spiritual objects are visible, they are eternal, since they are beyond the *guṇas.*

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|| 12.4.24 ||

dīpaś cakṣuś ca rūpaṁ ca

jyotiṣo na pṛthag bhavet

evaṁ dhīḥ khāni mātrāś ca

na syur anyatamād ṛtāt

A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are non-different from the element light. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

An example is given. Just as a lamp, the eye and form are aspects of light element, and are not different from light, which is their cause, so intelligence, senses and sense objects are not different from Brahman. Just as the lamp, eye and form—the effects--are said to be fire or light, so intelligence, senses and sense objects—the effects of Brahman--are said to be Brahman. "But if cause and effect are one, and the effect is unreal, then the cause is unreal since the effect is simply a transformation of the cause." The Brahman is completely different from their effects, and even from *prakṛti,* the cause of those effects.

|| 12.4.25 ||

buddher jāgaraṇaṁ svapnaḥ

suṣuptir iti cocyate

māyā-mātram idaṁ rājan

nānātvaṁ pratyag-ātmani

The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

The *jīva* has various states: waking, dream and deep sleep, which are three aspects of intelligence. These states are also false. That is explained in this verse. Waking, sleeping and deep sleep are called functions of intelligence. The variety created in the *jīva* (*prayag-ātmani)* by states of consciousness is false (*māyā-mātram*) since it is a covering on Brahman.

|| 12.4.26 ||

yathā jala-dharā vyomni

bhavanti na bhavanti ca

brahmaṇīdaṁ tathā viśvam

avayavy udayāpyayāt

Just as clouds in the sky come into being and are then destroyed, the material universe with its parts is created and destroyed within Brahman.

Non-difference of cause and effect in *pariṇāma-vāda* was shown. Now the real existence of the Supreme Lord, the cause of the universe which has beginning and

end, is shown according to *arambha-vāda* in two verses. Just as clouds are created and destroyed in the sky, the universe is created and destroyed in Brahman. The example of sky is used to show that the Paramātmā is not contaminated by the universe, just as the sky is not contaminated by formation of clouds. The universe with its parts such as a pot, with a beginning and an end, is not factual through all time since it has a beginning and end.

|| 12.4.27 ||

satyaṁ hy avayavaḥ proktaḥ

sarvāvayavinām iha

vinārthena pratīyeran

paṭasyevāṅga tantavaḥ

O King! The cause of the universe is said to be factual since the cause is perceived to have a separate existence from the universe, just threads of a cloth are separate form the cloth.

The cause (Brahman*)* of the parts (universe) is shown to be factual in this world, O King, since even without the parts, the cause is perceived separately, just as the threads of a cloth are perceived separate from the cloth. This has been stated in the Seventh Canto:

kārya-kāraṇa-vastv-aikya-darśanaṁ paṭa-tantuvat

avastutvād vikalpasya bhāvādvaitaṁ tad ucyate

Non-difference of conception is seeing the effect and the cause as one, like threads related to a cloth, since all these are unreal, arising from misconception.

SB 7.15.63

This conception allows one to realize oneness of Brahman.

|| 12.4.28 ||

yat sāmānya-viśeṣābhyām

upalabhyeta sa bhramaḥ

anyonyāpāśrayāt sarvam

ādy-antavad avastu yat

What is experienced as cause and effect is an illusion since they are mutually dependent. Everything has a beginning and end and therefore unreal.

According to *vivarta-vāda (*theory of illusion)*,* just as the effect of Brahman, the universe, is unreal, so Brahman as the cause is also unreal. What is perceived as cause and effect is perceived through error since they are mutually dependent, and thus impossible to determine. The meaning is this. Just as one mistakes a rope for a snake out of ignorance, (the rope is the cause and the effect snake, is false), so Brahman is mistaken to be the universe out of ignorance. How can Brahman be the cause, when it is dependent on the effect, the universe, which does not exist?

|| 12.4.29 ||

vikāraḥ khyāyamāno 'pi

pratyag-ātmānam antarā

na nirūpyo 'sty aṇur api

syāc cec cit-sama ātma-vat

This universe and even a single atom within it have no definition without reference to the Supreme Soul. If that is so, then objects related to the Lord are also spiritual and non-different from the Lord.

This universe, famous as being subject to change, and even an atom in it, cannot be defined without Paramātmā. Everything is Paramātmā. The universe is imposed on Paramātmā. The illusion of water in a mirage will not take place at all without light. It is all light. The illusion of water is imposed on light. However, some famous objects are perceived as real and spiritual, such as *bhakti* and things produced by *bhakti* or within *bhakti,* and the abodes of the Lord.

lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam

ahaituky avyavahitā yā bhaktiḥ puruṣottame

It is said that the quality of *bhakti* beyond the *guṇas* is that *bhakti* which is devoid of other results other than *bhakti* and which is unobstructed by other processes. SB 3.29.12

The Lord says *mat-sevāyāṁ tu nirguṇā:* faith in my devotional service is purely transcendental. (SB 11.25.27) He has also said *man nitekaṁ tu nirguṇam*, *nirguṇo mad apaśṛayaḥ*, and *man niṣṭaṁ nirguṇam smṛṭam:* my abode is beyond the *guṇas,* the devotee is beyond the *guṇas,* knowledge of the Lord is beyond the *guṇas.* (SB 11.25.26, 24, 25) All objects related to *bhakti* are beyond the *guṇas. Gopāla-tāpanī Upaniṣad* says *tāsaṁ madhye sākṣād brahma-gopāla-purī hi:* among them, the abode of Gopāla is Brahman. *Saccidānandaika-rase bhakti-yoge tiṣṭhati*: the Lord resides in *bhakti,* filled with eternity, knowledge and bliss. The planet of the Lord and *bhakti-yoga* are beyond the *guṇas* and thus the highest truth. That is explained in this verse. If it is defined as being beyond the *guṇas*, it is *cit-samaḥ*, the same *cit.* Paramātmā is beyond the *guṇas.* Since all these objects are the expansions of Paramātmā, they are the one Paramātmā (*ātmavat*).

|| 12.4.30 ||

na hi satyasya nānātvam

avidvān yadi manyate

nānātvaṁ chidrayor yadvaj

jyotiṣor vātayor iva

There is no material duality in the Absolute Truth. If a person thinks there is duality he is ignorant like seeing space in two pots as different space, or two lamps as different fire or two *prāṇas* in two bodies as different *prāṇa,* when actually there is only one space, one fire and one *prāṇa.*

How does one conceive of oneness? There is no duality in the supreme truth. If one considers duality in the absolute one is ignorant. An ignorant person, on seeing two pots with cavities thinks the first pot has some space in it and the other pot has different space in it. Similarly on seeing two lamps an ignorant person thinks that the first lamp is one fire and the second lamp a different fire. Or on seeing *prāṇa* in one body and another body, he will think that it is different *prāṇa.*

|| 12.4.31 ||

yathā hiraṇyaṁ bahudhā samīyate

nṛbhiḥ kriyābhir vyavahāra-vartmasu

evaṁ vacobhir bhagavān adhokṣajo

vyākhyāyate laukika-vaidikair janaiḥ

Just gold is perceived in different forms by various types of manufacturing in the ordinary world, the Supreme Lord, inaccessible to material senses, is described in various words, both ordinary and Vedic, by different types of men.

Though at the time of creation the universe is seen to support various actions, the *jñānī* should know that there is only one Brahman. By various fabrications, gold appears as earrings or bracelets. By common words and Vedic verses, the Lord is described in many ways.

|| 12.4.32 ||

yathā ghano 'rka-prabhavo 'rka-darśito

hy arkāmśa-bhūtasya ca cakṣuṣas tamaḥ

evaṁ tv ahaṁ brahma-guṇas tad-īkṣito

brahmāmśakasyātmana ātma-bandhanaḥ

The cloud is a product of the sun and is revealed by the sun. But the cloud covers the eye, another portion of the sun. The effects of Brahman are revealed by Brahman. Similarly the *ahaṅkāra*, the effect of Brahman, helps the *jīva,* a portion of Brahman, to bind himself up.

"If everything is Brahman because everything is the effect of Brahman, how can the *jīvas,* portions of Brahman, be covered by *ahaṅkāra,* the effect of Brahman, which is illusory? And being covered, how do they become bewildered?" An example is given. The rays of the sun, transformed into clouds, become rain. It is said:

agnau prāptāhūtiḥ samyag ādityam upatiṣṭhate

ādityāj jāyate vṛṣṭir vṛṣter annaṁ tataḥ prajāḥ

Oblations to fire go to the sun. From the sun they transform into rain. Rain transforms into food and then into living entities.

The product of the sun is a cloud. Thus clouds are manifested by the sun. They cause a covering of the eye (blocking the sun), though the eye is a portion of the sun as well. Similarly *ahaṅkāra,* an effect of Brahman*,* binds up the *jīva*, a portion of Brahman. *Ātma-bandhanaḥ* means the *jīva* binds himself.

|| 12.4.33 ||

ghano yadārka-prabhavo vidīryate

cakṣuḥ svarūpaṁ ravim īkṣate tadā

yadā hy ahaṅkāra upādhir ātmano

jijñāsayā naśyati tarhy anusmaret

When the cloud produced from the sun is destroyed, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he realizes Brahman.

When the *ahaṅkāra,* a covering on the j*īva*, is destroyed, one realizes Brahman. This is explained through an example. When the cloud is destroyed, the eye sees the sun it its true form. The human eye and not the eye of the owl sees the sun. Similarly the eye of the *jñānī* who has some *bhakti* sees Brahman, and not the person without *bhakti*. *Bhakyāham ekayā grāhyaḥ*: I am only achieved by *bhakti.* (SB 11.14.21) When *ahaṅkāra* is destroyed, one realizes Brahman.

|| 12.4.34 ||

yadaivam etena viveka-hetinā

māyā-mayāhaṅkaraṇātma-bandhanam

chittvācyutātmānubhavo 'vatiṣṭhate

tam āhur ātyantikam aṅga samplavam

O King! When the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one remains with firm meditation on Acyuta, the Supreme Soul, it is called the *ātyantika-pralaya*.

For the destruction of *ahaṅkāra* one practices *bhakti-miśra-jñāna.* That is described in this verse. After cutting the bondage of *ahaṅkāra* by *jñāna-śāstra (viveka-hetinā),* one remains with firm mediation of the mind upon Acyuta. Or, for the accomplished *yogī,* after destroying *ahaṅkāra* complete realization of Brahman (*acyutāmānaubhavaḥ*) remains steady. Being fixed in that state is called *ātyantika-pralaya (samplavam).*

|| 12.4.35 ||

nityadā sarva-bhūtānāṁ

brahmādīnāṁ parantapa

utpatti-pralayāv eke

sūkṣma-jñāḥ sampracakṣate

Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmā, constantly undergo.

This verse speaks of the *nitya-pralaya (*destruction at every moment).

|| 12.4.36 ||

kāla-sroto-javenāśu

hriyamāṇasya nityadā

pariṇāmināṁ avasthās tā

janma-pralaya-hetavaḥ

The various states of the bodies of living entities which are quickly destroyed by the force of the flow of time are indications of continual birth and death.

The cause is explains*. Hriyamānasya* should be *hriyamānānām*. The various states of the bodies of living entities, such as *bālya, paugaṇḍā* etc., which are quickly destroyed by the force of the flow of time are indications of continual birth and death. The bodies and other objects are at every moment born and dying. Because of these various conditions of their bodies they are compared to flames.

|| 12.4.37 ||

anādy-antavatānena

kāleneśvara-mūrtinā

avasthā naiva dṛśyante

viyati jyotiṣāṁ iva

These stages of existence created by beginningless and endless time, which is representative of the Supreme Lord, are not visible, just as the infinitesimal changes of position of the planets in the sky cannot be directly seen.

“If these states are there at every moment, why are they not seen? The argument in question is without proof.” The states of birth and death caused by time without beginning and end are not seen, just as the movements of the planets in the sky are not seen. Just as one must infer the movement of a planet at every moment so that it attains a different visible position, one must infer subtle states of change between the stages of infancy and youth which are visible. Thus the argument is not without proof.

|| 12.4.38 ||

nityo naimittikaś caiva

tathā prākṛtiko layaḥ

ātyantikaś ca kathitaḥ

kālasya gatir īdṛśī

In this way, the progress of time is described in terms of the four kinds of annihilation—continual (bodies), occasional (night of Brahmā), elemental (destruction of the universe at end of Brahmā’s life) and final (liberation).

This is a summary.

|| 12.4.39 ||

etāḥ kuru-śreṣṭha jagad-vidhātur

nārāyaṇasyākhila-sattva-dhāmnaḥ

līlā-kathās te kathitāḥ samāsataḥ

kārtsnyena nājo 'py abhidhātum īśaḥ

O best of the Kurus! I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the abode of all living entities, in a brief summary. Even Lord Brahmā himself is incapable of describing them entirely.

Topics of the Lord are summarized.

|| 12.4.40 ||

saṁsāra-sindhum ati-dustaram uttitīrṣor

nānyaḥ plavo bhagavataḥ puruṣottamasya

līlā-kathā-rasa-niṣevaṇam antareṇa

puṁso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and even for persons who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes.

The topics of the Lord are the life-sustaining medicine for all types of devotees, and even for those desiring liberation. Even those who desire liberation cannot achieve liberation without these topics. That is described in this verse. Or this is the answer to the question you asked at the beginning "What should a dying person do?" Other than food, there is nothing that can satisfy intolerable hunger. There is no other means of crossing material existence, such as *jñāna*. That would be like giving a garland and sandalwood to a person suffering from hunger. This will be explained later. You should not accept *jñāna* by which I cover the great secret of *bhakt*i as the recommended process. *Rasa* in this verse means sweetness produced by the topics of the Lord's pastimes. One should not prescribe any other medicine except this nectar for persons suffering in the great fire of material life.

|| 12.4.41 ||

purāṇa-saṁhitām etām

ṛṣir nārāyaṇo 'vyayaḥ

nāradāya purā prāha

kṛṣṇa-dvaipāyanāya saḥ

Long ago, this anthology of all the Purāṇas was spoken by wise Viṣṇu to Bṛahmā. Brahmā, with undiminished *bhakti,* taught it to Nārada. Nārada spoke it to Kṛṣṇa Dvaipāyana Vedavyāsa.

One should study, teach, hear, and have others hear *Bhāgavatam* following a pure, unbroken line of *guru-parampara*. That is the intention of this verse. Wise Nārāyaṇa taught this to Brahmā. The missing word Brahmā should be supplied. Brahmā, without decrease in *bhakti* because of having no offenses (*avyayaḥ),* taught it to Nārada.

|| 12.4.42 ||

sa vai mahyaṁ mahā-rāja

bhagavān bādarāyaṇaḥ

imāṁ bhāgavatīṁ prītaḥ

saṁhitāṁ veda-sammitām

O King! The great Vyāsadeva taught me this same scripture, Śrīmad-Bhāgavatam, which is equal in stature to the four Vedas.

The phrases *purāna-saṁhitām etam*, and *imam bhāgavatīm saṁhitām* are in two separate sentences and thus there is no fault of too much repetition.

|| 12.4.43 ||

imāṁ vakṣyaty asau sūta

ṛṣibhyo naimiṣālaye

dīrgha-satre kuru-śreṣṭha

sampṛṣṭaḥ śaunakādibhiḥ

O best of the Kurus! That person Sūta Gosvāmī who is sitting before us will speak this *Bhāgavatam* to the sages assembled in the great sacrifice at Naimiṣāraṇya, when questioned by the members of the assembly, headed by Śaunaka.

Pointing out Sūta in the assembly with his finger, he says “That Suta (*asau sūta*).”

Thus ends the commentary on the Fourth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Realization of Ātmā

|| 12.5.1 ||

śrī-śuka uvāca

atrānuvarṇyate 'bhīkṣṇaṁ

viśvātmā bhagavān hariḥ

yasya prasāda-jo brahmā

rudraḥ krodha-samudbhavaḥ

Śukadeva Gosvāmī said: *Śrīmad-Bhāgavatam* describes the Supreme Lord, soul of the universe, from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

In the Fifth Chapter Śukadeva teaches Parīkṣit about Brahman in order to hide the real meaning of *Bhāgavatam.*

Having completed the *Bhāgavatam*, Śukadeva considered the matter within himself. Ah! It is improper that I have disclosed from my heart the great jewel among secrets and made it visible to all people. The Lord has said that this *bhakti* is the king of knowledge and the king of secret: *rāja-vidyā raja-guhyam*. (BG 9.2) In this scripture I have explicitly revealed out of great mercy to Parīkṣit a subject which is the most secret: *sarva-guhyatamam*. (BG 18.64) I have shown *bhakti* to award all results both by negative and positive statements.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |

tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti.* SB 2.3.10

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha

catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram

na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders, headed by the *brāhmaṇas,* was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas.* If any of the members of the four *varṇas* and four *āśramas* fail to worship the Lord, who is the source of their own creation, they will fall down from their *āśrama.* SB 11.5.2-3

Karma, which bestows Svarga, is definitely rejected. And famous *jñāna,* which bestows liberation, is rejected.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitaṁ karma yad apy akāraṇam

Even the stage of j*ñāna* without the bondage of *karma i*s not glorious because it is devoid of *bhakti t*o the Supreme Lord. What is the use of having destroyed ignorance? What to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord? SB 1.5.12

Even *jñānī sannyāsīs* are rejected in .SB 11.5.3 quoted above. Practicing a tradition of *jñāna* without *bhakti* will not produce liberation.

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for your lotus feet. SB 10.2.32

Since one attains liberation by *bhakti* without performance of *jñāna, jñāna* is not the exclusive process for attaining liberation:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32-33

One may protest that *jñāna* is well known for producing liberation. One should understand that *bhakti* within *jñāna,* though acting as minor element, produces liberation. *Jñāna* is a producer of liberation in name only. Even performing *jñāna* along with *bhakti* for liberation is not recommended. *Bhaktyāham ekayā grāhyaḥ:* I am only achieved by *bhakti.*

nāsāṁ dvijāti-saṁskāro na nivāso gurāv api

na tapo nātma-mīmāṁsā na śaucaṁ na kriyāḥ śubhāḥ

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as *brahmacārīs* in the *āśrama* of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. SB 10.23.43

kiṁ vā yogena sāṅkhyena nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ

What is the use of *yoga, sāṅkhya, sannyāsa,* study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.21.12

The practice of *bhakti* is recommended through *upakrama* (proposal), *upasaṁhāra* (conclusion) and *abhyāsa* (repetition). Including j*ñāna* and *yoga* here and therein the text is only to teach the devotees about these philosophies and to show the superiority of *bhakti.* By performing even a small amount of *bhakti* one gains liberation:

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt

By hearing or chanting your name, by offering respects to you, by occasional remembrance of you, even the dog-eater immediately becomes qualified for performing the soma sacrifice. O Lord! What then to speak of the person who sees you? SBG 3.33.6

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te

How astonishing! The outcaste on the tip of whose tongue is your name is the guru! All those who chant your name, most respectable, have completed all austerities, all sacrifices, all bathing and all study of the Vedas. SB 3.33.7

na hi bhagavann aghaṭitam idaṁ

tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ

yan-nāma sakṛc chravaṇāt

pukkaśo 'pi vimucyate saṁsārāt

O Lord! Nothing is impossible for you. Just from seeing you all my sins have been destroyed. By hearing one of your names once, even the outcaste is delivered from the material world. SB 6.16.44

It has been concluded by Uddhava and me that there is no other process of liberation from *saṁsāra* except *bhakti:*

tāpa-trayeṇābhihitasya ghore

santapyamānasya bhavādhvanīha

paśyāmi nānyac charaṇaṁ tavāṅghri-

dvandvātapatrād amṛtābhivarṣāt

My dear Lord, for one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides your two lotus feet, which are a shower of nectar extinguishing the fire of suffering. SB 11.19.9

saṁsāra-sindhum ati-dustaram uttitīrṣor

nānyaḥ plavo bhagavataḥ puruṣottamasya

līlā-kathā-rasa-niṣevaṇam antareṇa

puṁso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes. SB 12.4.40

And in the following verses, liberation is derided as the goal of life, and *bhakti* is established by me as the crown jewel of human goals.

yasyām eva kavaya ātmānam avirataṁ vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ.

The wise, suffering from various calamities of material life, continually bathe themselves in the lake of *bhakti,* and because of its intense bliss, they do not strive for liberation, the highest goal, which comes of its own accord since they have attained everything by being the servants of the Lord. SB 5.6.17

evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām

mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

By those processes, those human beings who have actually surrendered themselves to me automatically develop love for me. What other purpose or goal could remain for my devotee? SB 11.19.24

duravagamātma-tattva-nigamāya tavātta-tanoś carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ

na parilaṣanti kecid apavargam apīśvara te caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-gṛhāḥ

My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of your pastimes, which you enact when you manifest your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of your feet. SB 10.87.21

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-

dhyānād bhavaj-jana-kathā-śravaṇena vā syāt

sā brahmaṇi sva-mahimany api nātha mā bhūt

kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness, Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

nārāyaṇa-parāḥ sarve na kutaścana bibhyati

svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

The authority of the words of other sages is relative, but the authority of my words is absolute. Let those words be famous everywhere, even in Vaikuṇṭha.

However, the Lord prefers some matters to be secret.

vedā brahmātma-viṣayās tri-kāṇḍa-viṣayā ime

parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras,* however, express their meaning secretly, and I also am pleased by hiding those descriptions. SB 10.87.2

Since I have revealed the greatest secret, I have become not so dear to the Lord. What shall I do now? I have finished writing the Purāṇa. Let that be. Now I will try to hide the great secret of *bhakti.* Some one may impetuously show off a great, secret jewel to all people, and then, considering the matter, hide it in a box and place it in his treasure vault. He shows off another jewel, praising it as the ultimate jewel. Thus now I will teach *jñāna* to King Parīkṣit, so that people will think, "Śukadeva is teaching Parīkṣit *jñāna.* By the influence of the Lord's *māyā* they will think that *jñāna* is ultimate and *bhakti* is only a means to attain *jñāna*.

The Lord sometimes appears before the perfected devotees and tests them by offering them liberation. I will test the development of *bhakti* in my disciple Parīkṣit by teaching him *jñāna.* The wise should know that this test is for the purpose of announcing to the world the steadiness of Parīkṣit's *bhakti.* The ignorant people will explain that the result of *bhakti* and *jñāna* is only liberation, but one should understand that this is not my intention, because I have said that compared to liberation *bhakti* is much greater:

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ

daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

astv evam aṅga bhagavān bhajatāṁ mukundo

muktiṁ dadāti karhicit sma na bhakti-yogam

O King Parīkṣit! Kṛṣṇa was the protector, instructor, object of worship, giver of affection, and the leader of both clans. But he was sometimes your servant. The Lord gives liberation but not *bhāva-bhakti* to those who worship him. SB 5.6.18

One should not fear that Parīkṣit will attain impersonal liberation by the *jñāna* that I will teach. Sūta, my disciple, has understood my intentions, and will later express them:

sa vai mahā-bhāgavataḥ parīkṣid

yenāpavargākhyam adabhra-buddhiḥ

jñānena vaiyāsaki-śabditena

bheje khagendra-dhvaja-pāda-mūlam

Parīkṣit, the great devotee, with pure intelligence, attained liberation in the form of the feet of the Lord who possesses a flag marked with Garuḍa, through knowledge spoken by Śukadeva. SB 1.18.16

And I have also indicated in SB 5.6.18 that Parīkṣit will attain *prema-bhakti.*

Realization of Brahman cannot be achieved by these teachings of *ātmā* separate from body. The Lord has said that *bhakti* conquers *jñāna:*

dravyaṁ deśaḥ phalaṁ kālo jñānaṁ karma ca kārakaḥ

śraddhāvasthākṛtir niṣṭhā trai-guṇyaḥ sarva eva hi

sarve guṇa-mayā bhāvāḥ puruṣāvyakta-dhiṣṭhitāḥ

dṛṣṭaṁ śrutaṁ anudhyātaṁ buddhyā vā puruṣarṣabha

etāḥ saṁsṛtayaḥ puṁso guṇa-karma-nibandhanāḥ

yeneme nirjitāḥ saumya guṇā jīvena citta-jāḥ

bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate

Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature.

O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

O gentle Uddhava, all these items related to the *guṇas* and *karma* are causes of *saṁsāra.* The living entity conquers these *guṇas*, manifested from the mind, by *bhakti-yoga.* Dedicated only to me, he surrenders and attains a loving relation to me. SB 11. 25.30-32

The devotee does not have any desire for liberation, the goal of *jñāna.* The Lord himself says this:

jñāne karmaṇi yoge ca vārtāyāṁ daṇḍa-dhāraṇe

yāvān artho nṛṇāṁ tāta tāvāṁs te 'haṁ catur-vidhaḥ

Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are my devotee, whatever men can accomplish in these multifarious ways you will very easily find within me. SB 11.29.33

Finally I will produce a work including teachings of *jñāna,* which will be like Mohinī *avatāra*, with different faces for different people, so that the demons will be cheated from drinking the nectar. In teaching about *jñāna,* I will utter words first with one meaning and then indicate another meaning smeared with *bhakti-rasa* to please the devotees. And then, by doing that, I will make all the elements of *jñāna* that are unfavorable for *bhakti* favorable for *bhakti* by including them in b*hakti*. In this way Śukadeva thought.

Atra means “in concluding this work.” Brahmā was born from the Lord’s pleasure. This means that Brahmā was born from the Lord’s *sattva-guṇa.* However Brahmā is not born from *sattva* but *rajoguṇa*. Śiva arose from anger. Since the Lord is beyond the *guṇas,* it is impossible that he can have anger or *tamas* as part of his *svarūpa.* Therefore these statements are exaggeration, with another meaning.

The Lord beyond the *guṇas* is pleased with his devotee who serves him. He is angry at those who harm the devotees. The pleasure and anger of the Lord are *śuddha-sattva.* Brahmā is an example of attaining good fortune from the Lord’s pleasure. He is the cause of the *sādhana* and *sādhya* (*bhakti* and *prema*). The devotees should strive for this. The cause of destruction of *sādhana* and *sādhya* is the Lord’s anger. One should strive to avoid this. This is the conclusion of the Purāṇa.

“If Śukadeva completed the Purāṇa, why do we consider that First Canto and the remainder of the Twelfth Canto part of the *Bhāgavatam?”* Just as the preliminary and concluding portions of a sacrifice are also called the sacrifice, or the introduction to the drama and blessings at the end of a drama are part of the drama, so the beginning and concluding parts of the *Bhāgavatam* are considered part of the *Bhāgavatam.* Consider the following statement:

gītā su-gītā kartavyā kim anyaiḥ śāstra-vistaraiḥ

yā svayaṁ padmanābhasya mukha-padmād viniḥsṛtā

One should recite the Gīt*ā.* What is the necessity of any other scripture, when the *Gītā* emanates from the lotus mouth of the Supreme Lord? *Gītā-māhātmya* 4

Though all eighteen chapters of the Gī*tā* were not completely spoken by the Lord, they are said to be spoken by him in this statement. Similarly though the last part of the Twelfth Canto was not spoken by Śukadeva, it is also said to be spoken by him. This is the conclusion.

|| 12.5.2 ||

tvaṁ tu rājan mariṣyeti

paśu-buddhim imāṁ jahi

na jātaḥ prāg abhūto 'dya

deha-vat tvaṁ na naṅkṣyasi

O King! Give up the animal mentality, thinking “I will die.” You have never been born, you were previously not non-existent, and you will not be destroyed in the future like your body.

The teachings on *jñāna* begin. The word *tu* indicates a different subject*. Mariṣye* should be *mariṣyāmi.* Give up the intelligence of animals. Destroy that with discrimination.

taṁ mopayātaṁ pratiyantu viprā

gaṅgā ca devī dhṛta-cittam īśe

dvijopasṛṣṭaḥ kuhakas takṣako vā

daśatv alaṁ gāyata viṣṇu-gāthāḥ

The *brāhmaṇas* and Gaṅgā-devī should know that I am surrendered, and have dedicated my heart to the Lord. Let the snake released by the *brāhmaṇa,* even if it is an imposter, bite me. Please sing topics concerning the Lord. SB 1.19.15

Since Parīkṣit had promised to dedicate himself to hearing *Bhāgavatam,* he cannot be accused of having animal intelligence. Thus these teaching on jñāna are not meant for Parīkṣit but for others who have animal intelligence. Since Parīkṣit is his disciple, he addresses him, though it is meant for others. Similarly Kṛṣṇa addresses Arjuna in the *Gītā*, though the teachings are meant for all people. The discrimination is described. Your body did not exist previously, now it exists and in the future it will be destroyed. But you are not born, and you were not previously non-existent. Nor will you die. You are *jīvātmā*, different from the material covering. This is not unfavorable for *bhakti.*

|| 12.5.3 ||

na bhaviṣyasi bhūtvā tvaṁ

putra-pautrādi-rūpavān

bījāṅkura-vad dehāder

vyatirikto yathānalaḥ

You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

Though bodies are continually born, the *ātmā* is not born repeatedly. You will not be born as your sons and grandsons. *Śruti says aṅgād aṅgāt sambhavasi hṛdayāt abhijāyase ātmā vai putranāmāsi saṁjīva śaradah śatam*: you are born from the limbs, you are born from the heart; you are born as your son’s name-- live for a hundred years. Like a sprout from a seed, a body takes the form of a child. From the spout comes another seed, which produces a grandson. But you are not like this, since the *ātmā* is different from the material covering, just as a flame is different from the wood it burns. A body is born from another body, but the *ātmā is* not like this.

|| 12.5.4 ||

svapne yathā śiraś-chedaṁ

pañcatvādy ātmanaḥ svayam

yasmāt paśyati dehasya

tata ātmā hy ajo 'maraḥ

In a dream, one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake, the *ātmā* sees his body, a product of the five material elements. Therefore the *ātmā* is unborn and without death.

The difference of the *ātmā* from the body which undergoes birth and death is shown by an example. One cannot actually witness one's head being cut off. Thus the separate *ātmā* is the seer in this case. In the waking state a separate being sees the body made of five elements. Therefore (*tatah*) the *ātmā* is without birth and without death.

|| 12.5.5 ||

ghaṭe bhinne ghaṭākāśa

ākāśaḥ syād yathā purā

evaṁ dehe mṛte jīvo

brahma sampadyate punaḥ

When a pot is broken, the portion of sky within the pot becomes sky element as before. In the same way, when the gross and subtle bodies die, the living entity becomes Brahman as before.

When one attains *jñāna,* the covering of the subtle body difficult to destroy is dissolved. An example used by the *ekātma-vādīs* is given. When a pot is broken the ether in the pot becomes part of the great ether as previously, before the pot was made.

"When the body dies, being dissolved by *jñāna"* has another, esoteric meaning. "The *jīva* and Paramātmā are both seen functioning in the body. When the subtle body is dissolved, both jīva and Paramātmā become liberated. Can we not say this?" No. Paramātmā is free of covering in the three aspects of time. An example is given. As the ether exists even at present in the pot, when the pot is broken, it exists uncovered. Since the ether is present inside and outside the pot, how can the pot cover it? That is

the meaning. Though the body is present, and not dead, Paramātmā (*brahma*) who is different from the *jīva (ajīvaḥ)*[52]*,* who pervades everywhere, remains as before.

|| 12.5.6 ||

manaḥ sṛjati vai dehān

guṇān karmāṇi cātmanaḥ

tan manaḥ sṛjate māyā

tato jīvasya saṁsṛtiḥ

The material bodies, qualities and activities of the *ātmā*, are created by the material mind. That mind is itself created by *māyā.* Because of the *upādhis,* the *ātmā* assumes material existence.

The method of how the covering consisting of the body, made of *māyā*, is produced is described, in order that it can be destroyed by knowledge. The mind creates the body of the *ātmā.*

yato yato dhāvati daiva-coditaṁ

mano vikārātmakam āpa pañcasu

guṇeṣu māyā-raciteṣu dehy asau

prapadyamānaḥ saha tena jāyate

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body. SB 10.1.42

And the *māyā* creates the mind. From all of these *upādhis* or limitations starting with *māyā (tataḥ), saṁsāra* of the *jīva* takes**.**

|| 12.5.7 ||

snehādhiṣṭhāna-varty-agni-

saṁyogo yāvad īyate

[52] *Jīvaḥ* is taken as *ajīvaḥ* by sandhi rule.

tāvad dīpasya dīpatvam

evaṁ deha-kṛto bhavaḥ

rajaḥ-sattva-tamo-vṛttyā

jāyate 'tha vinaśyati

A flame functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, *saṁsāra* is composed of *karma*, the mind, the body and consciousness. *Saṁsāra* related to accepting the body appears and disappears by the actions of *rajas, sattva* and *tamas.*

An example is given. The transformation of light into a flame takes place by oil, a vessel, a wick and application of fire. Oil represents *karma.* The vessel represents the mind. The wick represents the body. Fire represents the imposition of consciousness. The lamp represents *saṁsāra. Saṁsāra (bhavaḥ)* related to accepting a body *(deha-kṛtaḥ*) arises and disappears by the actions of the *guṇas.*

|| 12.5.8 ||

na tatrātmā svayaṁ-jyotir

yo vyaktāvyaktayoḥ paraḥ

ākāśa iva cādhāro

dhruvo 'nantopamas tataḥ

The *ātmā* is not subject to creation and destruction. It is different from the gross and subtle bodies since it is self-luminous. Like the ether, it is the support for everything. It is without change, without end, and beyond comparison.

Saṁsāra like the lamp should be destroyed but the *ātmā,* like light, should not be destroyed. “Where does the *ātmā* appear in *saṁsāra*?” The *ātmā* is not involved in creation and destruction like bodies. *Ātmā* is different from the gross and subtle bodies of the j*īva* since it is self-luminous, self-revealing. Thus the basis of the body which is made of matter is without change (*dhruvaḥ*). It has no end (*ananta*) and nothing can compare to it (*upamaḥ*). The hidden meaning is as follows. What is superior to cause and effect is the final cause, Paramātmā (instead of *ātmā* or Brahman). Like the ether it is the basis of everything.

|| 12.5.9 ||

evam ātmānam ātma-stham

ātmanaivāmṛśa prabho

buddhyānumāna-garbhiṇyā

vāsudevānucintayā

O King! By constantly meditating upon Vāsudeva, by using the mind and intelligence for inferring the soul's existence, you should carefully consider your true self situated within the material coverings.

Carefully consider by the mind (*ātmanā*) the soul situated in the *upādhis* such as the body, using inferences for the *ātmā's* existence through intelligence, as well as meditation on Vāsudeva.

|| 12.5.10 ||

codito vipra-vākyena

na tvāṁ dhakṣyati takṣakaḥ

mṛtyavo nopadhakṣyanti

mṛtyūnāṁ mṛtyum īśvaram

The snake-bird Takṣaka, sent by the curse of the *brāhmaṇa,* will not burn your true self. The agents of death will never burn you who are capable of killing the servants of death.

Takṣaka will not burn you, the *ātmā,* different from your body. What to speak of Takṣaka, even death personified will not burn you. The esoteric meaning is as follows. You are independent of the body (*īśvaram*) since you are liberated from *upādhis* and you are the destroyer (*mṛtyum*) of obstacles to *bhakti* (*mṛtyunām*). Coming to you, the curse of the *brāhmaṇa* and other obstacles to *bhakti* will be destroyed.

|| 12.5.11-12 ||

ahaṁ brahma paraṁ dhāma

brahmāhaṁ paramaṁ padam

evaṁ samīkṣya cātmānam

ātmany ādhāya niṣkale

daśantaṁ takṣakaṁ pāde

lelihānaṁ viṣānanaiḥ

na drakṣyasi śarīraṁ ca

viśvaṁ ca pṛthag ātmanaḥ

"I am that Brahman, the supreme state of being. Brahman is I, the supreme position." [53] Considering this, place yourself in the Brahman devoid of *upādhi*s. You will not see Takṣaka biting your foot with fire and poison, and licking it with his tongue. You will not see your body or the universe to be separate from Brahman.

In two verses the method of deliberation and the bite of Takṣka are described. By thinking "I am that Brahman, not a person in *saṁsāra*" one can eliminate lamentation. By thinking "Brahman is I, I am Brahman" one can eliminate the invisibility of Brahman (one can attain realization of Brahman). You should place yourself in the Brahman (*ātmani*) free of *upādhis* (*niṣkale*).

The esoteric meaning is "I am the spiritual particle (*dhāma*) of the Supreme Lord who is like the sun." *Amara-koṣa* says *dhāma* means body, house, splendor and beauty. I am the worshipper of Brahman (*brahma-param).* An example of *para* with this meaning is *nārāyaṇa-paro vipraḥ*: the *brāhmaṇa* is a worshipper of Nārāyaṇa. *Brahma aham* means "I belong to the Supreme Lord." This is *tat-puruṣa* compound with a possessive meaning. Seeing the lotus feet of the Lord or his *svarūpa* (*paramam padam*), you should surrender yourself to Paramātmā, Kṛṣṇa, with a *niṣka* ornament on his chest (*niṣkale*).

You will not see Takṣaka, biting while pressing his two lips and relishing with his tongue, with fire combined with poison. You will not see your body bitten by the snake or the universe different from yourself. The other meaning is "You will not see all this because you will be fainting with bliss from directly seeing the lotus feet of Kṛṣṇa."

|| 12.5.13 ||

etat te kathitaṁ tāta

yad ātmā pṛṣṭavān nṛpa

harer viśvātmanaś ceṣṭāṁ

[53] The esoteric meaning is: I am the worshipper of the Lord. I am a conscious particle of the Lord. I belong to the Lord." Considering this and considering the lotus feet of the Lord, surrender to the Lord. You will not see Takṣaka, your body or the universe separate from the Lord, because of fainting with bliss on seeing Kṛṣṇa.

kiṁ bhūyaḥ śrotum icchasi

Beloved King Parīkṣit, I have narrated to you the topics you originally inquired about—the pastimes of the Hari, the soul of the universe. Now, what more do you wish to hear?

I have spoken to you about *jñāna,* about which you did not inquire. I have previously given the answers to what you (*ātmā*) asked me concerning the pastimes of the Lord. He again asks Parīkṣit, in order to proclaim the perfection of his disciple.

Thus ends the commentary on the Fifth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Passing of Parīkṣit

|| 12.6.1 ||

sūta uvāca

etan niśamya muninābhihitaṁ parīkṣid

vyāsātmajena nikhilātma-dṛśā samena

tat-pāda-mūlam upasṛtya natena mūrdhnā

baddhāñjalis tam idam āha sa viṣṇurātaḥ

Sūta Gosvāmī said: After hearing all that was narrated to him by the equipoised Śukadeva, the son of Vyāsadeva, seer of Kṛṣṇa, Mahārāja Parīkṣit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Viṣṇu, folded his hands in supplication and spoke as follows.

The Sixth Chapter describes Mahārāja Parīkṣit attaining Kṛṣṇa, the seven sacrifices performed by Janmejaya and the branches of three Vedas. *Nikhilātma-dṛśā* means “by the seer of Kṛṣṇa” or “by one who sees the minds of all beings.” Understanding the mind of the *jñānīs* present, he made them happy by presenting teachings on *jñāna.* Therefore he was seen as equiposed (*samena).*

|| 12.6.2 ||

rājovāca

siddho 'smy anugṛhīto 'smi

bhavatā karuṇātmanā

śrāvito yac ca me sākṣād

anādi-nidhano hariḥ

Mahārāja Parīkṣit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me since you have spoken to me this narration of the Supreme Lord who has no beginning or end, whom I directly saw.

I have been successful (*siddhaḥ*), because the Lord whom I directly saw in the womb and after birth, has been heard about from you, and I have heard him speak also.

|| 12.6.3 ||

nāty-adbhutam ahaṁ manye

mahatām acyutātmanām

ajñeṣu tāpa-tapteṣu

bhūteṣu yad anugrahaḥ

I do not find it amazing that great souls such as you, whose minds are always absorbed in the Lord, show mercy to the foolish conditioned souls suffering in this world.

Acyutātmanām means “whose minds are absorbed in Acyuta.”

|| 12.6.4 ||

purāṇa-saṁhitām etām

aśrauṣma bhavato vayam

yasyāṁ khalūttamaḥ-śloko

bhagavān anuvarṇyate

I have heard from you this *Śrīmad-Bhāgavatam*, which is the summary of all the Purāṇas and which describes the Supreme Lord along with other themes.

"What did you understand from me by hearing scripture?" The Lord was described along with other subjects which supported the main theme as limbs (*anuvarṇyate).*

|| 12.6.5 ||

bhagavaṁs takṣakādibhyo

mṛtyubhyo na bibhemy aham

praviṣṭo brahma nirvāṇam

abhayaṁ darśitaṁ tvayā

My lord, I now have no fear of Takṣaka or any other living being, or even of repeated deaths, but I fear entering the impersonal Brahman which destroys fear, that you have just taught me.

"You who understand my mind have not spoken one word to me. If there was something doubtful, I could not tolerate that."

O Lord, who knows everything (*bhagavān*)! Knowing that my heart was fixed in *bhakti*, why did you teach me j*ñāna*? I do not fear Takṣaka and other deaths in other births. But entering into the impersonal Brahman which destroys fear, that you have just taught me—that I fear (the last phrase should be understood). This is similar to making a statement such as "I am not afraid of misfortunes while situated in household life. But entering the forest—that I fear (this phrase is understood and not spoken), and therefore I will not enter the forest." I have much greater fear of the impersonal Brahman you have explained to me than many deaths by Takṣaka. This impersonal liberation is intolerable for devotees like me, who have renounced everything and given it to the Lord, and whose real desires were revealed by the great devotee Śiva in this statement:

nārāyaṇa-parāḥ sarve na kutaścana bibhyati

svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

I have made my vow at the point of death:

punaś ca bhūyād bhagavaty anante

ratiḥ prasaṅgaś ca tad-āśrayeṣu

mahatsu yāṁ yām upayāmi sṛṣṭiṁ

maitry astu sarvatra namo dvijebhyaḥ

On the other hand, in whatever birth I receive, may I have *rati* for the unlimited Lord, excellent association with his devotees who take shelter of him and friendship with all living beings! I offer respects to the *brāhmaṇas.* SB 1.19.16

But now you teach me about Brahman. There is a hint of anger in his words. By that, Śukadeva, who was testing the firmness of his *bhakti*, became happy. Similarly, at the beginning of the *rasa* dance, the *gopīs,* having disobeyed the orders of their elders, became angry with Kṛṣṇa and rebuked him by this indirect expression. The commentator on *Kāvya-prakāśa* gives that meaning.[54] To take another meaning of the present verse (I have entered the Brahman which destroys all fear) is not accepted by the devotees since *Bhāgavatam* presents two meanings to persons of different qualifications, like Mohinī.

|| 12.6.6 ||

anujānīhi māṁ brahman

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[54] Viśvanātha quotes the phrase:
tvām asmi vacmi viduṣāṁ samavāyo'tra tiṣṭhati |
ātmīyāṁ matim āsthāya sthitim atra vidhehi tat ||

This is an example of suggestive means of expression. It however is found originally in the *Sāhitya–darpaṇa 4.*12 as well as *Kāvya–prakāśa*. It is difficult to say which commentary on Kavya-prakāśa this is from. The literal meaning of the sentence is: I tell you that here there is an assemly of learned people. Therefore after gathering your intelligence, stay here. The suggested meaning is: Since I am your friend, you must stay here.

vācaṁ yacchāmy adhokṣaje

mukta-kāmāśayaṁ cetaḥ

praveśya visṛjāmy asūn

O *brāhmaṇa,* please give me permission to resign my speech to Adhokṣaja. Absorbing my mind, purified of desires and impressions, in the Lord, permit me to give up my life.

O *brāhamaṇa*! Give me the order by your mercy, and nothing unfavorable. Give me permission to leave my body, having concentrated my mind, free of desires and impressions.

|| 12.6.7 ||

ajñānaṁ ca nirastaṁ me

jñāna-vijñāna-niṣṭhayā

bhavatā darśitaṁ kṣemaṁ

paraṁ bhagavataḥ padam

You have revealed to me the supreme form of the Lord. By being fixed in knowledge of the Lord and in realization of his sweetness and powers, my ignorance has been eradicated.

By known about the Lord and realization of his sweetness and powers, my ignorance has been destroyed. How did this arise? The supreme form, abode or lotus feet of the Lord have been shown by you.

|| 12.6.8 ||

sūta uvāca

ity uktas tam anujñāpya

bhagavān bādarāyaṇiḥ

jagāma bhikṣubhiḥ sākaṁ

nara-devena pūjitaḥ

Sūta Gosvāmī said: Thus requested, the son of Vyāsadeva gave his permission to King Parīkṣit. Then, after being worshiped by the King and all the great sages, Śukadeva departed from that place.

Bhikṣubhiḥ means “by all the great sages.”

|| 12.6.9-10 ||

parīkṣid api rājarṣir

ātmany ātmānam ātmanā

samādhāya paraṁ dadhyāv

aspandāsur yathā taruḥ

prāk-kūle barhiṣy āsīno

gaṅgā-kūla udaṅ-mukhaḥ

brahma-bhūto mahā-yogī

niḥsaṅgaś chinna-saṁśayaḥ

The saintly King Parīkṣit then sat down on the bank of the Ganges, upon a seat made of *darbha g*rass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of *yoga*, having freed himself of all material association, have cast off all doubts, merging his life airs within, concentrating intently, situated in the spiritual realm, he placed Kṛṣṇa in his mind by his intelligence.

By his intelligence (*ātmanā*) he concentrated acutely (*param*) on Kṛṣṇa (*ātmanam*) in his mind *(ātmani*) and merged his life airs within (*aspandāsuḥ*) while sitting on *kuśa* with tips facing east and surpassing the three *guṇas* (*brahma-bhūtaḥ*). Brahma here means spiritual substance. Parīkṣit became situated in the spiritual sky. It is said *tāsaṁ madhye sākṣad brahma gopalā-purī:* among the places, the abode of Kṛṣṇa is directly Brahman.

|| 12.6.11 ||

takṣakaḥ prahito viprāḥ

kruddhena dvija-sūnunā

hantu-kāmo nṛpaṁ gacchan

dadarśa pathi kaśyapam

O learned *brāhmaṇas*! When the snake-bird Takṣaka, who had been sent by the angry son of a *brāhmaṇa*, was going toward the King to kill him, he saw Kaśyapa Muni on the path.

Since he was situated in the spiritual world, the attack of Takṣaka was a useless action. This is expressed in three verses.

|| 12.6.12 ||

taṁ tarpayitvā draviṇair

nivartya viṣa-hāriṇam

dvija-rūpa-praticchannaḥ

kāma-rūpo 'daśan nṛpam

Takṣaka flattered Kaśyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parīkṣit. Then the snakebird, who could assume any form he wished, disguised himself as a *brāhmaṇa,* and bit the King.

Kaśyapa had come to gather materials for a remedy to protect Parīkṣit from the poison. His ability to counteract poisons was demonstrated by growing a banyan tree step by step from a spout when it was turned to ashes by the poison of Takṣaka. Takṣaka satisfied him by giving him objects he liked and stopped him from going to Parīkṣit. Takṣaka disguised himself as a *brāhmaṇa* and bit Parīkṣit

|| 12.6.13 ||

brahma-bhūtasya rājarṣer

deho 'hi-garalāgninā

babhūva bhasmasāt sadyaḥ

paśyatāṁ sarva-dehinām

While living beings all over the universe looked on, the body of the saint among kings who was situated with the Lord was immediately burned to ashes by the fire of the snake's poison.

The burning of his body was like the last rites performed by his son.

|| 12.6.14 ||

hāhā-kāro mahān āsīd

bhuvi khe dikṣu sarvataḥ

vismitā hy abhavan sarve

devāsura-narādayaḥ

There arose a great lamentation in all directions on the earth and in the heavens, and all the *devatās,* demons, human beings and other creatures were dismayed.

|| 12.6.15 ||

deva-dundubhayo nedur

gandharvāpsaraso jaguḥ

vavṛṣuḥ puṣpa-varṣāṇi

vibudhāḥ sādhu-vādinaḥ

Heavenly kettledrums sounded, and the Gandharvas and Apsarās sang. The *devatās* showered flowers and spoke words of praise.

|| 12.6.16 ||

janmejayaḥ sva-pitaraṁ

śrutvā takṣaka-bhakṣitam

yathājuhāva sankruddho

nāgān satre saha dvijaiḥ

Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janmejaya became extremely angry and along with *brāhmaṇas* offered snakes in sacrifice in order to rid the world of snakes.

"I will make the world devoid of all snakes!" Saying this (*yathā*), in anger, along with *brāhmaṇas,* he performed a sacrifice.

|| 12.6.17 ||

sarpa-satre samiddhāgnau

dahyamānān mahoragān

dṛṣṭvendraṁ bhaya-saṁvignas

takṣakaḥ śaraṇaṁ yayau

When Takṣaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Indra for shelter.

|| 12.6.18 ||

apaśyaṁs takṣakaṁ tatra

rājā pārīkṣito dvijān

uvāca takṣakaḥ kasmān

na dahyetoragādhamaḥ

Not seeing Takṣaka entering his sacrificial fire, Janmejaya said to the *brāhmaṇas*: Why is Takṣaka, the lowest of all serpents, not burning in this fire?

|| 12.6.19 ||

taṁ gopāyati rājendra

śakraḥ śaraṇam āgatam

tena saṁstambhitaḥ sarpas

tasmān nāgnau pataty asau

The *brāhmaṇas* replied: O best of kings, the snake Takṣaka, stopped by Indra, has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter.

|| 12.6.20 ||

pārīkṣita iti śrutvā

prāhartvija udāra-dhīḥ

sahendras takṣako viprā

nāgnau kim iti pātyate

The intelligent King Janmejaya, hearing these words, replied to the priests: O *brāhmaṇas*! Why not make Takṣaka fall into the fire, along with Indra?

|| 12.6.21 ||

tac chrutvājuhuvur viprāḥ

sahendraṁ takṣakaṁ makhe

takṣakāśu patasveha

sahendreṇa marutvatā

Hearing this, the priests then chanted this *mantra* for offering Takṣaka together with Indra as an oblation into the sacrificial fire: O Takṣaka, fall immediately into this fire, together with Indra and the *devatās*!

O Indra! You are proud, thinking "I am the king of the *devatās*." I will make you fall along with the *devatās. Amara-koṣa* says *marut* mean wind and *devatā.*

|| 12.6.22 ||

iti brahmoditākṣepaiḥ

sthānād indraḥ pracālitaḥ

babhūva sambhrānta-matiḥ

sa-vimānaḥ sa-takṣakaḥ

When Indra, along with his airplane and Takṣaka, was suddenly thrown from his position by these insulting words of the *brāhmaṇas,* he became very disturbed.

His mind became disturbed thinking, “Today my life had ended.”

|| 12.6.23 ||

taṁ patantaṁ vimānena

saha-takṣakam ambarāt

vilokyāṅgirasaḥ prāha

rājānaṁ taṁ bṛhaspatiḥ

Bṛhaspati, the son of Aṅgirā, seeing Indra falling from the sky in his airplane along with Takṣaka, approached King Janmejaya and spoke to him as follows.

Āṅgirasaḥ means the son of Aṅgirā.

|| 12.6.24 ||

naiṣa tvayā manuṣyendra

vadham arhati sarpa-rāṭ

anena pītam amṛtam

atha vā ajarāmaraḥ

O King among men! It is not fitting that this Indra who remains with Takṣaka should be killed by you, for he has drunk nectar. Consequently he is not subject to the ordinary symptoms of old age and death.

You are king of the humans. You should not kill Indra, king of the *devatās* who remains with the snake (*sarpa-rāṭ).* Having drunken nectar, he is certainly immortal and ageless.

|| 12.6.25 ||

jīvitaṁ maraṇaṁ jantor

gatiḥ svenaiva karmaṇā

rājaṁs tato 'nyo nāsty asya

pradātā sukha-duḥkhayoḥ

The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is responsible for creating one's happiness and distress.

Here the philosophy of what you are doing out of grief for your father. The actions of the living entity cause his destination such as Svarga on dying. This is the normal arrangement for low living entities (*jantoḥ*). But your father's living, dying and attaining the Supreme Lord's abode were by the Lord's arrangement. The Lord protected him by his own hand from the weapon of Aśvatthāmā and also arranged for him to die by the curse of the sage. He arranged from him to attain his spiritual abode by the teachings his beloved Śukadeva. All these events were arranged by the Lord. Takṣaka is a cause of this death in name only.

|| 12.6.26 ||

sarpa-caurāgni-vidyudbhyaḥ

kṣut-tṛd-vyādhy-ādibhir nṛpa

pañcatvam ṛcchate jantur

bhuṅkta ārabdha-karma tat

When a low conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his *karma*.

Persons of this world obtain death under the control of *karma* through a snake bite etc. but not your father, who was the king of devotees. *Jantuḥ* means a low living entity.

|| 12.6.27 ||

tasmāt satram idaṁ rājan

saṁsthīyetābhicārikam

sarpā anāgaso dagdhā

janair diṣṭaṁ hi bhujyate

Therefore, O King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death, but all creatures must suffer their fate.

This sacrifice should be stopped because it is black magic, which condemned and useless *(ābhicārikam*). The killing of snakes done already is not a sin for you, since all creatures suffer their fate. Even the snakes are experiencing the results of ancient *karmas.*

|| 12.6.28 ||

sūta uvāca

ity uktaḥ sa tathety āha

maharṣer mānayan vacaḥ

sarpa-satrād uparataḥ

pūjayām āsa vāk-patim

Sūta Gosvāmī said: Advised in this manner, Mahārāja Janmejaya replied, "So be it." Honoring the words of the great sage, he stopped the snake sacrifice and worshiped Bṛhaspati, the most eloquent of sages.

|| 12.6.29 ||

saiṣā viṣṇor mahā-māyā-

bādhyayālakṣaṇā yayā

muhyanty asyaivātma-bhūtā

bhūteṣu guṇa-vṛttibhiḥ

This is the Supreme Lord Viṣṇu's illusory energy, which is unstoppable and difficult to perceive. By this illusory energy the souls, portions of the Lord, are bewildered concerning other living beings by the functions of the *guṇas.*

How can even learned persons be so bewildered? Because of the anger of Janmejaya, the *brāhmaṇas* who were learned were engaged in a sacrifice to kill the snakes. The power of *māyā* is shown. *Māyā* is invisible. By *māyā,* who cannot be stopped, even by

learned people, everyone is bewildered. Who is bewildered? The living entities who are *aṁśas* of Viṣṇu are bewildered concerning living beings and objects by the functions of the *guṇas* such as anger and hatred.

|| 12.6.30-31 ||

na yatra dambhīty abhayā virājitā

māyātma-vāde 'sakṛd ātma-vādibhiḥ

na yad vivādo vividhas tad-āśrayo

manaś ca saṅkalpa-vikalpa-vṛtti yat

na yatra sṛjyaṁ sṛjatobhayoḥ paraṁ

śreyaś ca jīvas tribhir anvitas tv aham

tad etad utsādita-bādhya-bādhakaṁ

niṣidhya cormīn virameta tan muniḥ

Wherever the form of Viṣṇu resides, *māyā,* fearless with deceitful persons, does not exist. Where Viṣṇu, who gives shelter to *māyā,* exists, there can be no constant discussions among *ātmavādīs* or various quarrels. Where Viṣṇu exists, there can be no mind subjected to accepting and rejecting. Where Viṣṇu exists there can be no created objects or creators, since he is beyond created and creator. Where Viṣṇu exists, there can be no results of pious actions and no *jīvas* with *ahaṅkāra* affected by the three *guṇas.* Therefore, the form of Viṣṇu is devoid of suffering *jīvas* and causes of suffering in the form of *māyā.* The devotee who has destroyed lust and anger in his heart experiences the highest bliss with that form of the Lord.

If all *jīvas* are subject to anger and hatred because of the illusions of *māyā,* who is exempt?

vilajjamānayā yasya sthātum īkṣā-pathe 'muyā

vimohitā vikatthante mamāham iti durdhiyaḥ

The ignorant *jīvas,* bewildered by *māyā* who is ashamed to stand in sight of the Lord, boast about “I” and “mine.” SB 2.5.13

According to the words of Brahmā, *māyā* has no jurisdiction over Viṣṇu and the great devotees. Then, what is the *svarūpa* of Viṣṇu? Three verses answer. *Māyā* has no influence on the *svarūpa* of Viṣṇu (*yatra*). What is *māyā*? She remains fearless towards the deceitful person (*dambhi iti).* Because the Lord and the devotee have no deceit, she is fearful of them, and does not remain there. When *ātmavādīs* discuss about the *ātmā,* māyā is present. Where Viṣṇu's form appears (*yat*), there is no quarrelling. Viṣṇu gives shelter to *māyā.*

yac-chaktayo vadatāṁ vādināṁ vai

vivāda-saṁvāda-bhuvo bhavanti

kurvanti caiṣāṁ muhur ātma-mohaṁ

tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of *ātmā.* SB 6.4.31

Thus, in Viṣṇu there is no mind which has functions of accepting and rejecting. Where Viṣṇu appears, there are no created objects with a cause of their creation (he is eternal), since he is distinct form both a created object and creator. In Viṣṇu there are no pious results such as Svarga. There is no *jīva* with *ahaṅkāra,* influenced by the three *guṇas* or the three conditions of consciousness. Therefore where Viṣṇu resides there is no suffering *jīva* and no cause of suffering from the *guṇas.* Who reveals this person? The devotee devoid of lust and anger in his heart experiences exceptional bliss (*virameta*) with the Lord

|| 12.6.32||

paraṁ padaṁ vaiṣṇavam āmananti tad

yan neti netīty atad-utsisṛkṣavaḥ

visṛjya daurātmyam ananya-sauhṛdā

hṛdopaguhyāvasitaṁ samāhitaiḥ

Giving up evil tendencies of I and mine, understanding what is not favorable for *bhakti,* eager to reject all things not related to Viṣṇu because of affectionate for the unalloyed devotees, the devotees fix themselves on the supreme form of Viṣṇu who is embraced and understood by devotees having deep concentration.

The devotees concentrate by continual remembrance on the *svarūpa* of Viṣṇu (*padam*). They give up the evil tendency to think in terms of I and mine. They understand “this is not favorable, that is not favorable.” They desire to give up everything unrelated to the Lord such as body, house, sons, and wife which are objects of possessiveness, because they have friendship with the fully dedicated devotees. This form is understood (*avasitam*) by the devotees having full concentration, and not by others.

|| 12.6.33 ||

ta etad adhigacchanti

viṣṇor yat paramaṁ padam

ahaṁ mameti daurjanyaṁ

na yeṣāṁ deha-geha-jam

Such devotees understand the supreme position of Viṣṇu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

This clarifies the meaning of the previous verse. *Adhigacchanti* refers to *avasitam.* And *daurjanyam* refers to *daurātmyam.*

|| 12.6.34 ||

ativādāṁs titikṣeta

nāvamanyeta kañcana

na cemaṁ deham āśritya

vairaṁ kurvīta kenacit

One should tolerate all insults and never disrespect a person who shows disrespect. Taking shelter of one’s devotional body, one should not create enmity with anyone.

If a person commits offense, the form of Viṣṇu will disappear. The method of avoiding offenses is now taught. One should tolerate sharp words. One should not answer with equally harsh words. Taking shelter of a *sādhaka* body--taking shelter of one’s *siddha* body which is remembered even at the stage of *sādhana*--one should not have enmity towards even group of *gopīs* in an opposing faction by remembering them. The

followers of *rāgānuga-bhakti* give this meaning. *Kañcana* means a person who disrespects.

|| 12.6.35 ||

namo bhagavate tasmai

kṛṣṇāyākuṇṭha-medhase

yat-pādāmburuha-dhyānāt

saṁhitām adhyagām imām

I offer my obeisances to the Supreme Lord, the invincible Kṛṣṇa by remembrance of whose lotus feet I have understood this Purāṇa from Śukadeva.

Concluding the scripture, Sūta offers respects to his deity. I have understood (*adhyagām*) from the mouth of Śukadeva**.**

|| 12.6.36 ||

śrī-śaunaka uvāca

pailādibhir vyāsa-śiṣyair

vedācāryair mahātmabhiḥ

vedāś ca kathitā vyastā

etat saumyābhidhehi naḥ

Śaunaka Ṛṣi said: O gentle Sūta! Please narrate to us how Paila and the other greatly intelligent disciples of Śrīla Vyāsadeva, who are known as the authorities of Vedic wisdom, spoke and edited the Vedas.

Having heard about the *saṁhitā*, the sages want to know about the divisions of the Veda *saṁhitās*.

|| 12.6.37 ||

sūta uvāca

samāhitātmano brahman

brahmaṇaḥ parameṣṭhinaḥ

hṛdy ākāśād abhūn nādo

vṛtti-rodhād vibhāvyate

Sūta Gosvāmī said: O *brāhmaṇa*! First, the *nāda* appeared from the ether in the heart of Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops up the ears.

In order to correctly define the fruit of the tree of the Vedas, he briefly describes the branches of the Vedas. First he describes how the Vedas appeared. *Nāda* appeared from the ether in the heart of Brahmā. This sound can be conjectured by a person if he blocks the ears.

|| 12.6.38 ||

yad-upāsanayā brahman

yogino malam ātmanaḥ

dravya-kriyā-kārakākhyaṁ

dhūtvā yānty apunar-bhavam

By worship of this subtle form of the Vedas, O *brāhmaṇa*, mystic sages cleanse their hearts of all contamination of object, activity and doer, and thus they attain freedom from repeated birth and death.

By worshipping this sound the sages destroy the contamination known as objects (*adhibhūta*), actions (*adhyātma*) and doers (*adhidaiva*).

|| 12.6.39 ||

tato 'bhūt tri-vṛd oṁkāro

yo 'vyakta-prabhavaḥ sva-rāṭ

yat tal liṅgaṁ bhagavato

brahmaṇaḥ paramātmanaḥ

From *nāda* arose the *oṁkāra* composed of three sounds, and whose origin is unclear. *Oṁ* is directly the Supreme Lord and causes realization of Bhagavān, Paramātmā and Brahman.

From *nāda (tataḥ*) appeared *oṁ* composed of three letters *a, o* and *m,* whose birth is indistinct. *Oṁ* is directly the Supreme Lord (*svarāṭ*) and is the cause of understanding (*liṅgam*) Brahman, Paramātmā and Bhagavān. *Tat* is in the neuter since it is the object of worship for devotees, *jñānīs* and *yogīs* and because it modifies *liṅgam.*

|| 12.6.40-41 ||

śṛṇoti ya imaṁ sphoṭaṁ

supta-śrotre ca śūnya-dṛk

yena vāg vyajyate yasya

vyaktir ākāśa ātmanaḥ

sva-dhāmno brāhmaṇaḥ sākṣād

vācakaḥ paramātmanaḥ

sa sarva-mantropaniṣad

veda-bījaṁ sanātanam

The Lord is the person who hears *oṁ* which arises from unmanifeset *nāda* when the senses do not function, since his knowledge does not depend on senses. By that *oṁ,* which manifests from the *ātmā,* in the ether of the heart, the Vedas appear. *Oṁ* indicates Brahman, which is its own shelter, and as well indicates Paramātmā and Bhagavān. *Oṁ* contains all *mantras* and Upaniṣads and it is the eternal cause of the Vedas.

Who is the Supreme Lord known by words like Bhagavān? He is the person who hears *oṁ* (s*photam*) generated from the unmanifest *nāda.* "But does the *jīva* not hear this sound?" No. The Lord is the person who hears this sound when the ears are covered, when all senses do not function. The *jīva* is not the hearer, since his knowledge is dependent on his senses. Paramātmā is the hearer. This means that whatever the *jīva* realizes as hearing is dependent on Paramātmā, because the Lord has knowledge without having material senses (*śūnya-ḍṛk*). When a sleeping person, on hearing a sound, wakes up, the *jīva* is not the hearer, since his senses were not functioning during sleep. He who hears the sound and wakes up the *jīva* is Paramātmā. The nature of *oṁ* is described in a verse and a half. By *oṁ*, speech, represented by the Vedas, becomes manifested from the *ātmā* in the ether of his heart. *Oṁ* indicates Brahman which is its own shelter, and is called Paramātmā and Bhagavān. *Śruti* says

oṁ iti etad brahmano nediṣṭhaṁ nāma: oṁ is the name nearest to Brahman. All *mantras* and Upaniṣads are uttered along with *oṁ* which is the eternal cause of the Vedas. It has one form eternally, since it is Brahman.

|| 12.6.42 ||

tasya hy āsaṁs trayo varṇā

a-kārādyā bhṛgūdvaha

dhāryante yais trayo bhāvā

guṇa-nāmārtha-vṛttayaḥ

O eminent descendant of Bhṛgu! *Oṁ* has the three syllables by which the three Vedas are sustained. The three Vedas sustain the qualities, words, gender and meaning of words.

This verse shows how *oṁ* is the cause. *Oṁ* has three syllables *a, u* and *m* by which the three Vedas are sustained. By the three Vedas, qualities, names, gender and meaning are manifested. *Guṇa* refers things like the power or clarity of sound. *Nāma* refers to words. *Artha* refers to indications of gender of words. *Vṛtti* refers to the meaning of words. It is like a seed. The banyan tree comes from the seed, and the trunk, branches, flowers and fruit come from the banyan tree.

|| 12.6.43 ||

tato 'kṣara-samāmnāyam

asṛjad bhagavān ajaḥ

antasthoṣma-svara-sparśa-

hrasva-dīrghādi-lakṣaṇam

From that *oṁkāra* Lord Brahmā created all the sounds of the alphabet—the vowels, consonants, semivowels, sibilants and others—distinguished by such features as long and short measure.

The appearance of the Vedas from *oṁ* is described. From *oṁ (tataḥ*) Brahmā created the group of sounds—the semivowels: *ya, ra, la* and *va*; the silibants: *śa, ṣa* and *sa*; the vowels*: a, i, u e, o, ai,* and *au*; the consonants from *ka* to *ma*; and short and long sounds of different intonations. *Ādi* indicates things like the *visarga*. He created the basic form (*lakṣaṇam*) of sounds.

|| 12.6.44 ||

tenāsau caturo vedāṁś

caturbhir vadanair vibhuḥ

sa-vyāhṛtikān soṁkārāṁś

cātur-hotra-vivakṣayā

By these sounds, all-powerful Brahmā produced from his four faces the four Vedas, which appeared together with the sacred *oṁkāra* and the seven *vyāhṛti* invocations, with a desire for creating the four sacrificial activities.

By this group of sounds (*tena*) Brahmā created the four Vedas.

|| 12.6.45 ||

putrān adhyāpayat tāṁs tu

brahmarṣīn brahma-kovidān

te tu dharmopadeṣṭāraḥ

sva-putrebhyaḥ samādiśan

Brahmā taught these Vedas to his sons, who were great sages among the *brāhmaṇas* and experts in Vedic recitation. These instructors of *dharma* instructed the Vedas to their sons.

They taught sons like Marīci.

|| 12.6.46 ||

te paramparayā prāptās

tat-tac-chiṣyair dhṛta-vrataiḥ

catur-yugeṣv atha vyastā

dvāparādau maharṣibhiḥ

In this way, throughout the cycles of four ages, generation after generation of disciples fixed in their vows received the Vedas. At the end of each Dvāpara-yuga the Vedas were edited into separate divisions by eminent sages.

Te refers to the Vedas.

|| 12.6.47 ||

kṣīṇāyuṣaḥ kṣīṇa-sattvān

durmedhān vīkṣya kālataḥ

vedān brahmarṣayo vyasyan

hṛdi-sthācyuta-coditāḥ

Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages, inspired by the Lord situated within their hearts, divided the Vedas.

|| 12.6.48-49 ||

asminn apy antare brahman

bhagavān loka-bhāvanaḥ

brahmeśādyair loka-pālair

yācito dharma-guptaye

parāśarāt satyavatyām

aṁśāṁśa-kalayā vibhuḥ

avatīrṇo mahā-bhāga

vedaṁ cakre catur-vidham

O *brāhmaṇa*! In the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Śiva, requested the Supreme Lord, the protector of all the worlds, to protect *dharma*. O most fortunate Śaunaka! The powerful Lord, as a portion of a portion of a portion of the Lord, then appeared in the womb of Satyavatī as the son of Parāśara, and divided the one Veda into four.

Antare means “in Vaivasvata Manvantara.”

|| 12.6.50 ||

ṛg-atharva-yajuḥ-sāmnāṁ

rāśīr uddhṛtya vargaśaḥ

catasraḥ saṁhitāś cakre

mantrair maṇi-gaṇā iva

Vyāsadeva, separating the Ṛg, Atharva, Yajur and Sāma *mantras* into different piles according to categories, made four *saṁhitās* out of the *mantras,* just as one divides collection of gems into different types.

“The four Vedas were made by Brahmā from his four mouths. How can one say that Vyāsa made the four Vedas? ” He made the four Vedas into separate piles according to different subjects, just as from a mine one gathers rubies and diamonds, and then separates them into different piles by type. He made four Saṁhitās: Ṛg, Yajur, Sāma and Atharva.

|| 12.6.51 ||

tāsāṁ sa caturaḥ śiṣyān

upāhūya mahā-matiḥ

ekaikāṁ saṁhitāṁ brahmann

ekaikasmai dadau vibhuḥ

The most powerful and intelligent Vyāsadeva called four of his disciples, O *brāhmaṇa,* and entrusted to each of them one of these four *saṁhitās*.

|| 12.6.52-53 ||

pailāya saṁhitām ādyāṁ

bahvṛcākhyāṁ uvāca ha

vaiśampāyana-saṁjñāya

nigadākhyaṁ yajur-gaṇam

sāmnāṁ jaiminaye prāha

tathā chandoga-saṁhitām

atharvāṅgirasīṁ nāma

sva-śiṣyāya sumantave

Vyāsadeva taught the first *saṁhitā*, the Ṛg Veda, to Paila and gave this collection the name Bahvṛca. To the sage Vaiśampāyana he spoke the collection of Yajur mantras named Nigada. He taught the Sāma Veda *mantras,* designated as the Chandoga-saṁhitā, to Jaimini, and he spoke the Atharva Veda to his dear disciple Sumantu.

Bahvṛca (having many verses) was the name of the Ṛg Saṁhitā. Yajur Veda was called *Nigada* because it is constantly (*nitarām*) recited (*gada).*

|| 12.6.54-56 ||

pailaḥ sva-saṁhitām ūce

indrapramitaye muniḥ

bāṣkalāya ca so 'py āha

śiṣyebhyaḥ saṁhitāṁ svakām

caturdhā vyasya bodhyāya

yājñavalkyāya bhārgava

parāśarāyāgnimitra

indrapramitir ātmavān

adhyāpayat saṁhitāṁ svāṁ

māṇḍūkeyam ṛṣiṁ kavim

tasya śiṣyo devamitraḥ

saubhary-ādibhya ūcivān

After dividing his *saṁhitā* into two parts, the wise Paila spoke it to Indrapramiti and Bāṣkala. Bāṣkala further divided his collection into four

parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, the self-controlled sage, taught his *saṁhitā* to the learned mystic Māṇḍūkeya, whose disciple Devamitra later passed down this division of the Ṛg Veda to Saubhari and others.

These verses describe the branches of the Ṛg Veda. Paila divided the Ṛg Veda into two and spoke it to Indrapramiti and Bāṣkala. Bāṣkala divided his portion into four and taught it to four of his disciples starting with Bodhya. O Śaunaka *(bhārgava*)! Indrapramiti taught his *saṁhitā* to his son Māṇḍūkeya, whose disciple was Devamitra.

|| 12.6.57 ||

śākalyas tat-sutaḥ svāṁ tu

pañcadhā vyasya saṁhitām

vātsya-mudgala-śālīya-

gokhalya-śiśireṣv adhāt

The son of Māṇḍūkeya, named Śākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira.

Māṇḍūkeya's son was Śākalya. He taught it to five persons.

|| 12.6.58 ||

jātūkarṇyaś ca tac-chiṣyaḥ

sa-niruktāṁ sva-saṁhitām

balāka-paila-jābāla-

virajebhyo dadau muniḥ

The sage Jātūkarṇya was also a disciple of Śākalya, and after dividing the *saṁhitā* he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples— Balāka, the second Paila, Jābāla and Viraja.

Śākalya's disciple Jātūkarṇya divided his portion into three, and made a fourth part explaining the meanings of Vedic words. He gave these to four disciples.

|| 12.6.59 ||

bāṣkaliḥ prati-śākhābhyo

vālakhilyākhya-saṁhitām

cakre vālāyanir bhajyaḥ

kāśāraś caiva tāṁ dadhuḥ

Bāṣkali, son of Bāṣkala, assembled the Vālakhilya-saṁhitā, a collection from all the branches of the Ṛg Veda. This collection was received by Vālāyani, Bhajya and Kāśāra.

Bāṣkali was the son of Bāṣkala. He collected the verses from different branches.

|| 12.6.60 ||

bahvṛcāḥ saṁhitā hy etā

ebhir brahmarṣibhir dhṛtāḥ

śrutvaitac-chandasāṁ vyāsaṁ

sarva-pāpaiḥ pramucyate

Thus these various *saṁhitās* of the Ṛg Veda were maintained through disciplic succession by these saintly *brāhmaṇas.* Simply by hearing of the division of the Vedic hymns, one will be freed from all sins.

|| 12.6.61 ||

vaiśampāyana-śiṣyā vai

carakādhvaryavo 'bhavan

yac cerur brahma-hatyāṁhaḥ

kṣapaṇaṁ sva-guror vratam

The disciples of Vaiśampāyana became authorities in the Yajur Veda. They were known as the Carakas because they executed strict vows to free their *guru* from his sin of killing a *brāhmaṇa.*

Now appearance of the Taittirīya branch of the Yajur Veda is described. The derivation of the name Caraka is given. On behalf of their *guru,* they performed (*cara*) vows to destroy the effects of sin of killing a *brāhmaṇa*, that should have been undertaken by their *guru.* They were *adhvaryu* priests, expert in Yajur Veda.

|| 12.6.62 ||

yājñavalkyaś ca tac-chiṣya

āhāho bhagavan kiyat

caritenālpa-sārāṇāṁ

cariṣye 'haṁ su-duścaram

Once Yājñavalkya, one of the disciples of Vaiśampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will perform some difficult penance.

Yājñavalkya was Vaiśampāyana's disciple. What is the use of atonements by these weak disciples? Let them be happy. I alone will perform proper austerity.

|| 12.6.63 ||

ity ukto gurur apy āha

kupito yāhy alaṁ tvayā

viprāvamantrā śiṣyeṇa

mad-adhītaṁ tyajāśv iti

Addressed thus, the *guru* Vaiśampāyana became angry and said: Go away from here! What is the use of a disciple like you, who insults *brāhmaṇas*! Furthermore, you must give back everything I have taught you.

He became angry because Yajñavalkya had spoken out of pride. You criticize *brāhmaṇas* who are humble as being weak. Go away. What is the use of a disciple like you? "Yes, I will go." When he was leaving the *guru* said, "Give back the knowledge I have taught you."

|| 12.6.64-65 ||

devarāta-sutaḥ so 'pi

charditvā yajuṣāṁ gaṇam

tato gato 'tha munayo

dadṛśus tān yajur-gaṇān

yajūṁṣi tittirā bhūtvā

tal-lolupatayādaduḥ

taittirīyā iti yajuḥ-

śākhā āsan su-peśalāḥ

Yājñavalkya, the son of Devarāta, then vomited the *mantras* of the Yajur Veda and went away from there. The assembled disciples, looking greedily upon these hymns, assumed the form of partridges and picked them all up. These divisions of the Yajur Veda therefore became known as the most beautiful Taittirīya-saṁhitā, the hymns collected by partridges (tittirāḥ).

Yajñavalkya was the son of Devarāta. Since it was improper for *brāhmaṇas* to take something which was vomited, they became partridges and received those verses. Therefore the *saṁhitā* is called Taittirīya, “coming from partridges.”

|| 12.6.66 ||

yājñavalkyas tato brahmaṁś

chandāṁsy adhi gaveṣayan

guror avidyamānāni

sūpatasthe 'rkam īśvaram

My dear *brāhmaṇa* Śaunaka! Yājñavalkya, seeking *mantras* unknown to even his *guru,* began worshipping the powerful sun-god.

Adhigaveṣayan means seeking. He sought *mantras* which his guru Vaiśampāyana had not studied.

|| 12.6.67 ||

śrī-yājñavalkya uvāca

oṁ namo bhagavate ādityāyākhila-jagatām ātma-svarūpeṇa kāla-

svarūpeṇa catur-vidha-bhūta-nikāyānāṁ brahmādi-stamba-paryantānām antar-hṛdayeṣu bahir api cākāśa ivopādhināvyavadhīyamāno bhavān eka

eva kṣaṇa-lava-nimeṣāvayavopacita-saṁvatsara-gaṇenāpām ādāna-

visargābhyām imāṁ loka-yātrām anuvahati.

Yājñavalkya said: I offer my respectful obeisances to you, the sun, most wealthy lord of whole universe, who alone are present in all being of four types, from Brahmā to the trees, who are present internally as the *ātmā* and externally as time, but remain uncovered by *upādhis* as ether is untouched, and who maintain worldly existence by drawing up and expelling water by the year, which is a combination of *kṣanas, lavas* and *nimeṣas.*

I offer respects to you, the sun, the lord of the whole universe, who alone supports worldly existence. The word *bhagavate* here means "unto you who are most wealthy." *Amara-koṣa* says *bhaga* means wealth, greatness and love. You exist inside and outside of the four types of living bodies respectively as *ātmā* and time. Though you are situated in the heart, you, like ether, are not covered by *upādhis* like the *jīva.* You support the world with drying up and pouring of water annually, in years composed of divisions of *kṣanas, lavas* and *nimeṣas.*

|| 12.6.68 ||

yad u ha vāva vibudharṣabha savitar adas tapaty anusavanam ahar

ahar āmnāya-vidhinopatiṣṭhamānānām akhila-durita-vṛjina-

bījāvabharjana bhagavataḥ samabhidhīmahi tapana maṇḍalam.

O best of the *devatās*! O Savitā! O shining sun! O destroyer of ignorance, suffering and sin for men who offer prayers daily at all times by the path of the Vedas! I mediate on you who light up your globe.

O best of the *devatās*! O Savitā! I mediate on he who lights up the sun globe. O destroyer of ignorance (*bīja*), suffering, and sinful acts for men who praise you through Vedic *mantras*, at all times, every day!

|| 12.6.69 ||

ya iha vāva sthira-cara-nikarāṇāṁ nija-niketanānāṁ mana-indriyāsu-

gaṇān anātmanaḥ svayam ātmāntar-yāmī pracodayati.

You, as the *antaryāmī*, put into motion the unconscious mind, senses and life airs of all the moving and non-moving beings under your shelter.

You put into motion the unconscious (*anātmanaḥ*) mind and senses.

|| 12.6.70 ||

ya evemaṁ lokam ati-karāla-vadanāndhakāra-saṁjñājagara-graha-

gilitaṁ mṛtakam iva vicetanam avalokyānukampayā parama-kāruṇika īkṣayaivotthāpyāhar ahar anusavanaṁ śreyasi sva-dharmākhyātmāva-

sthane pravartayati.

Looking at the almost dead, unconscious people seized and swallowed by darkness in the form of a python with a fearful mouth, being most merciful, by your compassionate glance, you wake them up, and engage them daily in the most auspicious activity, worship of *ātmā*, their real duty.

Rising over Eastern Mountain, you glance upon the world. You engage people in worship of *ātmā (ātmāvasthāne),* which is their duty.

|| 12.6.71 ||

avani-patir ivāsādhūnāṁ bhayam udīrayann aṭati parita āśā-pālais

tatra tatra kamala-kośāñjalibhir upahṛtārhaṇaḥ.

Just like an earthly king, you travel about everywhere, creating fear among the evil, while *devatās* of the directions offer you lotus flowers and *arghya* in their folded palms.

You are given *arghya* (*arhaṇaḥ*) along with handfuls of lotus buds or similar items by the *devatās* of the directions such as Indra.

|| 12.6.72 ||

atha ha bhagavaṁs tava caraṇa-nalina-yugalaṁ tri-bhuvana-gurubhir abhivanditam aham ayāta-yāma-yajuṣ-kāma upasarāmīti.

Therefore, my lord, I am approaching your lotus feet, which are honored by the *gurus* of the three worlds, because I hope to receive from you *mantras* of the Yajur Veda unknown to anyone else.

Ayāta-yāma means powerful *mantras* which cannot be known by others. With a desire for such Yajur *mantras* I worship you.

|| 12.6.73 ||

sūta uvāca

evaṁ stutaḥ sa bhagavān

vāji-rūpa-dharo raviḥ

yajūṁṣy ayāta-yāmāni

munaye 'dāt prasāditaḥ

Sūta Gosvāmī said: Praised in this way and satisfied, the powerful sun-god assumed the form of a horse and presented to the sage Yājñavalkya *mantras* of the Yajur Veda previously unknown.

|| 12.6.74 ||

yajurbhir akaroc chākhā

daśa pañca śatair vibhuḥ

jagṛhur vājasanyas tāḥ

kāṇva-mādhyandinādayaḥ

From these countless hundreds of *mantras* of the Yajur Veda, the powerful sage made fifteen branches. Kāṇva, Mādhyandina and other sages accepted these *mantras* known as the Vājasaneyi-saṁhitā because they were produced from the hairs of the horse's mane.

He made fifteen branches from the hundreds of Yajur *mantras* he received. *Vājasanyaḥ* means “taken from hair of the horses of the sun god.”

|| 12.6.75 ||

jaimineḥ sama-gasyāsīt

sumantus tanayo muniḥ

sutvāṁs tu tat-sutas tābhyām

ekaikāṁ prāha saṁhitām

Jaimini Ṛṣi, the authority of the Sāma Veda, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the Sāma-veda-saṁhitā.

The branches of the Sāma Veda are now described. The son of Sumantu was Sutvān. Jaimini gave one portion to his son and one portion to his grandson.

|| 12.6.76-77 ||

sukarmā cāpi tac-chiṣyaḥ

sāma-veda-taror mahān

sahasra-saṁhitā-bhedaṁ

cakre sāmnāṁ tato dvija

hiraṇyanābhaḥ kauśalyaḥ

pauṣyañjiś ca sukarmaṇaḥ

śiṣyau jagṛhatuś cānya

āvantyo brahma-vittamaḥ

Sukarmā, another disciple of Jaimini, was a great scholar of the tree of the Sāma Veda. He divided the Sāma Veda into one thousand *saṁhitās*. Then, O *brāhmaṇa,* three disciples of Sukarmā---Hiraṇyanābha, the son of Kuśala; Pausyañji; and Āvantya, who was very advanced in spiritual realization—took charge of those *mantras.*

Sukarmā, disciple of Jaimini, became very great regarding learning the tree of the Sāma Veda. He divided this Veda into thousands of parts. His two disciples

Niraṇyanābha son of Kuśala and Pausyañji, and another disciple Āvantya, received the *mantras.*

|| 12.6.78 ||

udīcyāḥ sāma-gāḥ śiṣyā

āsan pañca-śatāni vai

pauṣyañjy-āvantyayoś cāpi

tāṁś ca prācyān pracakṣate

The five hundred disciples of Hiraṇyanābha became known as the northern singers of the Sāma Veda, and the five hundred disciples of Pauṣyañji and Āvantya became known as eastern singers.

Hiraṇyanābha's five hundred disciples became northern reciters. Five hundred disciples of Pauṣyañji and Āvantya became eastern reciters. They produced a thousand branches.

|| 12.6.79 ||

laugākṣir māṅgaliḥ kulyaḥ

kuśīdaḥ kukṣir eva ca

pauṣyañji-siṣyā jagṛhuḥ

saṁhitās te śataṁ śatam

Five other disciples of Pauṣyañji, namely Laugākṣi, Māṅgali, Kulya, Kuśīda and Kukṣi, each received one hundred *saṁhitās.*

Pauṣañji had five other disciples.

|| 12.6.80 ||

kṛto hiraṇyanābhasya

catur-viṁśati saṁhitāḥ

śiṣya ūce sva-śiṣyebhyaḥ

śeṣā āvantya ātmavān

Kṛta, the disciple of Hiraṇyanābha, spoke twenty four *saṁhitās* to his own disciples, and the remaining collections were passed down by the self-realized sage Āvantya.

Another disciple of Hiraṇyanābha was Kṛta. Āvantya taught other famous branches of the Sāma Veda to his disciples.

Thus ends the commentary on the Sixth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Characteristics of Purāṇas

|| 12.7.1 ||

sūta uvāca

atharva-vit sumantuś ca

śiṣyam adhyāpayat svakām

saṁhitāṁ so 'pi pathyāya

vedadarśāya coktavān

Sūta Gosvāmī said: Sumantu Ṛṣi, the authority on the Atharva Veda, taught his *saṁhitā* to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarśa.

The Seventh Chapter describes the branches of the Atharva Veda, and the ten characteristics of a Purāṇa, as well as an enumeration of the Purāṇas.

The name of the disciple of Sumantu is Kabandha according to *Viṣṇu Purāṇa.*

|| 12.7.2 ||

śauklāyanir brahmabalir

modoṣaḥ pippalāyaniḥ

vedadarśasya śiṣyās te

pathya-śiṣyān atho śṛṇu

kumudaḥ śunako brahman

jājaliś cāpy atharva-vit

Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were disciples of Vedadarśa. Hear from me also the names of the disciples of Pathya. My dear *brāhmaṇa*, they are Kumuda, Śunaka and Jājali, all of whom knew the Atharva Veda very well.

|| 12.7.3 ||

babhruḥ śiṣyo 'thāṅgirasaḥ

saindhavāyana eva ca

adhīyetāṁ saṁhite dve

sāvarṇādyās tathāpare

Babhru and Saindhavāyana, disciples of Śunaka, studied the two divisions of their spiritual master's compilation of the Atharva Veda. Saindhavāyana's disciple Sāvarṇa and his other disciples also studied this edition of the Atharva Veda.

Babhru was the disciple of Śunaka *(āṅgirasaḥ*). Saindhavāyana’s disciple Sāvarṇa and others of his disciples studied this.

|| 12.7.4 ||

nakṣatrakalpaḥ śāntiś ca

kaśyapāṅgirasādayaḥ

ete ātharvaṇācāryāḥ

śṛṇu paurāṇikān mune

Nakṣatrakalpa, Śāntikalpa, Kaśyapa, Āṅgirasa and others were also among the *ācāryas* of the Atharva Veda. Now, O sage, listen as I name the authorities on Purāṇic literature.

|| 12.7.5 ||

trayyāruṇiḥ kaśyapaś ca

sāvarṇir akṛtavranaḥ

vaiśampāyana-hārītau

ṣaḍ vai paurāṇikā ime

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavrana, Vaiśampāyana and Hārīta are the six masters of the Purāṇas.

|| 12.7.6 ||

adhīyanta vyāsa-śiṣyāt

saṁhitāṁ mat-pitur mukhāt

ekaikām aham eteṣāṁ

śiṣyaḥ sarvāḥ samadhyagām

Each of them studied one of the six anthologies of the Purāṇas from my father, Romahārṣaṇa, who was a disciple of Vyāsadeva. I became the disciple of these six authorities and thoroughly learned everything from them.

Sūta’s father was Romaharṣaṇa. I was the student of these six authorities.

|| 12.7.7 ||

kaśyapo 'haṁ ca sāvarṇī

rāma-śiṣyo 'kṛtavranaḥ

adhīmahi vyāsa-śiṣyāc

catvāro mūla-saṁhitāḥ

The sage Kaśyapa and I, along with Sāvarṇi and Akṛtavraṇa, a disciple of Rāma, learned the four basic collections of the Puraṇas from Romaharṣaṇa.

Vyāsa-śiṣyāt means “from Romaharṣaṇa.”

|| 12.7.8 ||

purāṇa-lakṣaṇaṁ brahman

brahmarṣibhir nirūpitam

śṛṇuṣva buddhim āśritya

veda-śāstrānusārataḥ

O Śaunaka! Please hear with attention the characteristics of a Purāṇa, which have been defined by learned *brāhmaṇas* using their intelligence, in accordance with Vedic literature.

This is more or less a summary of what Śukadeva has already said at the beginning.

|| 12.7.9-10 ||

sargo 'syātha visargaś ca

vṛtti-rakṣāntarāṇi ca

vaṁśo vaṁśānucarītaṁ

saṁsthā hetur apāśrayaḥ

daśabhir lakṣaṇair yuktaṁ

purāṇaṁ tad-vido viduḥ

kecit pañca-vidhaṁ brahman

mahad-alpa-vyavasthayā

O *brāhmaṇa*! Authorities on the matter understand a Purāṇa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, liberation and the supreme shelter. Other scholars state that the great Purāṇas deal with these ten topics, while lesser Purāṇas may deal with five.

The characteristics of a minor Purāṇa are as follows

:

sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca

vaṁśānucaritaṁ ceti purāṇaṁ pañca-lakṣaṇam

Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a Purāṇa.

When a Purāṇa has the ten characteristics it is called a major Purāṇa and when it has only five characteristics it is called a minor Purāṇa.

|| 12.7.11 ||

avyākṛta-guṇa-kṣobhān

mahatas tri-vṛto 'hamaḥ

bhūta-sūkṣmendriyārthānāṁ

sambhavaḥ sarga ucyate

From the agitation of the original modes within the unmanifest material nature, the mah*at-tattva* arises. From the *mahat-tattva* comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the elements, the senses and sense *devatās.* The generation of all these is called primary creation.

Sarga is defined. From a disturbance of the *guṇas* of *pradhāna* or *prakṛti* comes *mahat-tattva.* From *mahat-tattva* comes *ahaṅkāra.* From threefold *ahaṅkāra* come sense objects (*bhūta-sūkṣma),* the senses and the *devatās (artha).* This primary creation is called *sarga.* The same verb is understood in the following definitions.

|| 12.7.12 ||

puruṣānugṛhītānām

eteṣāṁ vāsanā-mayaḥ

visargo 'yaṁ samāhāro

bījād bījaṁ carācaram

The aggregate, the total and individual *jīvas,* which is effect of the all previous mentioned elements which have been favored by the Lord, which are predominated by impressions of sin and piety, is called *visarga.* It consists of all moving and non-moving beings who continue like a seed producing a seed.

Visarga is explained. The aggregate or effect of the all elements which have been favored by the Lord--the total and individual *jīvas,* which are predominated by impressions of sin and piety--is called *visarga.* This universe of moving and non-moving beings is a continuous current like seeds producing seeds which produce more seeds. The previous definition of *ūti,* "impressions of *karma*" is included in the present definition.[55]

|| 12.7.13 ||

vṛttir bhūtāni bhūtānāṁ

carāṇām acarāṇi ca

kṛtā svena nṛṇāṁ tatra

kāmāc codanayāpi vā

***Vṛtti* means the process of sustenance, by which the moving beings live upon the nonmoving beings. For a human, *vṛtti* specifically means acting for one's livelihood in a manner suited to his personal nature, either by desire or according to regulation.**

The previously mentioned *sthāna* or sustenance is here called *vṛtti.* That is explained in this verse. Because of desire, in general, the sustenance of the moving beings is the non-moving beings, and sometimes even other moving beings, indicated by the word *ca.* Among men, sustenance of the body according to one's nature out of desire or by regulation is called *vṛtti.* The whole of the earth is the shelter for the moving and non-moving beings. In relation to this the earth globe is described in the Fifth Canto.

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[55] SB 2.10.4

|| 12.7.14 ||

rakṣācyutāvatārehā

viśvasyānu yuge yuge

tiryaṅ-martyarṣi-deveṣu

hanyante yais trayī-dviṣaḥ

In each age, the infallible Lord's appearance in this world among the animals, human beings, sages and *devatās* is called protection of the universe. By these incarnations he kills the enemies of Vedic culture.

Poṣaṇam was called mercy of the Lord previously. Now *poṣaṇam* is called *raksā. Rakṣā* is explained. The activities of the Lord's *avatāras* among animals, humans and *devatās,* which are the cause of his appearing, are called *rakṣā.* Why does he appear? The demons are killed by the a*vatāras.* Thus *rakṣā* means protecting his devotees from the afflictions of the wicked. As well sometimes *rakṣā* simply means protecting his devotee from great fear (without a demon being involved). Thus the protection of Ajāmila and others in the Sixth Canto is called *rakṣā.*

|| 12.7.15 ||

manvantaraṁ manur devā

manu-putrāḥ sureśvarāḥ

rṣayo 'ṁśāvatārāś ca

hareḥ ṣaḍ-vidham ucyate

***Manvantaram* means the reign of Manu, during which six types of persons carry out specific duties: the ruling Manu, the *devatās,* the sons of Manu, Indra, the great sages and the incarnations of the Supreme Lord.**

Previously *manvantarāṇi* was defined as *sad-dharma.* Here *manvantaram* is described. The word *vidhā* means "the persons like Manu who perform their duties." This takes six forms. Manvantara means "the period in which these six types of persons carry out their designated jobs."

|| 12.7.16 ||

rājñāṁ brahma-prasūtānāṁ

vaṁśas trai-kāliko 'nvayaḥ

vaṁśānucaritaṁ teṣām

vṛttaṁ vaṁśa-dharās ca ye

Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The activities of the prominent members constitute the subject of dynastic history.

Vaṁśa is defined. The continuous line of kings arising from Brahma is called *vaṁśa. Vaṁśānucaritam* is then described. The activities of those among the kings who are famous such as Priyavrata, Dhruva and Prthu, is called *vamśānucaritam.*[56]

|| 12.7.17 ||

naimittikaḥ prākṛtiko

nitya ātyantiko layaḥ

saṁstheti kavibhiḥ proktaś

caturdhāsya svabhāvataḥ

The learned define *saṁsthā* as destruction of the causes of the universe on four levels: occasional, elemental, continuous and ultimate.

The previous term *nirodha*, here called *saṁsthām* is explained. The destruction of the causes (*bhāva*) of the universe (*asya),* such as earth, water, and fire, is called *saṁsthā.*

|| 12.7.18 ||

hetur jīvo 'sya sargāder

avidyā-karma-kārakaḥ

yaṁ cānuśāyinaṁ prāhur

avyākṛtam utāpare

The cause of *sarga, visarga* of the universe is the j*īva* who performs actions out of ignorance and is said to possess a material body, or, alternately, possess a spiritual body.

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[56] These two items, *vaṁśa* and *vaṁśānucarta*, take the place of *īśānukathā* of the list from the Second Canto. *Uti* from the first list is included in *visarga o*f the present list.

This verse defines *hetu.* The cause of *sarga, visarga* etc of the universe (*asya*) is the *jīva,* who performs actions out of ignorance. Because the Lord creates the universe for the *jīva*, the *jīva* is called the cause. Some call the *jīva* the possessor of a body made of *māyā*. *Anuśāyinam* means "a covering of *māyā*." Others, the devotees, say that the *jīva* who performs actions out of ignorance, when he is situated on the path of *bhakti* by devotee association, is the possessor of a spiritual body (*avyākṛtam*). The word *uta* means "on the other hand." Nārada has said:

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum

ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, in which *karma* had stopped. SB 1.6.2

At the beginning of the prayers of the personified Vedas Śukadeva said:

buddhīndriya-manaḥ-prāṇān janānām asṛjat prabhuḥ

mātrārthaṁ ca bhavārthaṁ ca ātmane 'kalpanāya ca

The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately use their senses and intelligence for the Lord. SB 10.87.2

Ātmane kalpanāya means "so *jivas* would make an offering of their intelligence, mind, sense and *prana* to the Lord." Thus the ninth characteristic previously mentioned, *mukti,* is the same as *hetu. Muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ* (SB 2.10.6) means to attain a spiritual form, and that is explained also in the present verse.

|| 12.7.19 ||

vyatirekānvayo yasya

jāgrat-svapna-suṣuptiṣu

māyā-mayeṣu tad brahma

jīva-vṛttiṣv apāśrayaḥ

That Brahman which is present in all objects as its cause, in states of waking, dreaming and deep sleep, but which is separate from them, is called *apāśraya.*

This verse explains *apāśraya.* That Brahman which as a cause is present in all objects (*māyāmayeṣu*), in states of waking, dreaming and deep sleep, but which is separate from them (*vyatireka*) is called *apāśraya.*

|| 12.7.20 ||

padārtheṣu yathā dravyaṁ

san-mātraṁ rūpa-nāmasu

bījādi-pañcatāntāsu

hy avasthāsu yutāyutam

Just as earth is present in a pot and also exists outside the pot, just as sense objects exist in objects with name and form and also exist beyond them, that entity who exists in all states of the body from conception to death is called *apāśraya.*

This is explained with an example. A material like earth is present in an object like a pot and separate as well, since it exists beyond the pot. In objects with name and form, sense objects like fragrance as well as their cause, *ahaṅkāra* in *tamas*, are present in the objects, and also beyond the objects. In all states of the body from impregnation to death, that which is present as the controller and witness, and is also separate, is called *apāśraya.*

|| 12.7.21 ||

virameta yadā cittaṁ

hitvā vṛtti-trayaṁ svayam

yogena vā tadātmānaṁ

vedehāyā nivartate

When the mind, gives up the three states of waking, dreaming and deep sleep by *bhakti-yoga,* spontaneously enjoys the lotus feet of the Lord, at that time he realizes the Lord and gives up all material desires.

Having explained the ten characteristics of a Purāṇa, a verse is given to understand the topic. Similarly it has already been stated:

daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam

varṇayanti mahātmānaḥ śrutenārthena cāñjasā

The great devotees such as Vidura and Maitreya describe properly the nine topics in order to impart the highest knowledge of the tenth topic, through the words of the scripture and stories to illustrate their meaning. SB 2.10.2

The power of *bhakti* has already been stated.

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

That *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

Giving up the three states of material consciousness by pure *bhakti* (*yogena)* consisting of hearing and chanting, the mind spontaneously becomes detached (*virameta*) from the *guṇas,* or the mind take great joy (*viśeṣeṇa rameta*) spontaneously in lotus feet of the Lord. Or, by *aṣṭāṅga-yoga* the mind becomes detached and reaches *nirvāṇa*. At that time the mind realizes Paramātmā (*ātmānam)* and becomes detached from material desires. (*īhāyāḥ*).

|| 12.7.22 ||

evaṁ lakṣaṇa-lakṣyāṇi

purāṇāni purā-vidaḥ

munayo 'ṣṭādaśa prāhuḥ

kṣullakāni mahānti ca

Sages expert in ancient histories have declared that the Purāṇas, according to their various characteristics, can be divided into eighteen major Purāṇas and eighteen secondary Purāṇas.

|| 12.7.23-24 ||

brāhmaṁ pādmaṁ vaiṣṇavaṁ ca

śaivaṁ laiṅgaṁ sa-gāruḍaṁ

nāradīyaṁ bhāgavatam

āgneyaṁ skānda-saṁjñitam

bhaviṣyaṁ brahma-vaivartaṁ

mārkaṇḍeyaṁ sa-vāmanam

vārāhaṁ mātsyaṁ kaurmaṁ ca

brahmāṇḍākhyam iti tri-ṣaṭ

The eighteen major Purāṇas are the Brahmā, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahma-vaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa Purāṇas.

Triṣaṭ means eighteen.

|| 12.7.25 ||

brahmann idaṁ samākhyātaṁ

śākhā-praṇayanaṁ muneḥ

śiṣya-śiṣya-praśiṣyāṇāṁ

brahma-tejo-vivardhanam

O *brāhmaṇa*! I have thoroughly described to you the expansion of the branches of the Vedas by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

Muneḥ means of Vyāsa. I have explained the expansion of the branches made by Vyāsa, his disciples and their disciples, which will increase the spiritual power of those who hear about it.

Thus ends the commentary on Seventh Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

Mārkandeya Meets the Lord

|| 12.8.1 ||

śrī-śaunaka uvāca

sūta jīva ciraṁ sādho

vada no vadatāṁ vara

tamasy apāre bhramatāṁ

nṝṇāṁ tvaṁ pāra-darśanaḥ

Śaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers! Please continue speaking to us. Only you can show men wandering within insurmountable *saṁsara* the way to cross beyond it.

In the Eighth Chapter Mārkaṇḍeya performs austerity and the Apasarās attempt to disturb his vows. Mārkaṇḍeya Purāṇa was mentioned in verse 24 of the last chapter. That brought to Śaunaka's mind the story of Mārkaṇḍeya. Thus he asks about this now. *Tamasi* means "*in saṁsāra*."

|| 12.8.2-5 ||

āhuś cirāyuṣam ṛṣiṁ

mṛkaṇḍu-tanayaṁ janāḥ

yaḥ kalpānte hy urvarito

yena grastam idaṁ jagat

sa vā asmat-kulotpannaḥ

kalpe 'smin bhārgavarṣabhaḥ

naivādhunāpi bhūtānāṁ

samplavaḥ ko 'pi jāyate

eka evārṇave bhrāmyan

dadarśa puruṣaṁ kila

vaṭa-patra-puṭe tokaṁ

śayānaṁ tv ekam adbhutam

eṣa naḥ saṁśayo bhūyān

sūta kautūhalaṁ yataḥ

taṁ naś chindhi mahā-yogin

purāṇeṣv api sammataḥ

Authorities say that Mārkaṇḍeya, the son of Mṛkaṇḍu, was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in the flood of annihilation. But this same Mārkaṇḍeya, the foremost descendant of Bhṛgu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaṇḍeya, while wandering helplessly in the great ocean of annihilation, saw a wonderful personality—an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaṇḍeya. O great *yogī,* you are accepted as the authority on all the Purāṇas. Therefore kindly dispel my confusion.

Urvāritaḥ means “remaining.” During the devastation by which (*yena)* the universe was swallowed up, he remained. That is well known. But there is no devastation now. That is my doubt. Otherwise how could it happen that he saw a small boy on a banyan leaf during devastation? Because of this doubt, I have curiosity. Cut this doubt and curiosity. Not only are you a great *yogī* but are acknowledged as an authority on the Purāṇas.

|| 12.8.6 ||

sūta uvāca

praśnas tvayā maharṣe 'yaṁ

kṛto loka-bhramāpahaḥ

nārāyaṇa-kathā yatra

gītā kali-malāpahā

Suta said: Your question, which will remove everyone's illusion, has within it topics of Lord Nārāyaṇa, which destroy the contamination of Kal-yuga.

|| 12.8.7-11 ||

prāpta-dvijāti-saṁskāro

mārkaṇḍeyaḥ pituḥ kramāt

chandāṁsy adhītya dharmeṇa

tapaḥ-svādhyāya-saṁyutaḥ

bṛhad-vrata-dharaḥ śānto

jaṭilo valkalāmbaraḥ

bibhrat kamaṇḍaluṁ daṇḍam

upavītaṁ sa-mekhalam

kṛṣṇājinaṁ sākṣa-sūtraṁ

kuśāṁś ca niyamarddhaye

agny-arka-guru-viprātmasv

arcayan sandhyayor harim

sāyaṁ prātaḥ sa gurave

bhaikṣyam āhṛtya vāg-yataḥ

bubhuje gurv-anujñātaḥ

sakṛn no ced upoṣitaḥ

evaṁ tapaḥ-svādhyāya-paro

varṣāṇām ayutāyutam

ārādhayan hṛṣīkeśaṁ

jigye mṛtyuṁ su-durjayam

After being purified by his father's performance of second birth *saṁskāra,* Mārkaṇḍeya studied the Vedic hymns and strictly observed the regulative principles. A lifelong celibate, he was peaceful and endowed with austerity and Vedic knowledge. With his matted hair, clothing made of bark, a waterpot, staff, sacred thread, *brahmacārī* belt, black deerskin, lotus-seed

prayer beads and bundles of *kuśa* grass. At the sacred junctures of the day he regularly worshiped the Supreme Lord in five forms—the sacrificial fire, the sun, *guru,* the *brāhmaṇas* and Paramātmā within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his *guru*. Only when his *guru* invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Mārkaṇḍeya worshiped the supreme master of the senses for a hundred million years, and in this way he conquered unconquerable death.

|| 12.8.12 ||

brahmā bhṛgur bhavo dakṣo

brahma-putrāś ca ye 'pare

nṛ-deva-pitṛ-bhūtāni

tenāsann ati-vismitāḥ

Brahmā, Bhṛgu, Śiva, Prajāpati Dakṣa, the great sons of Brahmā, and many others among the human beings, *devatās*, Pitṛs and ghostly spirits were astonished by Mārkaṇḍeya.

|| 12.8.13 ||

itthaṁ bṛhad-vrata-dharas

tapaḥ-svādhyāya-saṁyamaiḥ

dadhyāv adhokṣajaṁ yogī

dhvasta-kleśāntarātmanā

In this way, maintaining rigid celibacy through penance, study of the Vedas and self-discipline, the *yogī* meditated on the Lord with his mind free of all material attractions.

He meditated with a mind (*antarātmanā*) freed of all *kleśas* such as attachment.[57]

|| 12.8.14 ||

[57] There are five kleśas: ignorance, ego, attachment, hatred and absorption in material existence.

tasyaivaṁ yuñjataś cittaṁ

mahā-yogena yoginaḥ

vyatīyāya mahān kālo

manvantara-ṣaḍ-ātmakaḥ

While the *yogī* concentrated his mind by powerful *yoga* practice, the great expanse of six Manvantaras passed.

|| 12.8.15 ||

etat purandaro jñātvā

saptame 'smin kilāntare

tapo-viśaṅkito brahmann

ārebhe tad-vighātanam

O *brāhmaṇa,* during the reign of the seventh Manu, the current age, Indra came to know of Mārkaṇḍeya's austerities, and being fearful, he began to obstruct the sage's penance.

Indra became fearful that by his austerity he would take Indra’s post.

|| 12.8.16 ||

gandharvāpsarasaḥ kāmaṁ

vasanta-malayānilau

munaye preṣayām āsa

rajas-toka-madau tathā

Indra sent Cupid, Gandharvas, Apsarās, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

He sent the son of passion, greed (*rajas-toka*) and intoxication.

|| 12.8.17 ||

te vai tad-āśramaṁ jagmur

himādreḥ pārśva uttare

puṣpabhadrā nadī yatra

citrākhyā ca śilā vibho

O most powerful Śaunaka! They went to Mārkaṇḍeya's hermitage, on the northern side of the Himālaya Mountains near the Puṣpabhadrā River and Mount Citrā.

|| 12.8.18-20 ||

tad-āśrama-padaṁ puṇyaṁ

puṇya-druma-latāñcitam

puṇya-dvija-kulākīṛnaṁ

puṇyāmala-jalāśayam

matta-bhramara-saṅgītaṁ

matta-kokila-kūjitam

matta-barhi-naṭāṭopaṁ

matta-dvija-kulākulam

vāyuḥ praviṣṭa ādāya

hima-nirjhara-śīkarān

sumanobhiḥ pariṣvakto

vavāv uttambhayan smaram

It was a pure hermitage, filled with pure trees and creepers, pure groups of *brāhmaṇas,* and pure, clear lakes. Intoxicated bees were humming, intoxicated cuckoos were cooing, intoxicated peacocks were dancing, and intoxicated birds were flying everywhere. The breeze, embraced by flowers, holding drops of cool water from waterfalls, entering that place, agitating Cupid, began to blow.

|| 12.8.21 ||

udyac-candra-niśā-vaktraḥ

pravāla-stabakālibhiḥ

gopa-druma-latā-jālais

tatrāsīt kusumākaraḥ

Springtime, with a network of trees and creepers covered by clumps of flowers and sprouts, whose face was the rising moon at night, appeared in the hermitage.

Spring had night as its face with a rising moon. The spring was endowed with a network of creepers and trees which protected the rays of the moon *(gopa)* and lines of flower clumps.

|| 12.8.22 ||

anvīyamāno gandharvair

gīta-vāditra-yūthakaiḥ

adṛśyatātta-cāpeṣuḥ

svaḥ-strī-yūtha-patiḥ smaraḥ

Cupid, the master of many heavenly women, followed by groups of Gandharvas playing musical instruments and singing, appeared, holding his bow and arrow.

He came with persons who had groups of instrument players and singers. The suffix *kaiḥ* has the sense of “possessing.” The sage realized their presence somewhat in his mind, and began to tremble. This can be understood from later verses. Verse 29 mentions he was a like suddenly awakened snake, and the word *dharṣitaḥ* (violated) in verse 30 indicates awareness of their attack.

|| 12.8.23 ||

hutvāgniṁ samupāsīnaṁ

dadṛśuḥ śakra-kiṅkarāḥ

mīlitākṣaṁ durādharṣaṁ

mūrtimantam ivānalam

These servants of Indra saw the sage sitting in meditation, with closed eyes, having just offered his prescribed oblations into the sacrificial fire. He seemed invincible, like fire personified.

They saw the sage sitting (*samupāsīnam*).

|| 12.8.24 ||

nanṛtus tasya purataḥ

striyo 'tho gāyakā jaguḥ

mṛdaṅga-vīṇā-paṇavair

vādyaṁ cakrur mano-ramam

The women danced before the sage, the celestial singers sang, and attractive instruments played with drums, strings and cymbals.

|| 12.8.25 ||

sandadhe 'straṁ sva-dhanuṣi

kāmaḥ pañca-mukhaṁ tadā

madhur mano rajas-toka

indra-bhṛtyā vyakampayan

While greed personified, spring and the other servants of Indra all tried to agitate Mārkaṇḍeya's mind, Cupid fixed his five-headed arrow on his bow.

The five heads of the arrow are drying up, bewilderment, agitation, suffering, and exhilaration.

|| 12.8.26-27 ||

krīḍantyāḥ puñjikasthalyāḥ

kandukaiḥ stana-gauravāt

bhṛśam udvigna-madhyāyāḥ

keśa-visraṁsita-srajaḥ

itas tato bhramad-dṛṣṭeś

calantyā anu kandukam

vāyur jahāra tad-vāsaḥ

sūkṣmaṁ truṭita-mekhalam

While Puñjikasthalī, with waist bent over by the weight of her breasts, garlands falling from her hair, was playing with some balls, glancing here and there, and was chasing a ball, the wind blew at her fine dress with its loose belt.

|| 12.8.28 ||

visasarja tadā bāṇaṁ

matvā taṁ sva-jitaṁ smaraḥ

sarvaṁ tatrābhavan mogham

anīśasya yathodyamaḥ

Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts proved futile, just like the useless endeavors of a person with bad luck.

Anīśasya means “of a person with bad fortune.”

|| 12.8.29 ||

ta ittham apakurvanto

munes tat-tejasā mune

dahyamānā nivavṛtuḥ

prabodhyāhim ivārbhakāḥ

O learned Śaunaka! While Cupid and his followers tried to harm the sage, they became burned by his potency. Thus they desisted, just like children who have aroused a sleeping snake.

They became frightened, thinking, “We do not know what will happen now.” From the example of the snake, it is understood that the sage first became angry on the arousal of lust and then he controlled both lust and anger.

|| 12.8.30 ||

itīndrānucarair brahman

dharṣito 'pi mahā-muniḥ

yan nāgād ahamo bhāvaṁ

na tac citraṁ mahatsu hi

O *brāhmaṇa*! Though the followers of Indra had impudently attacked the saintly Mārkaṇḍeya, he did not succumb to false ego. For great souls such tolerance is not surprising.

Ahamaḥ means “of *ahaṅkāra.”*

|| 12.8.31 ||

dṛṣṭvā nistejasaṁ kāmaṁ

sa-gaṇaṁ bhagavān svarāṭ

śrutvānubhāvaṁ brahmarṣer

vismayaṁ samagāt param

The mighty King Indra, seeing the impotence of Cupid and his followers, and hearing of the power of the great sage, became very astonished.

Svarāṭ means Indra.

|| 12.8.32 ||

tasyaivaṁ yuñjataś cittaṁ

tapaḥ-svādhyāya-saṁyamaiḥ

anugrahāyāvirāsīn

nara-nārāyaṇo hariḥ

While Mārkaṇḍeya was fixing his mind through penance, Vedic study and observance of regulative principles, the Supreme Lord Nara-Nārāyaṇa appeared before the sage by his mercy.

|| 12.8.33-34 ||

tau śukla-kṛṣṇau nava-kañja-locanau

catur-bhujau raurava-valkalāmbarau

pavitra-pāṇī upavītakaṁ tri-vṛt

kamaṇḍaluṁ daṇḍam ṛjuṁ ca vaiṇavam

padmākṣa-mālām uta jantu-mārjanaṁ

vedaṁ ca sākṣāt tapa eva rūpiṇau

tapat-taḍid-varṇa-piśaṅga-rociṣā

prāṁśū dadhānau vibudharṣabhārcitau

One form was white and the other black. They had four arms and eyes resembling the lotus petals. They wore garments of black deerskin and bark, along with the three-stranded sacred thread, and had *pavitras* of *kuśa* on their hands. They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying Vedas in the symbolic form of bundles of *darbha* grass. The tall figures, austerity personified, flashing with yellow rays like lightning, were being worshiped by the foremost *devatās.*

They wore skin of the black deer and bark for clothing and a sacred thread of newly woven thread in three strands. They held water pots in their hands. They held the Vedas which purify men. Some say this means they held *darbha,* representing the Vedas. They were the personification of austerity. They were tall. Their yellow effulgence looked like flashing lightning.

|| 12.8.35 ||

te vai bhagavato rūpe

nara-nārāyaṇāv ṛṣī

dṛṣṭvotthāyādareṇoccair

nanāmāṅgena daṇḍa-vat

Seeing these two sages, Nara and Nārāyaṇa, forms of the Supreme Lord, Mārkaṇḍeya stood up and with great respect offered them obeisances by falling down flat on the ground.

|| 12.8.36 ||

sa tat-sandarśanānanda-

nirvṛtātmendriyāśayaḥ

hṛṣṭa-romāśru-pūrṇākṣo

na sehe tāv udīkṣitum

Mārkaṇḍeya's body, mind and senses became blissful on seeing them. His eyes filled with tears and his hairs stood on end. He could not gaze upon them.

Na sehe means “he could not.”

|| 12.8.37 ||

utthāya prāñjaliḥ prahva

autsukyād āśliṣann iva

namo nama itīśānau

babhāśe gadgadākṣaram

Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya out of eagerness imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer my humble obeisances."

Pravhaḥ means “with humility.”

|| 12.8.38 ||

tayor āsanam ādāya

pādayor avanijya ca

arhaṇenānulepena

dhūpa-mālyair apūjayat

He gave them sitting places and washed their feet, and then he worshiped them with presentations of *arghya,* sandalwood pulp, fragrant oils, incense and flower garlands.

|| 12.8.39 ||

sukham āsanam āsīnau

prasādābhimukhau munī

punar ānamya pādābhyāṁ

gariṣṭhāv idam abravīt

Mārkaṇḍeya, once again bowing down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him, he addressed them as follows.

|| 12.8.40 ||

śrī-mārkaṇḍeya uvāca

kiṁ varṇaye tava vibho yad-udīrito 'suḥ

saṁspandate tam anu vāṅ-mana-indriyāṇi

spandanti vai tanu-bhṛtām aja-śarvayoś ca

svasyāpy athāpi bhajatām asi bhāva-bandhuḥ

Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe you? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even Brahmā and Śiva. So it is certainly true for me. Nevertheless, you become the intimate friend of those who worship you.

By you, the life air is made to move, and the voice, mind and senses. *Śruti* says *śrotrasya śrotram*: the lord is the ear of the ear. (*Kena Upaniṣad* 1.2) *Vai* means

certainly. You enliven the senses not only of ordinary beings, but of Brahmā and Śiva as well, what to speak of me. Like a friend, you are controlled by the love of those who worship you. You alone enable them to worship you by enlivening their minds and senses, yet you feel unable to repay the debt of their worship and become indebted and controlled by their love. That is most astonishing. That is the greatness of your mercy.

|| 12.8.41 ||

mūrtī ime bhagavato bhagavaṁs tri-lokyāḥ

kṣemāya tāpa-viramāya ca mṛtyu-jityai

nānā bibharṣy avitum anya-tanūr yathedaṁ

sṛṣṭvā punar grasasi sarvam ivorṇanābhiḥ

Just as you appear in various other forms, you assume these two forms for the benefit of the three worlds, for removing suffering and for giving liberation. Having manifested these forms, you make them disappear, like a spider that produces thread and then consumes it.

Therefore you appear in this world to allow us to worship you and to let yourself be controlled by the *prema* of your devotees with matured *bhakti.* But not only for this purpose do you appear. You come to protect the universe. That is explained in this verse. *Mṛtyu-jityai* means “for giving liberation.” Just as you assume various other forms like Matsya and Kūrma, you now appear in these two forms. However, having accepted these forms (*sṛṣṭvā*) you then make them disappear, just as a spider produced and devours his web. This verse praises the greatness of the Lord’s pastimes.

|| 12.8.42 ||

tasyāvituḥ sthira-careśitur aṅghri-mūlaṁ

yat-sthaṁ na karma-guṇa-kāla-rajaḥ spṛśanti

yad vai stuvanti ninamanti yajanty abhīkṣṇaṁ

dhyāyanti veda-hṛdayā munayas tad-āptyai

I worship the lotus feet of you, who are the protector and controller of all beings moving and non-moving, whose fixed devotees are not touched by *karma, guṇas* or time, and whom the sages, with continuous silence, knowing the conclusion of the Vedas, praise, respect, worship and meditate upon, in order to attain you.

I worship your lotus feet. The verb occurs in verse 44. The contamination of bad conduct, arising from *karma, guṇas* and time do not touch the devotees situated at your feet. This expresses the greatness of *bhakti* dedicated to the Lord. Actions, either pious or sinful, recent or ancient, do not touch the devotee, just as water does not touch the lotus leaf. The plural verb is poetic license. The devotees, always silent (*munayaḥ*), who know the conclusion of the Vedas, meditate on the Lord to attain him.

|| 12.8.43 ||

nānyaṁ tavāṅghry-upanayād apavarga-mūrteḥ

kṣemaṁ janasya parito-bhiya īśa vidmaḥ

brahmā bibhety alam ato dvi-parārdha-dhiṣṇyaḥ

kālasya te kim uta tat-kṛta-bhautikānām

O Lord! For people fearing *saṁsāra* I do not know any auspiciousness other than the lotus feet of you, the form of liberation, since even Brahmā who lives for two *parārdhas* also fears time. What to speak of the creatures created by him!

I do not know any auspiciousness other than your lotus feet for persons fearing *saṁsāra* (*parito bhīyaḥ*), since even Brahmā fears time, what to speak of others created by Brahmā fearing time.

|| 12.8.44 ||

tad vai bhajāmy ṛta-dhiyas tava pāda-mūlaṁ

hitvedam ātma-cchadi cātma-guroḥ parasya

dehādy apārtham asad antyam abhijña-mātraṁ

vindeta te tarhi sarva-manīṣitārtham

I worship the lotus feet of the Supreme Lord, the *guru* of the *jīva,* who has true knowledge, after I have given up the covering on the *ātmā* such as possessiveness of body and house, which are all useless, insignificant, and temporary. A person should attain you alone, who know the devotee's service, and he will attain all his desires.

Ṛta-dhiyaḥ means "the Lord who has true knowledge." Giving up the covering on the *ātmā*—possessiveness of body and house, which is useless (*apārtham*), insignificant (*asat*) and temporary (*antyam*), I worship the lotus feet of you, who have true

knowledge. One who worships you also attains you, who know the service of the devotee. “Then let those without material desire worship me. Let those with desires worship some one else.” No, if someone attains you, he attains all desirable objects.

|| 12.8.45 ||

sattvaṁ rajas tama itīśa tavātma-bandho

māyā-mayāḥ sthiti-layodaya-hetavo 'sya

līlā dhṛtā yad api sattva-mayī praśāntyai

nānye nṛṇāṁ vyasana-moha-bhiyaś ca yābhyām

O master of life forms! O friend of the *jīva*! The causes of creation, maintenance and destruction, of the universe of all beings, including the *devatās*, are the three *guṇas*, made of *māyā.* Though you accept pastimes of *sattva-guṇa* for auspiciousness, you do not accept *rajas* and *tama*s at all, since they produce pain, illusion and fear for mankind.

“If a person has material desires, let him worship *devatās.* Worshipping them is worshipping me, since the *devatās* are my representatives.” O friend of the *jīva!* O master of life forms! The causes of this universe made of men, animals and *devatās* like Indra and Candra are the three *guṇas* which are made of *māyā.* How will I attain you, beyond *māyā,* by worshipping the effects of *māyā*, the *devatās,* who are all temporary? Though you accept *sattva-guṇa* pastimes among all pastimes for auspiciousness, you do not accept the others, *rajas* and *tamas* actions, by which suffering, illusion and fear arise. However, all three pastimes are made of *māyā.*

|| 12.8.46 ||

tasmāt taveha bhagavann atha tāvakānāṁ

śuklāṁ tanuṁ sva-dayitāṁ kuśalā bhajanti

yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ

loko yato 'bhayam utātma-sukhaṁ na cānyat

O Lord! Therefore in this world, the wise worship your pure form and the pure form of your devotee, and not the forms made of material *guṇas,* since the devotees like Nārada recognize your form as *śuddha-sattva*, from which arises Vaikuṇṭha, a place which has no fear of falling and is endowed spiritual bliss.

Therefore the wise give up the impure forms of Indra and others made of *māyā* and worship the *śuddha-sattva* forms of the Lord and his devotees. Devotees like Nārada (*sātvatāḥ*) recognize the form of Viṣṇu which is *sattva.* "What type of *sattva* is this?" From this Lord arises Vaikuṇṭha, with no fear of falling. There is fear of falling from Svarga. Because there is no fear of falling there is spiritual happiness, not happiness from results of *karma*. Therefore, it is *śuddha-sattva,* not material *sattva.*

|| 12.8.47 ||

tasmai namo bhagavate puruṣāya bhūmne

viśvāya viśva-gurave para-daivatāya

nārāyaṇāya ṛṣaye ca narottamāya

haṁsāya saṁyata-gire nigameśvarāya

I offer respects to the Supreme Lord, the supreme, the all-pervading person, who assumes all forms in the universe, who teaches the universe, who is most worthy of worship, who is the sage Nārāyaṇa and Nara, who is completely detached from worldly life, who is controlled in speech and who teaches the Vedas.

Though you have a form of a human (*puruṣāya*), you are all pervading (*bhumne*), and you take the forms of animals, men and d*evatās* (*viśvāya*). The purpose of the Lord's appearance is described. You teach *bhakti, jñāna* and *vairāgya (viśva-gurave).* Not only are you a teacher, but you are worthy of worship. You are most worthy of worship (*para-daivatyāya*). You appear in two forms. You are the sage Nārāyaṇa and the best of humans as a sage. You have given up all possessiveness (*hamṣāya*). You remain with a vow of silence (*saṁyata-gire*). However, you preach the Vedas (*nigameśvarāya*).

|| 12.8.48 ||

yaṁ vai na veda vitathākṣa-pathair bhramad-dhīḥ

santaṁ svakeṣv asuṣu hṛdy api dṛk-patheṣu

tan-māyayāvṛta-matiḥ sa u eva sākṣād

ādyas tavākhila-guror upasādya vedam

Persons with intelligence bewildered by deceptive sense perception cannot know you who are situated in their senses, life airs and hearts. Persons whose intelligence is covered by *māyā* cannot even know you when you appear as *avatāra* within their vision. Even Brahmā who obtained the Vedas from you, the *guru* of all beings, cannot know you.

This verse explained that the Lord is difficult to realize. A person with bewildered intelligence caused by deceptive sense perception (*vitathākṣa-pathaih*) does not know the Lord situated as the controller in the heart, in the life air and the senses. The person whose intelligence is covered by *māyā* does not know you, who are present visibly *(dik-patheṣu*) now as *avatāra.* What to speak of others, even Brahmā (*ādyaḥ*), though he obtained the Vedas from you, who are the g*uru* of all beings, does not know you.

|| 12.8.49 ||

yad-darśanaṁ nigama ātma-rahaḥ-prakāśaṁ

muhyanti yatra kavayo 'ja-parā yatantaḥ

taṁ sarva-vāda-viṣaya-pratirūpa-śīlaṁ

vande mahā-puruṣam ātma-nigūḍha-bodham

Knowledge of the Lord is revealed in the Vedas, but indirectly. Even the great sages headed by Brahmā, though endeavoring to understand the Lord, are bewildered about the Lord by studying the Vedas. I offer respects to the great Lord, who is conceived differently by various philosophies presented in the Vedas, whose real nature is hidden, who is understood only by himself.

Though you are known by the Vedic scriptures, you are still difficult to understand. Knowledge of you is in the Vedas. That knowledge reveals you, who are secret (*ātma-rahaḥ*). "Then those who study the Vedas can know me." The sages, the best of whom is Brahmā ((*aja-parāḥ*), though they endeavor, are bewildered concerning the nature of the Lord. Because the Vedas speak indirectly, they are bewildered about you as the only object of knowledge. The reason is explained. The Lord has a form which is not the form (*prati-rūpam*) which becomes the subject of various philosophies like *vivarta-vāda* described in the Vedas. Therefore I offer respects to he whose real nature is hidden from understanding, hidden within himself.

Thus ends the commentary on Eighth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Mārkaṇḍeya Sees Pralaya

|| 12.9.1 ||

saṁstuto bhagavān itthaṁ

mārkaṇḍeyena dhīmatā

nārāyaṇo nara-sakhaḥ

prīta āha bhṛgūdvaham

Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa, the friend of Nara, was satisfied by the glorification offered by the intelligent sage Mārkaṇḍeya, the excellent descendant of Bhṛgu.

The Ninth Chapter describes how Mārkaṇḍeya, saddened by seeing *māyā,* enters within the abdomen of a child lying on a banyan leaf, comes out again and then falls into the ocean of devastation.

|| 12.9.2 ||

śrī-bhagavān uvāca

bho bho brahmarṣi-varyo 'si

siddha ātma-samādhinā

mayi bhaktyānapāyinyā

tapaḥ-svādhyāya-saṁyamaiḥ

The Supreme Lord said: My dear Mārkaṇḍeya, you are the best of all learned *brāhmaṇas.* You have perfected your life by practicing fixed meditation, by undeviating bhakti to me, along with austerities, study of the Vedas and adherence to regulative principles.

|| 12.9.3 ||

vayaṁ te parituṣṭāḥ sma

tvad-bṛhad-vrata-caryayā

varaṁ pratīccha bhadraṁ te

vara-do 'smi tvad-īpsitam

We are completely satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.

The plural number is used because later it will be seen that Śiva and Umā were also pleased.

|| 12.9.4 ||

śrī-ṛṣir uvāca

jitaṁ te deva-deveśa

prapannārti-harācyuta

vareṇaitāvatālaṁ no

yad bhavān samadṛśyata

The sage said: O Lord of lords! You have all excellent qualities! O Lord Acyuta, remover all distress for the surrendered! That I have seen you is enough of a benediction.

Jitam te means “you have all excellent qualities.”

|| 12.9.5 ||

gṛhītvājādayo yasya

śrīmat-pādābja-darśanam

manasā yoga-pakvena

sa bhavān me 'kṣi-gocaraḥ

Such *devatās* as Lord Brahmā achieved success by seeing your lotus feet in their minds by mature *yoga* practice. And now, my Lord, you have appeared before my eyes.

Having seen your lotus feet, Brahmā and others became successful. The verb should be supplied.

|| 12.9.6 ||

athāpy ambuja-patrākṣa

puṇya-śloka-śikhāmaṇe

drakṣye māyāṁ yayā lokaḥ

sa-pālo veda sad-bhidām

O lotus-eyed Lord! O crest jewel of renowned persons! I wish to see your illusory potency, by whose influence the entire world, together with the *devatās,* know the various effects arising from *prakṛti.*

I desire to see (*drakṣye*). *Sad-bhidam* means “the various effects arising from the cause (*sat*).” Or it can mean “the destruction of the existing world.”

|| 12.9.7 ||

sūta uvāca

itīḍito 'rcitaḥ kāmam

ṛṣiṇā bhagavān mune

tatheti sa smayan prāgād

badary-āśramam īśvaraḥ

Sūta Gosvāmī said: O wise Śaunaka! Thus satisfied by Mārkaṇḍeya's praise and worship, the Supreme Lord, smiling, replied, "So be it," and then departed for his hermitage at Badarikāśrama.

The Lord smiled. Seeing *māyā* is only a cause of experiencing grief. If you want that, then I will give it, since I must give you a boon. You must realize “I do not like this experience of seeing *māyā*.” Otherwise your desire to experience it will not go away. Therefore by experiencing its suffering you will give it up. It is like a father who orders his son to give up some action which the stubborn son does, even though the act will cause the son suffering. But for his devotee in order to have him give up this desire, the Lord would also give him bliss by showing him his baby form within the experience of suffering. Thus the Lord smiled.

|| 12.9.8-9 ||

tam eva cintayann artham

ṛṣiḥ svāśrama eva saḥ

vasann agny-arka-somāmbu-

bhū-vāyu-viyad-ātmasu

dhyāyan sarvatra ca hariṁ

bhāva-dravyair apūjayat

kvacit pūjāṁ visasmāra

prema-prasara-samplutaḥ

Thinking always of his desire to see the Lord's illusory energy, the sage remained in his *āśrama,* meditating constantly upon the Lord within fire, the sun, the moon, water, the earth, air, lightning and his own heart, and worshiping him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Mārkaṇḍeya would forget to perform his regular worship.

He thought of seeing *māyā* (*tam artham*). *Bhāva-dravaiḥ* means “with articles produced in the mind.”

|| 12.9.10 ||

tasyaikadā bhṛgu-śreṣṭha

puṣpabhadrā-taṭe muneḥ

upāsīnasya sandhyāyāṁ

brahman vāyur abhūn mahān

O *brāhmaṇa* Śaunaka, best of the Bhṛgus! One day while Mārkaṇḍeya was performing his evening worship on the bank of the Puṣpabhadrā, a great wind suddenly began to blow.

The display of *māyā* begins.

|| 12.9.11 ||

taṁ caṇḍa-śabdaṁ samudīrayantaṁ

balāhakā anv abhavan karālāḥ

akṣa-sthaviṣṭhā mumucus taḍidbhiḥ

svananta uccair abhi varṣa-dhārāḥ

That wind created a terrible sound. After that, fearsome, thick clouds appeared, accompanied by lightning and roaring thunder, and poured down on all sides torrents of rain as heavy as chariot wheels.

The torrents were as heavy as wheels of a chariot.

|| 12.9.12 ||

tato vyadṛśyanta catuḥ samudrāḥ

samantataḥ kṣmā-talam āgrasantaḥ

samīra-vegormibhir ugra-nakra-

mahā-bhayāvarta-gabhīra-ghoṣāḥ

Then the four great oceans, filled with crocodiles, fearful whirlpools and ominous rumblings, appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves.

|| 12.9.13 ||

antar bahiś cādbhir ati-dyubhiḥ kharaiḥ

śatahradābhir upatāpitaṁ jagat

catur-vidhaṁ vīkṣya sahātmanā munir

jalāplutāṁ kṣmāṁ vimanāḥ samatrasat

The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh rays of the sun, bolts of lightning, and great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

Ati-dyubhiḥ adbhiḥ means “by water reaching to the sky.” *Kharaiḥ* means “by the harsh sun’s rays.” *Śatahradābhiḥ* means “by lightning.” The long *ā* is poetic license.

|| 12.9.14 ||

tasyaivam udvīkṣata ūrmi-bhīṣaṇaḥ

prabhañjanāghūrṇita-vār mahārṇavaḥ

āpūryamāṇo varaṣadbhir ambudaiḥ

kṣmām apyadhād dvīpa-varṣādribhiḥ samam

While Mārkaṇḍeya watched, the rain pouring down from the clouds filled the ocean more and more until that great sea, its waters violently whipped into terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.

|| 12.9.15 ||

sa-kṣmāntarikṣaṁ sa-divaṁ sa-bhā-gaṇaṁ

trai-lokyam āsīt saha digbhir āplutam

sa eka evorvarito mahā-munir

babhrāma vikṣipya jaṭā jaḍāndha-vat

The water inundated the earth, outer space, heaven, all the planets and the three worlds, in all directions. Only Mārkaṇḍeya remained. His matted hair scattered, the great sage wandered about alone in the water as if dumb and blind.

Sa-bhā-gaṇam means “with the planets.”

|| 12.9.16 ||

kṣut-tṛṭ-parīto makarais timiṅgilair

upadruto vīci-nabhasvatāhataḥ

tamasy apāre patito bhraman diśo

na veda khaṁ gāṁ ca pariśrameṣitaḥ

Having fallen into insurmountable darkness, tormented by hunger and thirst, attacked by monstrous *makaras* and *timiṅgila* fish. and battered by the wind and waves, he moved aimlessly. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth.

He was beaten by wind with waves. *Īṣitaḥ* means “attained.” It comes from the root īṣ, meaning “to go.”

|| 12.9.17-18 ||

kracin magno mahāvarte

taralais tāḍitaḥ kvacit

yādobhir bhakṣyate kvāpi

svayam anyonya-ghātibhiḥ

kvacic chokaṁ kvacin mohaṁ

kvacid duḥkhaṁ sukhaṁ bhayam

kvacin mṛtyum avāpnoti

vyādhy-ādibhir utārditaḥ

At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible pains that he felt himself dying.

|| 12.9.19 ||

ayutāyata-varṣāṇāṁ

sahasrāṇi śatāni ca

vyatīyur bhramatas tasmin

viṣṇu-māyāvṛtātmanaḥ

Countless millions of years passed as Mārkaṇḍeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viṣṇu.

|| 12.9.20 ||

sa kadācid bhramaṁs tasmin

pṛthivyāḥ kakudi dvijaḥ

nyāgrodha-potaṁ dadṛśe

phala-pallava-śobhitam

Once, while wandering in the water, the *brāhmaṇa* Mārkaṇḍeya saw a small island, upon which stood a young banyan tree, radiant with leaves and fruits.

|| 12.9.21 ||

prāg-uttarasyāṁ śākhāyāṁ

tasyāpi dadṛśe śiśum

śayānaṁ parṇa-puṭake

grasantaṁ prabhayā tamaḥ

Upon a branch of the northeast portion of that tree he saw, lying on a leaf, an infant boy whose effulgence swallowed up the darkness.

|| 12.9.22-25 ||

mahā-marakata-śyāmaṁ

śrīmad-vadana-paṅkajam

kambu-grīvaṁ mahoraskaṁ

su-nasaṁ sundara-bhruvam

śvāsaijad-alakābhātaṁ

kambu-śrī-karṇa-dāḍimam

vidrumādhara-bhāseṣac-

choṇāyita-sudhā-smitam

padma-garbhāruṇāpāṅgaṁ

hṛdya-hāsāvalokanam

śvāsaijad-vali-saṁvigna-

nimna-nābhi-dalodaram

cārv-aṅgulibhyāṁ pāṇibhyām

unnīya caraṇāmbujam

mukhe nidhāya viprendro

dhayantaṁ vīkṣya vismitaḥ

The infant's dark-blue complexion was the color of a flawless emerald, his lotus face shone with a wealth of beauty, and his throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears decorated with pomegranate flowers, having inner folds like a conchshell's spirals. The corners of his eyes were reddish like the whorl of a lotus, and the effulgence of his coral-like lips slightly reddened the sweet, enchanting smile on his face. As he breathed, his splendid hair trembled and his deep navel moved about along with the deep folds of skin on his abdomen which was shaped like a banyan leaf. The exalted *brāhmaṇa* watched with amazement as the infant took hold of one of his lotus feet with his graceful fingers, placed a toe within his mouth, and began to suck.

Kakudi means “on a raised area.” He looked splendid with locks of hair trembling because of his breathing. He had pomegranate flowers decorating his ears whose ear folds had the beauty of conches. His abdomen was shaped like a banyan leaf with a deep navel which quivered, and with deep horizontal skin folds which trembled when he breathed. He held his toe and sucked it, thinking, “What is the sweetness of my lotus foot? Since many of my devotees attempt to taste that sweetness, I should also try to taste it.”

|| 12.9.26 ||

tad-darśanād vīta-pariśramo mudā

protphulla-hṛt-padma-vilocanāmbujaḥ

prahṛṣṭa-romādbhuta-bhāva-śaṅkitaḥ

praṣṭuṁ puras taṁ prasasāra bālakam

From seeing the child, all his weariness vanished. Because of joy the lotus of his heart, along with his lotus eyes, fully blossomed, and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached him to ask.

He had doubt about that astonishing form (*bhāva).* It could not be an ordinary child. He approached to ask.

|| 12.9.27 ||

tāvac chiśor vai śvasitena bhārgavaḥ

so 'ntaḥ śarīraṁ maśako yathāviśat

tatrāpy ado nyastam acaṣṭa kṛtsnaśo

yathā purāmuhyad atīva vismitaḥ

At that moment, the child, by inhaling, drew Mārkaṇḍeya within his body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Mārkaṇḍeya was most astonished and perplexed.

Adaḥ means the universe. He saw everything as it was before the devastation (*yathā purā).*

|| 12.9.28-29 ||

khaṁ rodasī bhā-gaṇān adri-sāgarān

dvīpān sa-varṣān kakubhaḥ surāsurān

vanāni deśān saritaḥ purākarān

kheṭān vrajān āśrama-varṇa-vṛttayaḥ

mahānti bhūtāny atha bhautikāny asau

kālaṁ ca nānā-yuga-kalpa-kalpanam

yat kiñcid anyad vyavahāra-kāraṇaṁ

dadarśa viśvaṁ sa divāvabhāsitam

The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands, continents, the directions, the saintly and demoniac living beings, the forests, countries, rivers, cities, mines, the agricultural villages, cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. He saw in daylight a bright world.

He (sa*ḥ*) saw a bright world (*avabhāsitam*) in daylight (d*ivā* for *divasaḥ*).

|| 12.9.30 ||

himālayaṁ puṣpavahāṁ ca tāṁ nadīṁ

nijāśramaṁ yatra ṛṣī apaśyata

viśvaṁ vipaśyañ chvasitāc chiśor vai

bahir nirasto nyapatal layābdhau

He saw before him the Himālaya Mountains, the Puṣpabhadrā River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaṇa. Then, as Mārkaṇḍeya beheld the entire universe, the infant exhaled, expelling the sage and casting him back into the ocean of dissolution.

Puṣpavahām means the Puṣpabhadrā River.

|| 12.9.31-32 ||

tasmin pṛthivyāḥ kakudi prarūḍhaṁ

vaṭaṁ ca tat-parṇa-puṭe śayānam

tokaṁ ca tat-prema-sudhā-smitena

nirīkṣito 'pāṅga-nirīkṣaṇena

atha taṁ bālakaṁ vīkṣya

netrābhyāṁ dhiṣṭhitaṁ hṛdi

abhyayād ati-saṅkliṣṭaḥ

pariṣvaktum adhokṣajam

In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of his eyes with a smile imbued with the nectar of *prema,* and Mārkaṇḍeya took him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Lord.

|| 12.9.33 ||

tāvat sa bhagavān sākṣād

yogādhīśo guhā-śayaḥ

antardadha ṛṣeḥ sadyo

yathehānīśa-nirmitā

At that moment the Supreme Lord, who is the original master of all powers of *yoga* and who is hidden within everyone's heart, became invisible to the sage, just as the poor man's desire for wealth comes and goes.

Again thrown into the ocean, he wandered about for millions of years, experiencing hardship, and then saw the child on the banyan leaf on the upraised portion of earth. He was glanced upon with a glance endowed with a smile of *prema* which was like nectar. Again he entered the body of the Lord when he inhaled. It should be understood from later statements that he went in and came out seven times.[58] The Lord then became invisible just as desire for wealth of a poor man comes and goes.

|| 12.9.34 ||

tam anv atha vaṭo brahman

salilaṁ loka-samplavaḥ

tirodhāyi kṣaṇād asya

svāśrame pūrva-vat sthitaḥ

O *brāhmaṇa*! After the Lord disappeared, the banyan tree, the water and the dissolution of the universe all vanished as well, and in an instant Mārkaṇḍeya found himself back in his own hermitage, just as before.

Within one instant of time, seven *kalpas* of time (seven dissolutions) had been contracted, by the inconceivable energy of the Lord. *Tirodhāyi* is a reflexive verb, in aorist tense.

Thus ends the commentary on Ninth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

[58] There does not seem to be a direct statement to that effect in the later text.

Chapter Ten

Mārkaṇḍeya Meets Śiva

|| 12.10.1 ||

sūta uvāca

sa evam anubhūyedaṁ

nārāyaṇa-vinirmitam

vaibhavaṁ yoga-māyāyās

tam eva śaraṇaṁ yayau

Sūta Gosvāmī said: Mārkaṇḍeya, having experienced a powerful display of *yoga-māyā* arranged by the Lord, took shelter of him.

The Tenth Chapter describes Mārkaṇḍeya meeting with Śiva and Umā, his prayers to them, their pleasure at his prayers and their bestowal of boons to him.

|| 12.10.2 ||

śrī-mārkaṇḍeya uvāca

prapanno 'smy aṅghri-mūlaṁ te

prapannābhaya-daṁ hare

yan-māyayāpi vibudhā

muhyanti jñāna-kāśayā

Mārkaṇḍeya said: O Lord, I take shelter of your lotus feet, which bestow fearlessness upon all who surrender to them. Even the *devatās* are bewildered by your illusory energy, which appears to them to be real knowledge.

Jñāna-kāśayā means “with an appearance of knowledge where no knowledge exists.” I am the proof of this.

|| 12.10.3 ||

sūta uvāca

tam evaṁ nibhṛtātmānaṁ

vṛṣeṇa divi paryaṭan

rudrāṇyā bhagavān rudro

dadarśa sva-gaṇair vṛtaḥ

Sūta Gosvāmī said: Śiva, traveling in the sky on his bull and accompanied by his consort, as well as his personal associates, observed Mārkaṇḍeya in trance.

|| 12.10.4 ||

athomā tam ṛṣiṁ vīkṣya

giriśaṁ samabhāṣata

paśyemaṁ bhagavan vipraṁ

nibhṛtātmendriyāśayam

Goddess Umā, seeing the sage, addressed Śiva: My lord! See this learned *brāhmaṇa*, whose body, mind and senses are undisturbed.

|| 12.10.5 ||

nibhṛtoda-jhaṣa-vrāto

vātāpāye yathārṇavaḥ

kurv asya tapasaḥ sākṣāt

saṁsiddhiṁ siddhi-do bhavān

He is as calm as the waters of the ocean when the wind has ceased and the fish and water remain still. Therefore, my lord, since you bestow perfections, please award this sage the result of his austerities.

Nibhṛtoda-jhaṣa-vrātaḥ means “the ocean where the water and the schools of fish are completely still.”

|| 12.10.6 ||

śrī-bhagavān uvāca

naivecchaty āśiṣaḥ kvāpi

brahmarṣir mokṣam apy uta

bhaktiṁ parāṁ bhagavati

labdhavān puruṣe 'vyaye

Lord Śiva replied: Surely this saintly *brāhmaṇa* does not desire any benediction, not even liberation, for he has attained pure devotional service unto the inexhaustible Lord.

He does not want *siddhis* like *aṇimā*. "Then give him liberation." He does not want that either. "Then give him *bhakti*." He has already attained that also.

|| 12.10.7 ||

athāpi saṁvadiṣyāmo

bhavāny etena sādhunā

ayaṁ hi paramo lābho

nṛṇāṁ sādhu-samāgamaḥ

Still, Bhavānī, let us talk with this saintly person. After all, association with saintly devotees is man's highest achievement.

|| 12.10.8 ||

sūta uvāca

ity uktvā tam upeyāya

bhagavān sa satāṁ gatiḥ

īśānaḥ sarva-vidyānām

īśvaraḥ sarva-dehinām

Sūta Gosvāmī said: Having spoken thus, Lord Śiva—the shelter of the devotees, master of all types of knowledge and controller of all embodied living beings—approached the sage.

Śiva is called the shelter of the devotees because he gives *bhakti* which they desire. He is not only the shelter of the devotees, but of those with material desires: he is lord of all types of knowledge. This is not at all astonishing since he is the lord of all beings (*īśvaraḥ).*

|| 12.10.9 ||

tayor āgamanaṁ sākṣād

īśayor jagad-ātmanoḥ

na veda ruddha-dhī-vṛttir

ātmānaṁ viśvam eva ca

Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Śiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was unaware of either himself or the external world.

Not only was Mārkaṇḍeya unaware of Śiva, but he was unaware of himself, in the sense of his identity as “I” and was unaware of the universe, identified as “mine.”

|| 12.10.10 ||

bhagavāṁs tad abhijñāya

giriśo yoga-māyayā

āviśat tad-guhākāśaṁ

vāyuś chidram iveśvaraḥ

Understanding the situation, the powerful and capable Lord Śiva employed his mystic power to enter within the space within Mārkaṇḍeya's heart, just as the wind passes through an opening.

|| 12.10.11-13 ||

ātmany api śivaṁ prāptaṁ

taḍit-piṅga-jaṭā-dharam

try-akṣaṁ daśa-bhujaṁ prāṁśum

udyantam iva bhāskaram

vyāghra-carmāmbaraṁ śūla-

dhanur-iṣv-asi-carmabhiḥ

akṣa-mālā-ḍamaruka-

kapālaṁ paraśuṁ saha

bibhrāṇaṁ sahasā bhātaṁ

vicakṣya hṛdi vismitaḥ

kim idaṁ kuta eveti

samādher virato muniḥ

Mārkaṇḍeya saw Lord Śiva suddenly appear within his heart. Lord Śiva had golden hair resembled lightning. He had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a ḍamaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

|| 12.10.14 ||

netre unmīlya dadṛśe

sa-gaṇaṁ somayāgatam

rudraṁ tri-lokaika-guruṁ

nanāma śirasā muniḥ

Opening his eyes, the sage saw Śiva, the *guru* of the three worlds, together with Umā and Śiva's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.

|| 12.10.15 ||

tasmai saparyāṁ vyadadhāt

sa-gaṇāya sahomayā

svāgatāsana-pādyārghya-

gandha-srag-dhūpa-dīpakaiḥ

Mārkaṇḍeya worshiped Lord Śiva, along with Umā and Śiva's associates, by offering them words of welcome, sitting places, water for washing their feet, *arghya,* sandalwood pulp, flower garlands and lamps.

|| 12.10.16 ||

āha tv ātmānubhāvena

pūrṇa-kāmasya te vibho

karavāma kim īśāna

yenedaṁ nirvṛtaṁ jagat

Mārkaṇḍeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy and by whose influence this entire world becomes joyful.

|| 12.10.17 ||

namaḥ śivāya śāntāya

sattvāya pramṛḍāya ca

rajo-juṣe 'tha ghorāya

namas tubhyaṁ tamo-juṣe

Again and again I offer my obeisances unto you, most auspicious, peaceful, the lord of goodness, giver of pleasure, shelter of the mode of passion, most fearful, and the shelter of the mode of ignorance.

|| 12.10.18 ||

sūta uvāca

evaṁ stutaḥ sa bhagavān

ādi-devaḥ satāṁ gatiḥ

parituṣṭaḥ prasannātmā

prahasaṁs tam abhāṣata

Sūta Gosvāmī said: Lord Śiva, the foremost *devatās* and the shelter of the devotees, was satisfied by Mārkaṇḍeya's praise. Pleased, he smiled and addressed the sage.

|| 12.10.19 ||

śrī-bhagavān uvāca

varaṁ vṛṇīṣva naḥ kāmaṁ

vara-deśā vayaṁ trayaḥ

amoghaṁ darśanaṁ yeṣāṁ

martyo yad vindate 'mṛtam

Lord Śiva said: Please ask from us whatever benediction you desire. Among all givers of benedictions, we three—Brahmā, Viṣṇu and I—are the best. Seeing us never goes in vain, and from us a mortal achieves immortality.

Yat means “from us.”

|| 12.10.20-21 ||

brāhmaṇāḥ sādhavaḥ śāntā

niḥsaṅgā bhūta-vatsalāḥ

ekānta-bhaktā asmāsu

nirvairāḥ sama-darśinaḥ

sa-lokā loka-pālās tān

vandanty arcanty upāsate

ahaṁ ca bhagavān brahmā

svayaṁ ca harir īśvaraḥ

The inhabitants, the ruling *devatās* of all planets, Lord Brahmā, the Supreme Lord and I, glorify, worship and assist the saintly *brāhmaṇas*, who are peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

The *devatās* worship those *brāhmaṇas* who worship us with purity. Not only the *devatās,* but I also worship them.

|| 12.10.22 ||

na te mayy acyute 'je ca

bhidām aṇv api cakṣate

nātmanaś ca janasyāpi

tad yuṣmān vayam īmahi

These devotees do not differentiate between Lord Viṣṇu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

The devotees do not see any particle of difference between us, and similarly do not see any difference between themselves and other beings in terms of their happiness and distress. Therefore we worship you, who are this type of person.

|| 12.10.23 ||

na hy am-mayāni tīrthāni

na devāś cetanojjhitāḥ

te punanty uru-kālena

yūyaṁ darśana-mātrataḥ

Mere bodies of water do not constitute holy places, nor are lifeless statues actual deities. These things purify a person only after a considerable time. But devotees like you purify immediately, just by being seen.

|| 12.10.24 ||

brāhmaṇebhyo namasyāmo

ye 'smad-rūpaṁ trayī-mayam

bibhraty ātma-samādhāna-

tapaḥ-svādhyāya-saṁyamaiḥ

Therefore I offer my obeisances unto the *brāhmaṇas,* who, by meditating upon Viṣṇu, performing austerities, engaging in Vedic study and following regulative principles, sustain within themselves the three Vedas, which are nondifferent from Lord Viṣṇu, Lord Brahmā and me.

Ātma-samādhāna means “by meditation on Viṣṇu.”

|| 12.10.25 ||

śravaṇād darśanād vāpi

mahā-pātakino 'pi vaḥ

śudhyerann antya-jāś cāpi

kim u sambhāṣaṇādibhiḥ

Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking to you.

|| 12.10.26 ||

sūta uvāca

iti candra-lalāmasya

dharma-gahyopabṛṁhitam

vaco 'mṛtāyanam ṛṣir

nātṛpyat karṇayoḥ piban

Sūta Gosvāmī said: Drinking with his ears Lord Śiva's words, full of *bhakti* and intimate teachings, Mārkaṇḍeya could not be satiated.

Dharma mentioned here is pure *bhakti* mentioned in verse 20 and not seeing difference between self and others mentioned in verse 22. *Guhya* was “we worship you in verse 22. Words full of *bhakti* and the intimate relation of the Lord with his

devotee could not satisfy him completely. He was not experiencing bliss from being praised but in the guise of being praised, getting instructions --telling him what type of person he should be.

|| 12.10.27||

sa ciraṁ māyayā viṣṇor

bhrāmitaḥ karśito bhṛśam

śiva-vāg-amṛta-dhvasta-

kleśa-puñjas tam abravīt

Mārkaṇḍeya, having been forced by Lord Viṣṇu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Śiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Śiva.

|| 12.10.28 ||

śrī-mārkaṇḍeya uvāca

aho īśvara-līleyaṁ

durvibhāvyā śarīriṇām

yan namantīśitavyāni

stuvanti jagad-īśvarāḥ

Mārkaṇḍeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

Durvibhāvyā means inconceivable. *Īśitavyāni* means the living entities who are subject to the Lord’s control.

|| 12.10.29 ||

dharmaṁ grāhayituṁ prāyaḥ

pravaktāraś ca dehinām

ācaranty anumodante

kriyamāṇaṁ stuvanti ca

Generally it is to induce embodied souls to accept religious principles that the authorized teachers exhibit ideal behavior, encouraging and praising *dharma* which is being performed.

They have acted like this to teach others. They praise *dharma* which is undertaken. They say, “This act which was performed by great persons is most auspicious.” This implies praise for the present performer of that act.

|| 12.10.30 ||

naitāvatā bhagavataḥ

sva-māyā-maya-vṛttibhiḥ

na duṣyetānubhāvas tair

māyinaḥ kuhakaṁ yathā

Such behavior of the Supreme Lord, which the Lord effects by his own bewildering potency, does not spoil his power any more than a magician's powers are diminished by his exhibition of tricks.

The power of the Lord is not spoiled by his offering respects etc. to devotees which are actions of his *māyā,* in order to teach the world. His actions are like those of a magician desiring money who performs tricks. The Lord’s powers are not spoiled by praising or offering obeisances. Another version has *duṣyati.* Though Śiva’s praises were not done by *māyā,* the sage was embarrassed by being praised. Thus the example is not unsuitable.

|| 12.10.31-32 ||

sṛṣṭvedaṁ manasā viśvam

ātmanānupraviśya yaḥ

guṇaiḥ kurvadbhir ābhāti

karteva svapna-dṛg yathā

tasmai namo bhagavate

tri-guṇāya guṇātmane

kevalāyādvitīyāya

gurave brahma-mūrtaye

I offer my obeisances to that Supreme Lord, who has created this entire universe simply by his desire and has then entered into it as *antaryāmī.* By making the modes of nature act, he seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. I offer respects to the Lord, who manifests the three *guṇas,* who controls the *guṇas,* who is pure, without equal, who is the *guru,* the Brahman.

The Lord creates the universe by his desire (*manasā*). Though his not the doer, since he acts through the *guṇas,* he appears to be the doer. This means he is not affected by the *guṇas*. Though the *jīva* creates dreams by ignorance he has no actually relationship with them. What then to speak of the Lord in relation to *māyā*. *Guṇatmane* means "unto the controller of the *guṇas."*

|| 12.10.33 ||

kaṁ vṛṇe nu paraṁ bhūman

varaṁ tvad vara-darśanāt

yad-darśanāt pūrṇa-kāmaḥ

satya-kāmaḥ pumān bhavet

O all-pervading lord! Since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

Śiva told him to ask for a boon. This is his reply. From receiving the blessing of seeing you, whatever is desired is obtained (*satya-kāmaḥ*).

|| 12.10.34 ||

varam ekaṁ vṛṇe 'thāpi

pūrṇāt kāmābhivarṣaṇāt

bhagavaty acyutāṁ bhaktiṁ

tat-pareṣu tathā tvayi

But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Lord and for his devotees, especially you.

I request devotion to the Lord's devotees, and similarly to the best devotee, you, the instructor of *bhakti,* the *guru.* This means "May I have devotion to you, as a devotee, not as the Supreme Lord."

|| 12.10.35 ||

sūta uvāca

ity arcito 'bhiṣṭutaś ca

muninā sūktayā girā

tam āha bhagavāñ charvaḥ

śarvayā cābhinanditaḥ

Sūta Gosvāmī said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Śiva, encouraged by his consort, replied to him as follows.

|| 12.10.36 ||

kāmo maharṣe sarvo 'yaṁ

bhaktimāṁs tvam adhokṣaje

ā-kalpāntād yaśaḥ puṇyam

ajarāmaratā tathā

O great sage! Because you are devoted to Lord Viṣṇu, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pure fame and freedom from old age and death.

May all these desires come true, since you are devotee of Viṣṇu.

|| 12.10.37 ||

jñānaṁ trai-kālikaṁ brahman

vijñānaṁ ca viraktimat

brahma-varcasvino bhūyāt

purāṇācāryatāstu te

O *brāhmaṇa*! May you have perfect knowledge of past, present and future, along with realization of the Lord, enriched by renunciation. Having power of a *brāhmaṇa,* may you become the *ācārya* for the Purāṇas.

|| 12.10.38 ||

sūta uvāca

evaṁ varān sa munaye

dattvāgāt try-akṣa īśvaraḥ

devyai tat-karma kathayann

anubhūtaṁ purāmunā

Sūta Gosvāmī said: Having thus granted Mārkaṇḍeya benedictions, Śiva went on his way, while describing to Devī the sage's actions and what the sage had previously experienced.

|| 12.10.39 ||

so 'py avāpta-mahā-yoga-

mahimā bhārgavottamaḥ

vicaraty adhunāpy addhā

harāv ekāntatāṁ gataḥ

Mārkaṇḍeya, the best of the descendants of Bhṛgu, glorious because of his achievement of perfect *yoga,* even today travels about this world, fully absorbed in unalloyed devotion for the Supreme Lord.

|| 12.10.40 ||

anuvarṇitam etat te

mārkaṇḍeyasya dhīmataḥ

anubhūtaṁ bhagavato

māyā-vaibhavam adbhutam

I have thus narrated to you how intelligent sage Mārkaṇḍeya experienced the amazing power of the Supreme Lord's illusory energy.

|| 12.10.41 ||

etat kecid avidvāṁso

māyā-saṁsṛtir ātmanaḥ

anādy-āvartitaṁ nṝṇāṁ

kādācitkaṁ pracakṣate

Some unintelligent persons explain Mārkaṇḍeya's unique experience ass symbolic of human beings in beginningless ignorance undergoing repeated cycles.

What Mārkaṇḍeya saw, was the power of the Lord's *māy*ā. Seven times entering and coming out of the baby form of the Lord who had inconceivable powers when the Lord inhaled and exhaled was a unique pastime. Some foolish persons explain seven *kalpas* to mean that humans under ignorance for a long time rotate repeatedly in bodies for thousands of celestial *yugas* (*anuvartitam*).

|| 12.10.42||

ya evam etad bhṛgu-varya varṇitaṁ

rathāṅga-pāṇer anubhāva-bhāvitam

saṁśrāvayet saṁśṛṇuyād u tāv ubhau

tayor na karmāśaya-saṁsṛtir bhavet

O best of the Bhṛgus, this account concerning Mārkaṇḍeya is infused with the potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, composed of impressions of *karma.*

O best of the Bhṛgus! This story is infused with the power of the Lord. Both the person who narrates and the person who hears equally end material existence composed of impressions of *karma*.

Thus ends the commentary on Tenth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

Vibhūtis of the Lord

|| 12.11.1 ||

śrī-śaunaka uvāca

athemam arthaṁ pṛcchāmo

bhavantaṁ bahu-vittamam

samasta-tantra-rāddhānte

bhavān bhāgavata tattva-vit

Śaunaka said: O Sūta! You are a great devotee of the Supreme Lord and know the conclusions concerning *tantra*! We now inquire from you about that.

In the Eleventh Chapter the *aṅgas* and *upāṅgas* and *vibhūtis* for worship are described as well as the twelve expansions of the sun. Mārkaṇḍeya, our previous master, was expert in *tantrika* worship of the Lord. We ask you about this now. We ask about the method of worship by which he made the Lord visible. *Rāddhante* means "in the conclusion."

|| 12.11.2-3 ||

tāntrikāḥ paricaryāyāṁ

kevalasya śriyaḥ pateḥ

aṅgopāṅgāyudhākalpaṁ

kalpayanti yathā ca yaiḥ

tan no varṇaya bhadraṁ te

kriyā-yogaṁ bubhutsatām

yena kriyā-naipuṇena

martyo yāyād amartyatām

All good fortune to you! Please explain to us, who are very eager to learn, the process of *kriyā-yoga,* worship of Viṣṇu and Lakṣmī, by which method the followers of *tantra* conceive of the limbs, associates, weapons and ornaments of the Lord in terms of certain *vibhūtis,* and by which expertise one attains immortality.

Aṅgāni refers the hands, feet and other limbs of the Lord. *Upāṅgāni* refers to associates like Garuḍa. *Āyudhāni* refers to weapons like Sudarśana. *Ākalpa* means ornaments like the Kaustubha. They are listed *as dvadva* compound. And describe how they conceive of the limbs for the purpose of worship by means of the *vibhūtis o*f the Lord seen in the material world.

|| 12.11.4 ||

sūta uvāca

namaskṛtya gurūn vakṣye

vibhūtīr vaiṣṇavīr api

yāḥ proktā veda-tantrābhyām

ācāryaiḥ padmajādibhiḥ

Sūta Gosvāmī said: Offering obeisances to my *gurus,* I shall repeat to you the description of the *vibhūtis* of Lord Viṣṇu given in the Vedas and *tantras* by great authorities, beginning from lotus-born Brahmā.

He offers respects to *guru* in order to understand the meaning of what *guru* has instructed.

|| 12.11.5 ||

māyādyair navabhis tattvaiḥ

sa vikāra-mayo virāṭ

nirmito dṛśyate yatra

sa-citke bhuvana-trayam

That form of the Lord is the universal form, composed of the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. When it is instilled with consciousness, the three planetary systems become visible within it.

The form of the Lord conceived by the *vibhūtis* of the Lord is actually the universal form. That is explained in this verse. The form is composed of nine elements: *prakṛti, sūtra, mahat-tattva, ahaṅkāra*, and the five *tan-mātras* as well as the sixteen transformations: the eleven senses and the five gross elements. With this form the three worlds are seen when it is instilled with consciousness (*sa-citke).*

|| 12.11.6-8 ||

etad vai pauruṣaṁ rūpaṁ

bhūḥ pādau dyauḥ śiro nabhaḥ

nābhiḥ sūryo 'kṣiṇī nāse

vāyuḥ karṇau diśaḥ prabhoḥ

prajāpatiḥ prajananam

apāno mṛtyur īśituḥ

tad-bāhavo loka-pālā

manaś candro bhruvau yamaḥ

lajjottaro 'dharo lobho

dantā jyotsnā smayo bhramaḥ

romāṇi bhūruhā bhūmno

meghāḥ puruṣa-mūrdhajāḥ

This is the representation of the Supreme Lord as the universal person, in which the earth is his feet, the *antarikṣa* his navel, the heavenly planets his head, the sun his eyes, the air his nostrils, the directions his ears, the Prajāpati his genitals, death his anus and the moon his mind. The *devatā* protecting the various planets is his many arms. The god of death is his eyebrows, shame his lower lip, greed his upper lip, delusion his smile, and moon light his teeth. The trees are the Lord's bodily hairs, and the clouds are the hair on his head.

This is a material form of the Lord (*pauruṣam rūpam*) not his *svarūpa.* By what *vibhūtis* are his limbs conceived? This question is answered here. The *vibhūti* for the feet of the Lord is earth. By earth one imagines his feet. Since they are considered non-different they are equated in the text: the earth is his feet. All statements following are similar. Then by thinking of the feet and other limbs of the universal form one should remember the spiritual limbs of the Lord composed of eternity, knowledge and bliss. My lord supports the earth, his *vibhūti,* by his two feet. He supports the heaven, his *vibhūti,* by his head. All things visible to eye and conceived by the mind are also the Lord's limbs, since they are all his *vibhūtis.* All conceptions are only conceptions of the Lord. This is what the person discerns. *Prajananam* means the genital. *Apānam* is the anus. The upper lip is shame. The lower lip is greed. Delusion (*bhramaḥ*) is his smile.

|| 12.11.9 ||

yāvān ayaṁ vai puruṣo

yāvatyā saṁsthayā mitaḥ

tāvān asāv api mahā-

puruṣo loka-saṁsthayā

Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the universal form by measuring the arrangement of the planetary systems.

Since the universal form and the individual person are considered one, by seeing the individual person, faulty because of material qualities, one can understand something of the faultless spiritual person of eternity knowledge and bliss. *Mitaḥ* means measured.

|| 12.11.10 ||

kaustubha-vyapadeśena

svātma-jyotir bibharty ajaḥ

tat-prabhā vyāpinī sākṣāt

śrīvatsam urasā vibhuḥ

Upon his chest the almighty, unborn Lord bears the Kaustubha gem, which represents the pure spirit soul, along with the Śrīvatsa mark, which is the direct manifestation of this gem's expansive effulgence.

Having spoken of the limbs, now the ornaments are described. The effulgence from the *svarūpa* of the Kaustubha (*vyapadeśena*) supports the pure jīva, the Lord's *vibhūti.* It is said:

a-kāreṇocyate visṇuḥ śṛir u-kāreṇa kathyate

ma-kāreṇas tu tayor dāsaḥ pañca-viṁśaḥ prakīrtitaḥ

The letter *a* is Visṇu, *u* is Lakṣmī, and *m* is their servant is glorified as the twenty-fifth element. *Padma Purāṇa 6.226.22-23*

The Lord holds his servant on his heart.

ādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham

mad-anyat te na jānanti nāhaṁ tebhyo manāg api

The pure devotee is always within the core of my heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but me, and I do not know anyone else but them. SB 9.4.68

evaṁ sva-bhaktayo rājan bhagavān bhakta-bhaktimān

uṣitvādiśya san-mārgaṁ punar dvāravatīm agāt

O King, thus the Personality of Godhead, who is devoted to his own devotees, stayed for some time with his two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā. SB 10.86.59

The effulgence of the Kaustubha which spreads everywhere is the Śrīvatsa on the Lord's right upper chest. This is a fine curl of white hair whirling clockwise. This supports his v*ibhūti* called *dharma.* Though not mentioned, on his left chest is the Lakṣmī-rekhā, a golden line similar to the line on a testing stone. That supports his *vibhūtis* known as royal wealth.

|| 12.11.11-12 ||

sva-māyāṁ vana-mālākhyāṁ

nānā-guṇa-mayīṁ dadhat

vāsaś chando-mayaṁ pītaṁ

brahma-sūtraṁ tri-vṛt svaram

bibharti sāṅkhyaṁ yogaṁ ca

devo makara-kuṇḍale

mauliṁ padaṁ pārameṣṭhyaṁ

sarva-lokābhayaṅ-karam

His flower garland is his material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and his sacred thread the syllable *oṁ* composed of three sounds. In the form of his two shark-shaped earrings, the Lord supports the processes of Sāṅkhya and *yoga*, and his crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloka.

The *vibhūti* of his garland is *māyā,* consisting of three *guṇas*. The *vibhūti* of his yellow cloth is the Vedic meters. The *vibhūti* of his sacred thread is known as *oṁ.* In this way the parts of the Lord are equated with *vibhūtis* in this world. *Pārameṣṭhyam* means Brahmaloka

|| 12.11.13 ||

avyākṛtam anantākhyam

āsanaṁ yad-adhiṣṭhitaḥ

dharma-jñānādibhir yuktaṁ

sattvaṁ padmam ihocyate

Ananta, the Lord's sitting place, is *pradhāna*, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

The seat where he is situated, called Ananta, is *pradhāna. Pradhāna* is Ananta's *vibhūti.* In the previous verse the *vibhūti* of the Lord's garland was *māyā* or *prakṛti (*same as *pradhāna),* the cause of creation. However Ananta is the root cause. His lotus throne, another seat, accompanied by *dharma* and *jñāna*, is *sattva-guṇa.*

|| 12.11.14-15 ||

ojaḥ-saho-bala-yutaṁ

mukhya-tattvaṁ gadāṁ dadhat

apāṁ tattvaṁ dara-varaṁ

tejas-tattvaṁ sudarśanam

nabho-nibhaṁ nabhas-tattvam

asiṁ carma tamo-mayam

kāla-rūpaṁ dhanuḥ śārṅgaṁ

tathā karma-mayeṣudhim

The club the Lord carries is the chief element, *prāṇa*, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, his Sudarśana disc the element fire, and his sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, his bow, named Śārṅga, time, and his arrow-filled quiver the working sensory organs.

Mukhya-tattva means *prāṇa.* *Śruti* says *prāno vai mukhyaḥ*: *prāṇa* is the chief element. *Daravaram* means conch. His sword is ether element equal to the sky, being pure. His shield *is tamoguṇa*.

|| 12.11.16 ||

indriyāṇi śarān āhur

ākūtīr asya syandanam

tan-mātrāṇy asyābhivyaktiṁ

mudrayārtha-kriyātmatām

His arrows are said to be the senses, and his chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of his hands are the essence of all purposeful activity.

The active mind (*ākūtīḥ*) endowed with *kriya-śakti* is the *vibhūti* of his chariot. The *tan-mātras* such as sound are the *vibhūtis* of his appearance. The sense objects are the external manifestation of desire for grasping objects, to be grasped by the senses. By

his *mudrās* such as giving benediction or fearlessness he supports the very nature of action with a purpose. The *vibhūtis* of his giving benedictions and fearlessness are the actions with purpose.

|| 12.11.17 ||

maṇḍalaṁ deva-yajanaṁ

dīkṣā saṁskāra ātmanaḥ

paricaryā bhagavata

ātmano durita-kṣayaḥ

The sun globe is the place where the devatās worship the Supreme Lord, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Lord is the process for eradicating all one's sinful reactions.

The globe of the sun, a form of the Lord, is the place where the *devaṭās* worship. Receiving *mantra (dīkṣaḥ*) is the *saṁskāra* of the *jīva.* The *vibhūti* of reciting *mantra* is the *jīva's saṁskāra*. Service to the Lord is the *vibhūti* of destruction of the sins of the *jīva.*

|| 12.11.18 ||

bhagavān bhaga-śabdārthaṁ

līlā-kamalam udvahan

dharmaṁ yaśaś ca bhagavāṁś

cāmara-vyajane 'bhajat

Playfully carrying a lotus, which represents the various qualities designated by the word *bhaga,* the Supreme Lord accepts service from a pair o*f cāmara* fans, which are religion and fame.

The *vibhūtis* of the lotus are material power, wealth, knowledge and *vairāgya.* The *vibhūtis* of his *cāmaras* are material *dharma* and material fame.

|| 12.11.19 ||

ātapatraṁ tu vaikuṇṭhaṁ

dvijā dhāmākuto-bhayam

tri-vṛd vedaḥ suparṇākhyo

yajñaṁ vahati pūruṣam

O *brāhmaṇas*! The Lord's umbrella represents fearlessness found in Vaikuṇṭha, and Garuḍa, who carries the Lord of sacrifice, is the sacrifice mentioned in the three Vedas.

Whatever small amount of fearlessness is seen in the world is the *vibhūti* of the Lord's umbrella. Garuḍa is the performance of sacrifice explained in the three Vedas--Rg, Yajur and Sāma.

|| 12.11.20 ||

anapāyinī bhagavatī

śṛīḥ sākṣād ātmano hareḥ

viṣvakṣenas tantra-mūrtir

viditaḥ pārṣadādhipaḥ

nandādayo 'ṣṭau dvāḥ-sthāś ca

te 'ṇimādyā harer guṇāḥ

Śrī, who never leaves the Lord's side, appears with him in this world as the representation of his internal potency. Viṣvaksena, the chief among his personal associates, is known to be the personification of the Pañcarātra and other *tantras.* And the Lord's eight doorkeepers, headed by Nanda, are his mystic perfections, beginning with *aṇimā.*

Lakṣmī is the eternal *śakti* arising from the Lord's *svarūpa*, the *vibhūti* of the *hladinī-śakti,* and is represented in this world by the bliss of Svarga etc. The Pañcarātra scriptures are the *vibhūti* of Viṣvaksena. The doorkeepers such as Nanda are the qualities like *aṇimā.*

|| 12.11.21 ||

vāsudevaḥ saṅkarṣaṇaḥ

pradyumnaḥ puruṣaḥ svayam

aniruddha iti brahman

mūrti-vyūho 'bhidhīyate

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of Svayam Bhagavān, O *brāhmaṇa* Śaunaka.

After mention of the doorkeepers, the presiding deities of the directions, *catur-vyūha,* are now mentioned. *Puruṣaḥ svayam* should mean Svayam Bhagavān.

|| 12.11.22 ||

sa viśvas taijasaḥ prājñas

turīya iti vṛttibhiḥ

arthendriyāśaya-jñānair

bhagavān paribhāvyate

One can conceive of the Supreme Lord in terms of awakened consciousness, dreaming, deep sleep, and spiritual consciousness, by knowledge gained through external objects, the senses and the mind.

This explains the *vibhūtis* of the *catur-vyūha.* The senses and mind are endowed with impressions. “I slept happily. I was not even aware of happiness.” In this example even in deep sleep there is ignorance and knowledge (caused by impressions of the mind and senses). By knowledge through the senses, mind and objects, in the states of waking, sleeping, deep sleep and the fourth state, the Lord is remembered. The four states are *vibhūtis* of the *catur-vyūha.* Vāsudeva represents the waking state. Saṅkarṣaṇa represents dreaming. Pradyumna represents deep sleep. Aniruddha represents the fourth state of knowledge.

|| 12.11.23 ||

aṅgopāṅgāyudhākalpair

bhagavāṁs tac catuṣṭayam

bibharti sma catur-mūrtir

bhagavān harir īśvaraḥ

The Supreme Lord, master of the four states, who removes suffering for those who worship him, as his four expansions, each exhibiting limbs, associates, weapons and ornaments, maintains the four phases of existence.

The implied meaning is made clear. These four forms with their limbs, associates, weapons and ornaments, maintain the four states of consciousness. The *vibhūti* of Vāsudeva along with his limbs, associates etc. is the waking state. *Hari* is the lord who removes the suffering of his worshippers. *Īśvara* means the controller of all four states.

|| 12.11.24 ||

dvija-ṛṣabha sa eṣa brahma-yoniḥ svayaṁ-dṛk

sva-mahima-paripūrṇo māyayā ca svayaitat

sṛjati harati pātīty ākhyayānāvṛtākṣo

vivṛta iva niruktas tat-parair ātma-labhyaḥ

The Lord is the revealer of the Vedas, and he reveals himself. He is full in his own powers but by his *māyā* he creates, maintains and destroys through Brahmā, Viṣṇu and Śiva. Though his knowledge is never covered, it appears he can be described by *māyā*. But this is not so. He is attained only by his devotees.

Four forms were explained. Now three forms are explained. O best of the *brāhmaṇas*! This Lord reveals the Vedas (*brahma-yoniḥ*). No one else is a revealer. He is self-revealed (*svayaṁ-dṛk).* He is not like a king who is dependent on his subjects. And he is complete in his own power (*sva-mahima-paripurṇaḥ*). But for his play, he creates, maintains and destroys by his *śakti* called *māyā,* represented by Brahmā and others. Though his knowledge is never covered, it appears he is described (*vivṛtaḥ*) or explained by *māyā.* But actually even Brahmā cannot describe the Lord properly. For what purpose has he gone to so much effort? His devotees attain him by meditating on him in this form.

How do the devotees meditate upon him? By seeing and remembering the *vibhūtis* of his feet such as earth etc, one can easily remember the Lord's feet. I should always remember my Lord, and I always see this *vibḥūti* of my Lord's feet, the earth. All the animals and plants which take shelter of the earth also have taken shelter of my Lord's lotus feet. Therefore I must respect them all and not hate them. The vi*bhūti* of the Kaustubha hanging on the chest of my Lord are all the *jīvas.* Therefore I should not criticize or harm even one of them. This is the result of contemplating the universal form.

|| 12.11.25 ||

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-

rājanya-vaṁśa-dahanānapavarga-vīrya

govinda gopa-vanitā-vraja-bhṛtya-gīta

tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān

O Kṛṣṇa! O friend of Arjuna! O chief among the descendants of Vṛṣṇi! O destroyer of those kings that are disturbing elements on this earth! O Lord whose prowess never deteriorates! O Govinda! O Lord who gives pleasure to the ears by the fame which purifies the universe, which is sung by Uddhava, the servant of the *gopīs* of Vraja! O Lord, please protect your devotees.

Worship of a portion of Kṛṣṇa (universal form) has been described. Now Kṛṣṇa, the real object of worship, is introduced with a prayer. O friend of Arjuna (*kṛsṇa-sakha*)! His affection for the Pāṇḍavas brought him under their control. O chief of the Vṛṣṇis! His affection for the Vṛṣṇis brought him under their control. What is implied here? O fire, destroyer of dynasties of kings who afflicted the earth! Or you are the fire which arose by the friction of clans. You destroyed the enemies of the Pāṇḍava and Yadus and protected them because of your affection. O Lord with undiminished strength! By such strength you made the Pāṇḍavas and Yādavas victorious. O Govinda! You were even more affectionate to the inhabitants of Vraja. What does this mean? O Lord who gives pleasure to the ears by the fame which purifies the universe (*tīrtha*), which is sung by Uddhava (and consequently Śukadeva), the servant of the *gopīs* of Vraja!

Uddhava said:

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ

vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā

bhejur mukunda-padavīṁ śrutibhir vimṛgyām

The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet. SB 10.47.61

dṛṣṭvaivam-ādi gopīnāṁ kṛṣṇāveśātma-viklavam

uddhavaḥ parama-prītas tā namasyann idaṁ jagau

Thus seeing how the *gopīs* were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows. SB 10.47.57

|| 12.11.26 ||

ya idaṁ kalya utthāya

mahā-puruṣa-lakṣaṇam

tac-cittaḥ prayato japtvā

brahma veda guhāśayam

Anyone who rises early in the morning and, with a purified mind, chants this description of the universal form, the form of the Supreme Brahman, will realize Paramātmā.

Anyone who chants this description of the universal form, which is Brahman, will realize Paramātmā (*guhāśayam*).

|| 12.11.27-28 ||

śrī-śaunaka uvāca

śuko yad āha bhagavān

viṣṇu-rātāya śṛṇvate

sauro gaṇo māsi māsi

nānā vasati saptakaḥ

teṣāṁ nāmāni karmāṇi

niyuktānām adhīśvaraiḥ

brūhi naḥ śraddadhānānāṁ

vyūhaṁ sūryātmano hareḥ

Śaunaka said: O Sūta! Śukadeva explained to Parīkṣit about the seven associations of the sun god in the different months. Please describe to us, who have great faith in your words, the different sets of seven personal features and associates that the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are expansions of the sun, who is a form of the Supreme Lord, and are engaged by the Lord in their service.

You have explained to us the conversation of Śukadeva and Parīkṣit constituting the *Bhāgavatam,* and after that, the story of Mārkaṇdeya our ancestor, and in answer to our request, a description of his method of worship. There is an example given of the sun comparing it to Kṛṣṇa, the subject of the *Bhāgavatam:*

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha

kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa. SB 1.3.43

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha

kiṁ nu naḥ kuśalaṁ brūyāṁ gata-śrīṣu gṛheṣv aham

My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? SB 3.2.7

Because the sun has been mentioned, I should now have Sūta explain about the sun, the king of all planets, with twelve forms, at the time of completion of the king of all Purāṇas, consisting of twelve volumes. In this way, Śaunaka considered in his mind. In the Fifth Canto it was said concerning the sun:

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantaṁ sūryam ātmānaṁ nānā-nāmānaṁ pṛthaṅ-nānā-nāmānaḥ pṛthak-karmabhir dvandvaśa upāsate.

Similarly, other sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and *devatās,* in fourteen groups in some months and pairing up to make seven groups in other months, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as Sūryadeva, who has many names. SB 5.21.18

Adhīśvaraiḥ means “engaged by the Supreme Lord.” “What is the use of asking about the sun?” Tell us about the expansions of the Lord whose form is the sun.

|| 12.11.29 ||

sūta uvāca

anādy-avidyayā viṣṇor

ātmanaḥ sarva-dehinām

nirmito loka-tantro 'yaṁ

lokeṣu parivartate

Sūta Gosvāmī said: The sun, created by Viṣṇu, the Supreme Soul of all embodied beings, through his beginningless material energy, travels among all the planets, establishing the movements of the planets.

One should not consider that the sun in the *Bhāgavatam* which is compared to Kṛṣṇa, who has a spiritual body of eternity, knowledge and bliss, is material. That is expressed in this verse. The sun has been created by Viṣṇu, the soul of all embodied beings. It is a form of his power or effulgence, created by his beginningless mā*yā.* (Thus it is another *vibhūti.)* The sun establishes the movements of the planets (*loka-tantraḥ*).

|| 12.11.30 ||

eka eva hi lokānāṁ

sūrya ātmādi-kṛd dhariḥ

sarva-veda-kriyā-mūlam

ṛṣibhir bahudhoditaḥ

The Supreme Lord, the one soul of all the worlds and the original creator, is also the sun. He is the source of all the ritualistic activities prescribed in the Vedas and has been divided in twelve forms by the Vedic sages.

The Lord, soul of the worlds and the creator, is the sun. The sun is said to have twelve forms.

|| 12.11.31 ||

kālo deśaḥ kriyā kartā

karaṇaṁ kāryam āgamaḥ

dravyaṁ phalam iti brahman

navadhokto 'jayā hariḥ

O Śaunaka! The Lord is described in nine aspects: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the *mantras*, the paraphernalia of worship and the result to be achieved.

The Lord not only takes many forms as the sun, but as time and other aspects as well to institute sacred action. Time refers to dawn and other times. Place refers to the sacrificial alter or other sacred places. Endeavor refers to the performance undertaken. The performer is the brāhmaṇa. The instrument is the *sruk,* the sacrificial ladle. The ritual is the sacrifice. The *āgama* consists of the specific *mantras* for the rite. The materials are rice and other articles. The result is Svarga or other planets.

|| 12.11.32 ||

madhv-ādiṣu dvādaśasu

bhagavān kāla-rūpa-dhṛk

loka-tantrāya carati

pṛthag dvādaśabhir gaṇaiḥ

The Supreme Lord, in the form of time, travels through the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

The Lord in the form of time, as the sun, moves about to accomplish the movements of the planets.

|| 12.11.33 ||

dhātā kṛtasthalī hetir

vāsukī rathakṛn mune

pulastyas tumburur iti

madhu-māsaṁ nayanty amī

My dear sage! Dhātā as the sun-god, Kṛtasthalī as the Apsarā, Heti as the Rākṣasa, Vāsuki as the Nāga, Rathakṛt as the Yakṣa, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

The question about the associates of the sun in different months is here answered. The seven persons for Caitra month are described first. Kṛtasthalī is the Apsarā, Heti is the Rākṣasa, Vāsuki is the Nāga, Rathakṛt is the Yakṣa, Pulastya is the sage and Tumburu is the Gandharva.

|| 12.11.34 ||

aryamā pulaho 'thaujāḥ

prahetiḥ puñjikasthalī

nāradaḥ kacchanīraś ca

nayanty ete sma mādhavam

Aryamā as the sun-god, Pulaha as the sage, Athaujā as the Yakṣa, Praheti as the Rākṣasa, Puñjikasthalī as the Apsarā, Nārada as the Gandharva and Kacchanīra as the Nāga rule the month of Mādhava.

Mādhavam means Vaiśākha month. Aryamā is the sun-god, Pulaha is the sage, Athaujā is the Yakṣa, Praheti is the Rākṣasa, Puñjikasthalī is the Apsarā, Nārada is the Gandharva and Kacchanīra is the Nāga

|| 12.11.35 ||

mitro 'triḥ pauruṣeyo 'tha

takṣako menakā hahāḥ

rathasvana iti hy ete

śukra-māsaṁ nayanty amī

Mitra as the sun-god, Atri as the sage, Paurusẹya as the Rākṣasa, Takṣaka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakṣa rule the month of Śukra.

Śukra is Jyeṣṭha month. Mitra is the sun-god, Atri is the sage, Paurusẹya is the Rākṣasa, Takṣaka is the Nāga, Menakā is the Apsarā, Hāhā is the Gandharva and Rathasvana is the Yakṣa.

|| 12.11.36 ||

vasiṣṭho varuṇo rambhā

sahajanyas tathā huhūḥ

śukraś citrasvanaś caiva

śuci-māsaṁ nayanty amī

Vasiṣṭha as the sage, Varuṇa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākṣasa, Hūhū as the Gandharva, Śukra as the Nāga and Citrasvana as the Yakṣa rule the month of Śuci.

Śuci is Āṣāḍha month. Vasiṣṭha is the sage, Varuṇa is the sun-god, Rambhā is the Apsarā, Sahajanya is the Rākṣasa, Hūhu is the Gandharva, Śukra is the Nāga and Citrasvana is the Yakṣa

|| 12.11.37 ||

indro viśvāvasuḥ śrotā

elāpatras tathāṅgirāḥ

pramlocā rākṣaso varyo

nabho-māsaṁ nayanty amī

Indra as the sun-god, Viśvāvasu as the Gandharva, Śrotā as the Yakṣa, Elāpatra as the Nāga, Aṅgirā as the sage, Pramlocā as the Apsarā and Varya as the Rākṣasa rule the month of Nabhas.

Nabha is Śrāvaṇa month. Indra is the sun-god, Viśvāvasu is the Gandharva, Śrotā is the Yakṣa, Elāpatra is the Nāga, Aṅgirā is the sage, Pramlocā is the Apsarā and Varya is the Rākṣasa.

|| 12.11.38 ||

vivasvān ugrasenaś ca

vyāghra āsāraṇo bhṛguḥ

anumlocā śaṅkhapālo

nabhasyākhyaṁ nayanty amī

Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākṣasa, Āsāraṇa as the Yakṣa, Bhṛgu as the sage, Anumlocā as the Apsarā and Śaṅkhapāla as the Nāga rule the month of Nabhasya.

Nabhasya is Bhādra month. Vivasvān is the sun-god, Ugrasena is the Gandharva, Vyāghra is the Rākṣasa, Āsāraṇa is the Yakṣa, Bhṛgu is the sage, Anumlocā is the Apsarā and Śaṅkhapāla is the Nāga.

|| 12.11.39 ||

pūṣā dhanañjayo vātaḥ

suṣeṇaḥ surucis tathā

ghṛtācī gautamaś ceti

tapo-māsaṁ nayanty amī

Pūṣā as the sun-god, Dhanañjaya as the Nāga, Vāta as the Rākṣasa, Suṣeṇa as the Gandharva, Suruci as the Yakṣa, Ghṛtācī as the Apsarā and Gautama as the sage rule the month of Tapas.

Tapas is Māgha month.[59] Pūṣā is the sun-god, Dhanañjaya is the Nāga, Vāta is the Rākṣasa, Suṣeṇa is the Gandharva, Suruci is the Yakṣa, Ghṛtācī is the Apsarā and Gautama is the sage.

|| 12.11.40 ||

ṛtur varcā bharadvājaḥ

[59] The months are not listed in normal sequence.

viśva airāvataś caiva

tapasyākhyaṁ nayanty amī

Ṛtu as the Yakṣa, Varcā as the Rākṣasa, Bharadvāja as the sage, Parjanya as the sun-god, Senajit as the Apsarā, Viśva as the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.

Tapasya means Phālguna month. Ṛtu is the Yakṣa, Varcā is the Rākṣasa, Bharadvāja is the sage, Parjanya is the sun-god, Senajit is the Apsarā, Viśva is the Gandharva and Airāvata is the Nāga.

|| 12.11.41 ||

athāṁśuḥ kaśyapas tārkṣya

ṛtasenas tathorvaśī

vidyucchatrur mahāśaṅkhaḥ

saho-māsaṁ nayanty amī

Aṁśu as the sun-god, Kaśyapa as the sage, Tārkṣya as the Yakṣa, Ṛtasena as the Gandharva, Urvaśī as the Apsarā, Vidyucchatru as the Rākṣasa and Mahāśaṅkha as the Nāga rule the month of Sahas.

Sahas means Mārgaśīrṣa month. Aṁśu is the sun-god, Kaśyapa is the sage, Tārkṣya is the Yakṣa, Ṛtasena is the Gandharva, Urvaśī is the Apsarā, Vidyucchatru is the Rākṣasa and Mahāśaṅkha is the Nāga.

|| 12.11.42 ||

bhagaḥ sphūrjo 'riṣṭanemir

ūrṇa āyuś ca pañcamaḥ

karkoṭakaḥ pūrvacittiḥ

puṣya-māsaṁ nayanty amī

Bhaga as the sun-god, Sphūrja as the Rākṣasa, Ariṣṭanemi as the Gandharva, Ūrṇa as the Yakṣa, Āyur as the sage, Karkoṭaka as the Nāga and Pūrvacitti as the Apsarā rule the month of Puṣya.

Puṣya means Pauṣa month. Bhaga is the sun-god, Sphūrja is the Rākṣasa, Ariṣṭanemi is the Gandharva, Ūrṇa is the Yakṣa, Āyur is the sage, Karkoṭaka is the Nāga and Pūrvacitti is the Apsarā.

|| 12.11.43 ||

tvaṣṭā ṛcīka-tanayaḥ

kambalaś ca tilottamā

brahmāpeto 'tha satajid

dhṛtarāṣṭra iṣam-bharāḥ

Tvaṣṭā as the sun-god; Jamadagni, the son of Ṛcīka, as the sage; Kambalāśva as the Nāga; Tilottamā as the Apsarā; Brahmāpeta as the Rākṣasa; Śatajit as the Yakṣa; and Dhṛtarāṣṭra as the Gandharva maintain the month of Iṣa.

Iṣambharāḥ means the protectors of Āśvina month. Tvaṣṭā is the sun-god; Jamadagni, the son of Ṛcīka, is the sage; Kambalāśva is the Nāga; Tilottamā is the Apsarā; Brahmāpeta is the Rākṣasa; Śatajit is the Yakṣa; and Dhṛtarāṣṭra is the Gandharva.

|| 12.11.44 ||

viṣṇur aśvataro rambhā

sūryavarcāś ca satyajit

viśvāmitro makhāpeta

ūrja-māsaṁ nayanty amī

Viṣṇu as the sun-god, Aśvatara as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakṣa, Viśvāmitra as the sage and Makhāpeta as the Rākṣasa rule the month of Ūrja.

Ūrja means Kārtika month. Viṣṇu is the sun-god, Aśvatara is the Nāga, Rambhā is the Apsarā, Sūryavarcā is the Gandharva, Satyajit is the Yakṣa, Viśvāmitra is the sage and Makhāpeta is the Rākṣasa.

|| 12.11.45 ||

etā bhagavato viṣṇor

ādityasya vibhūtayaḥ

smaratāṁ sandhyayor nṝṇāṁ

haranty aṁho dine dine

All these personalities are the *vibhūtis* of the Supreme Lord Viṣṇu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

|| 12.11.46 ||

dvādaśasv api māseṣu

devo 'sau ṣaḍbhir asya vai

caran samantāt tanute

paratreha ca san-matim

Thus, throughout the twelve months, the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

Thus sun (*asau devaḥ*) travels with his associates who are his *vibhūtis.*

|| 12.11.47-48 ||

sāmarg-yajurbhis tal-liṅgair

ṛṣayaḥ saṁstuvanty amum

gandharvās taṁ pragāyanti

nṛtyanty apsaraso 'grataḥ

unnahyanti rathaṁ nāgā

grāmaṇyo ratha-yojakāḥ

codayanti rathaṁ pṛṣṭhe

nairṛtā bala-śālinaḥ

While the sages glorify the sun-god with the hymns of the Sāma, Ṛg and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas bind the chariot firmly and the Yakṣas harness the horses to the chariot, while the powerful Rākṣasas push from behind.

This describes the actions of the six associates. *Tal-liṅgaiḥ* means "by Vedic verses which reveal the sun." The Nāgas bind up the chariot firmly. The Yakṣas connect the chariot to the horses. Rākṣasas push it with force.

|| 12.11.49||

vālakhilyāḥ sahasrāṇi

ṣaṣṭir brahmarṣayo 'malāḥ

purato 'bhimukhaṁ yānti

stuvanti stutibhir vibhum

Facing the chariot, the sixty thousand *brāhmaṇa* sages known as Vālakhilyas travel in front and offer prayers to the almighty sun-god with Vedic *mantras.*

|| 12.11.50 ||

evaṁ hy anādi-nidhano

bhagavān harir īśvaraḥ

kalpe kalpe svam ātmānaṁ

vyūhya lokān avaty ajaḥ

For the protection of all the worlds, the unborn Supreme Lord, without beginning or end, thus expands himself during each day of Brahmā and protects the worlds.

Vyuhya means "dividing up."

Thus ends the commentary on Eleventh Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Summary of the *Bhāgavatam*

|| 12.12.1 ||

sūta uvāca

namo dharmāya mahate

namaḥ kṛṣṇāya vedhase

brahmaṇebhyo namaskṛtya

dharmān vakṣye sanātanān

Sūta Gosvāmī said: Offering my obeisances to *bhakti*; to Lord Kṛṣṇa, the supreme creator; and to all the *brāhmaṇas* like Vyāsa, I shall now describe the eternal activities of the Lord.

In the Twelfth Chapter, beginning from the First Canto, the famous stories are repeated in order for clarity. I offer respects to the great *dharma,* known as *bhakti,* dedicated to Kṛṣṇa, which is attained by *bhakti*, the cause of all things (*vedhase*), and the *brāhmaṇas* like Vyāsadeva, who reveal *bhakti. Brāhmaṇebhyaḥ* should be in the accusative with *namaskṛtya*. I will speak the stories of the Lord (*dharmān*). These are highest *dharma,* since they are subjects of hearing and chanting. They are eternal since the Lord, *bhakti* and his activities are beyond the *guṇas.*

|| 12.12.2||

etad vaḥ kathitaṁ viprā

viṣṇoś caritam adbhutam

bhavadbhir yad ahaṁ pṛṣṭo

narāṇāṁ puruṣocitam

O great sages, I have narrated to you the wonderful pastimes of Viṣṇu, about which you inquired from me. Hearing such narrations is the suitable engagement for a person who is a human being.

|| 12.12.3 ||

atra saṅkīrtitaḥ sākṣāt

sarva-pāpa-haro hariḥ

nārāyaṇo hṛṣīkeśo

bhagavān sātvatām patiḥ

This literature fully glorifies the Supreme Lord, who is the destroyer of sin, the shelter of the *jīvas,* the master of the senses, and master of the Sātvatas.

He who removes all sin (*hariḥ*), who is the shelter of all *jīvas (nārāyaṇaḥ),* who activates the senses (*hṛṣikeśaḥ),* is Bhagavān who is glorified in twelve volumes of *Bhāgavatam.* Who is he? He is master of the Sātvatas.

|| 12.12.4 ||

atra brahma paraṁ guhyaṁ

jagataḥ prabhavāpyayam

jñānaṁ ca tad-upākhyānaṁ

proktaṁ vijñāna-saṁyutam

In this work, the great secret of impersonal Brahman along with the process *jñāna* along with its realization is presented through descriptions of the creation and destruction of the universe.

The impersonal Brahman is present in *Bhāgavatam*. Since it cannot be perceived by the senses such as voice, how is it possible? It is described through creation and destruction of the universe, not directly. The method to attain Brahman, *jñāna* is also revealed, along with its realization.

|| 12.12.5 ||

bhakti-yogaḥ samākhyāto

vairāgyaṁ ca tad-āśrayam

pārīkṣitam upākhyānaṁ

nāradākhyānam eva ca

The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parīkṣit and the sage Nārada.

Sādhana and *sādhya bhakti* are explained *(sam*) completely with introductory and concluding actions as well as renunciation which arises from it. Then the topics are listed in order. One should not object to omitting parts of the stories which are famous in presenting a table of contents chapter. A table of contents makes no attempt to present everything. The very famous chapter about Kṛṣṇa's birth, the punishment of Aśvatthāmā, the passing of Bhīṣma, the story of Citraketu, the destruction of Tripura, the story of Ambarīṣa, the killing of Aghāsura and the bewilderment of Brahmā are omitted or passed over very briefly, and sometimes stories are put in a different order.

|| 12.12.6 ||

prāyopaveśo rājarṣer

vipra-śāpāt parīkṣitaḥ

śukasya brahmarṣabhasya

saṁvādaś ca parīkṣitaḥ

Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a *brāhmaṇa's* son, and the conversations between Parīkṣit and Śukadeva Gosvāmī, who is the best of all *brāhmaṇas.*

|| 12.12.7 ||

yoga-dhāraṇayotkrāntiḥ

saṁvādo nāradājayoḥ

avatārānugītaṁ ca

sargaḥ prādhāniko 'grataḥ

The *Bhāgavatam* explains how one can attain liberation at the time of death by practicing fixed meditation in *yoga.* It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Lord, and a description of how the universe was created in progressive sequence, beginning from *pradhāna.*

|| 12.12.8 ||

viduroddhava-saṁvādaḥ

kṣattṛ-maitreyayos tataḥ

purāṇa-saṁhitā-praśno

mahā-puruṣa-saṁsthitiḥ

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Purāṇa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

Saṁṣthitiḥ means destruction when Brahmā sleeps in the abdomen of Viṣṇu.

|| 12.12.9||

tataḥ prākṛtikaḥ sargaḥ

sapta vaikṛtikāś ca ye

tato brahmāṇḍa-sambhūtir

vairājaḥ puruṣo yataḥ

The creation from *prakṛti,* the seven transformations, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described.

|| 12.12.10||

kālasya sthūla-sūkṣmasya

gatiḥ padma-samudbhavaḥ

bhuva uddharaṇe 'mbhodher

hiraṇyākṣa-vadho yathā

Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaśāyī Viṣṇu, and the killing of the demon Hiraṇyākṣa when the earth was delivered from the Garbhodaka Ocean.

The deliverance of the earth from the water is described. Then irregular *sandhi* is for metrical consideration.

|| 12.12.11 ||

ūrdhva-tiryag-avāk-sargo

rudra-sargas tathaiva ca

ardha-nārīśvarasyātha

yataḥ svāyambhuvo manuḥ

The *Bhāgavatam* also describes the creation of *devatās*, animals and demoniac species of life; the birth of Śiva; and the appearance of Svāyambhuva Manu from the creation of the man and-woman born from Brahmā.

Ardha-nāri-narasya means “creation of he who had two parts, a man and a woman.”

|| 12.12.12 ||

śatarūpā ca yā strīṇām

ādyā prakṛtir uttamā

santāno dharma-patnīnāṁ

kardamasya prajāpateḥ

Also related are the appearance of the first woman, Śatarūpā, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.

|| 12.12.13 ||

avatāro bhagavataḥ

kapilasya mahātmanaḥ

devahūtyāś ca saṁvādaḥ

kapilena ca dhīmatā

The *Bhāgavatam* describes the incarnation of the Lord as the exalted sage Kapila and records the conversation between that greatly learned soul and his mother, Devahūti.

|| 12.12.14-15 ||

nava-brahma-samutpattir

dakṣa-yajña-vināśanam

dhruvasya caritaṁ paścāt

pṛthoḥ prācīnabarhiṣaḥ

nāradasya ca saṁvādas

tataḥ praiyavrataṁ dvijāḥ

nābhes tato 'nucaritam

ṛṣabhasya bharatasya ca

Also described are the progeny of Marīci and others, the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācīnabarhi, the discussion between Prācīnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O *brāhmaṇas*, the *Bhāgavatam* tells of the character and activities of King Nābhi, Ṛṣabha and King Bharata.

Nava-brahma-samutpattiḥ means the sons of Marīci and others.

|| 12.12.16 ||

dvīpa-varṣa-samudrāṇāṁ

giri-nady-upavarṇanam

jyotiś-cakrasya saṁsthānaṁ

pātāla-naraka-sthitiḥ

The *Bhāgavatam* gives an elaborate description of the earth's *dvīpas, varṣas*, oceans, mountains and rivers. Also described are the arrangement of the zodiac and the abodes in hell and Pātāla.

|| 12.12.17 ||

dakṣa-janma pracetobhyas

tat-putrīṇāṁ ca santatiḥ

yato devāsura-narās

tiryaṅ-naga-khagādayaḥ

The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa's daughters, who initiated the races of *devatās*, demons, human beings, animals, serpents, birds and so on is described.

|| 12.12.18 ||

tvāṣṭrasya janma-nidhanaṁ

putrayoś ca diter dvijāḥ

daityeśvarasya caritaṁ

prahrādasya mahātmanaḥ

O *brāhmaṇas!* Also recounted are the births and deaths of Vṛtrāsura and of Diti's sons Hiraṇyākṣa and Hiraṇyakaśipu, as well as the story of the greatest of Diti's descendants, the exalted soul Prahlāda.

|| 12.12.19 ||

manv-antarānukathanaṁ

gajendrasya vimokṣaṇam

manv-antarāvatārāś ca

viṣṇor hayaśirādayaḥ

The reign of each Manu, the liberation of Gajendra, the special incarnations of the Lord in each Manvantara, and the appearance of Hayagrīva and others, are described as well.

|| 12.12.20 ||

kaurmaṁ mātsyaṁ nārasiṁhaṁ

vāmanaṁ ca jagat-pateḥ

kṣīroda-mathanaṁ tadvad

amṛtārthe divaukasām

The *Bhāgavatam* also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṁha and Vāmana, and of the *devatās'* churning of the milk ocean to obtain nectar.

|| 12.12.21 ||

devāsura-mahā-yuddhaṁ

rāja-vaṁśānukīrtanam

ikṣvāku-janma tad-vaṁśaḥ

sudyumnasya mahātmanaḥ

An account of the great battle fought between the *devatās* and the demons, a description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the story of the pious Sudyumna—all are presented within this literature.

The story (this word is to be supplied) of Sudyumna is told.

|| 12.12.22 ||

ilopākhyānam atroktaṁ

tāropākhyānam eva ca

sūrya-vaṁśānukathanaṁ

śaśādādyā nṛgādayaḥ

Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śaśāda and Nṛga.

|| 12.12.23 ||

saukanyaṁ cātha śaryāteḥ

kakutsthasya ca dhīmataḥ

khaṭvāṅgasya ca māndhātuḥ

saubhareḥ sagarasya ca

The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khaṭvāṅga, Māndhātā, Saubhari and Sagara are narrated.

|| 12.12.24 ||

rāmasya kośalendrasya

caritaṁ kilbiṣāpaham

nimer aṅga-parityāgo

janakānāṁ ca sambhavaḥ

The *Bhāgavatam* narrates the pastimes of Rāmacandra, the King of Kosala, which destroy all sin, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

|| 12.12.25-26 ||

rāmasya bhārgavendrasya

niḥkṣatṛī-karaṇaṁ bhuvaḥ

ailasya soma-vaṁśasya

yayāter nahuṣasya ca

dauṣmanter bharatasyāpi

śāntanos tat-sutasya ca

yayāter jyeṣṭha-putrasya

yador vaṁśo 'nukīrtitaḥ

The Śrīmad-Bhāgavatam describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the *kṣatriyas* on the face of the earth. It

further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuṣa, Duṣmanta's son Bharata, Śāntanu and Śāntanu's son Bhīṣma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

|| 12.12.27 ||

yatrāvatīṛṇo bhagavān

kṛṣṇākhyo jagad-īśvaraḥ

vasudeva-gṛhe janma

tato vṛddhiś ca gokule

***Bhāgavatam* describes how Śrī Kṛṣṇa, Bhagavān, Lord of the universe, descended into this Yadu dynasty, how he took birth in the home of Vasudeva, and how He then grew up in Gokula.**

|| 12.12.28-29 ||

tasya karmāṇy apārāṇi

kīrtitāny asura-dviṣaḥ

pūtanāsu-payaḥ-pānaṁ

śakaṭoccāṭanaṁ śiśoḥ

tṛṇāvartasya niṣpeṣas

tathaiva baka-vatsayoḥ

aghāsura-vadho dhātrā

vatsa-pālāvagūhanam

Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including his childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, crushing Tṛṇāvarta by the child, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes when Lord Brahmā hid his calves and cowherd boyfriends in a cave.

Pūtanāsu-payaḥ-pānam means drinking milk along with the life air of Pūtanā. *Śiśoḥ* means “by the baby.” *Niṣpeṣaḥ* means crushing.

|| 12.12.30 ||

dhenukasya saha-bhrātuḥ

pralambasya ca saṅkṣayaḥ

gopānāṁ ca paritrāṇaṁ

dāvāgneḥ parisarpataḥ

The Śrīmad-Bhāgavatam tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kṛṣṇa saved the cowherd boys from a forest fire that had encircled them.

Saha-bhrātuḥ means “with his companions.”

|| 12.12.31-33 ||

damanaṁ kāliyasyāher

mahāher nanda-mokṣaṇam

vrata-caryā tu kanyānāṁ

yatra tuṣṭo 'cyuto vrataiḥ

prasādo yajña-patnībhyo

viprāṇāṁ cānutāpanam

govardhanoddhāraṇaṁ ca

śakrasya surabher atha

yajñabhiṣekaḥ kṛṣṇasya

strībhiḥ krīḍā ca rātriṣu

śaṅkhacūḍasya durbuddher

vadho 'riṣṭasya keśinaḥ

The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young *gopīs*, who thus satisfied

Lord Kṛṣṇa; the mercy he showed the wives of the Vedic *brāhmaṇas*, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśī—all these pastimes are recounted.

Śakrasya surabher yajñābhiṣekaḥ means "the worship and bathing by Indra and Surabhi."

|| 12.12.34 ||

akrūrāgamanaṁ paścāt

prasthānaṁ rāma-kṛṣṇayoḥ

vraja-strīṇāṁ vilāpaś ca

mathurālokanaṁ tataḥ

The *Bhāgavatam* describes the arrival of Akrūra, the subsequent departure of Kṛṣṇa and Balarāma, the lamentation of the *gopīs* and viewing Mathurā.

|| 12.12.35 ||

gaja-muṣṭika-cāṇūra-

kaṁsādīnāṁ tathā vadhaḥ

mṛtasyānayanaṁ sūnoḥ

punaḥ sāndīpaner guroḥ

Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa, the wrestlers Muṣṭika and Cāṇūra, and Kaṁsa and other demons, as well as how Kṛṣṇa brought back the dead son of his *guru*, Sāndīpani Muni.

|| 12.12.36 ||

mathurāyāṁ nivasatā

yadu-cakrasya yat priyam

kṛtam uddhava-rāmābhyāṁ

yutena hariṇā dvijāḥ

Then, O *brāhmaṇas,* this scripture recounts how Kṛṣṇa, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.

|| 12.12.37 ||

jarāsandha-samānīta-

sainyasya bahuśo vadhaḥ

ghātanaṁ yavanendrasya

kuśasthalyā niveśanam

Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the Yavana king Kālayavana and the establishment of Dvārakā City.

|| 12.12.38 ||

ādānaṁ pārijātasya

sudharmāyāḥ surālayāt

rukmiṇyā haraṇaṁ yuddhe

pramathya dviṣato hareḥ

This work also describes how Lord Kṛṣṇa brought from heaven the *pārijāta* tree and the Sudharmā assembly hall, and how he kidnapped Rukmiṇī by defeating all his rivals in battle.

|| 12.12.39 ||

harasya jṛmbhaṇaṁ yuddhe

bāṇasya bhuja-kṛntanam

prāgjyotiṣa-patiṁ hatvā

kanyānāṁ haraṇaṁ ca yat

Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇāsura, made Śiva yawn, how the Lord cut off Bāṇāsura's arms, and how he killed the master of Prāgjyotiṣapura and then rescued the young princesses held captive in that city.

|| 12.12.40-41 ||

caidya-pauṇḍraka-śālvānāṁ

dantavakrasya durmateḥ

śambaro dvividaḥ pīṭho

muraḥ pañcajanādayaḥ

māhātmyaṁ ca vadhas teṣāṁ

vārāṇasyāś ca dāhanam

bhārāvataraṇaṁ bhūmer

nimittī-kṛtya pāṇḍavān

There are descriptions of the great exertion and the deaths of the King of Cedi, Pauṇḍraka, Śālva, the foolish Dantavakra, Śambara, Dvivida, Pīṭha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasī was burned to the ground. The *Bhāgavatam* also recounts how Lord Kṛṣṇa relieved the earth's burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.

Māhātmyam means “great exertion.”

|| 12.12.42-43 ||

vipra-śāpāpadeśena

saṁhāraḥ sva-kulasya ca

uddhavasya ca saṁvādo

vasudevasya cādbhutaḥ

yatrātma-vidyā hy akhilā

proktā dharma-vinirṇayaḥ

tato martya-parityāga

ātma-yogānubhāvataḥ

***Bhāgavatam* also narrates how the Lord withdrew his own dynasty on the pretext of the *brāhmaṇas'* curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates religious principles; and then how Lord Kṛṣṇa gave up this mortal world by his own power.**

Bhāgavatam narrates who the Lord disappeared from the material world by the power of his *yoga-māyā,* which was inconceivable to the world.

|| 12.12.44 ||

yuga-lakṣaṇa-vṛttiś ca

kalau nṝṇām upaplavaḥ

catur-vidhaś ca pralaya

utpattis tri-vidhā tathā

This work also describes people's characteristics and behavior in the different ages, the destruction of *dharma* in the age of Kali, the four kinds of annihilation and the three kinds of creation.

Bhāgavatam describes the characteristics of *the yugas* and the corresponding behavior. *Upaplavaḥ* means destruction of dharma. The three types of creation are from *prakṛti,* the daily creation of Brahmā and normal creation of individual bodies.

|| 12.12.45 ||

deha-tyāgaś ca rājarṣer

viṣṇu-rātasya dhīmataḥ

śākhā-praṇayanam ṛṣer

mārkaṇḍeyasya sat-kathā

mahā-puruṣa-vinyāsaḥ

sūryasya jagad-ātmanaḥ

There are also an account of the passing away of the wise and saintly King Parīkṣit, an explanation of how Śrīla Vyāsadeva disseminated the branches of the Vedas, a pious narration concerning Mārkaṇḍeya Ṛṣi, a description of

arrangement of the Lord's universal form and his form as the sun, the soul of the universe.

|| 12.12.46 ||

iti coktaṁ dvija-śreṣṭhā

yat pṛṣṭo 'ham ihāsmi vaḥ

līlāvatāra-karmāṇi

kīrtitānīha sarvaśaḥ

Thus, O best of the *brāhmaṇas,* I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

|| 12.12.47 ||

patitaḥ skhalitaś cārtaḥ

kṣuttvā vā vivaśo gṛṇan

haraye nama ity uccair

mucyate sarva-pātakāt

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all sins.

“Please tell us the results of glorifying such pastimes.” He answers by *kaimutya-nyāya.* If just chanting the name of the Lord casually does so much, how much more chanting the pastimes of the Lord with faithful will bestow. If one falls from a high place, or stumbles on even ground, experiencing pain on displacing the feet, or sneezes, or cries out loudly from witnessing or committing a terrible sin, and chants the name of the Lord, one is freed from all sins.

|| 12.12.48 ||

saṅkīrtyamāno bhagavān anantaḥ

śrutānubhāvo vyasanaṁ hi puṁsām

praviśya cittaṁ vidhunoty aśeṣaṁ

yathā tamo 'rko 'bhram ivāti-vātaḥ

When people properly glorify the Supreme Lord or simply hear about his power, the Lord personally enters their hearts and destroys unlimited misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

Entering the heart, the Lord destroys unlimited distress, like the sun destroys darkness. However, if the clouds come, the sun does not destroy darkness. Therefore, another example is given. A powerful wind destroys clouds.

|| 12.12.49 ||

mṛṣā giras tā hy asatīr asat-kathā

na kathyate yad bhagavān adhokṣajaḥ

tad eva satyaṁ tad u haiva maṅgalaṁ

tad eva puṇyaṁ bhagavad-guṇodayam

Words that do not describe the transcendental Lord but instead deal with temporary matters are simply false, harsh and useless. Only those words that manifest the qualities of the Supreme Lord are actually truthful, auspicious and pure.

The conclusion of this scripture is that one should glorify Kṛṣṇa. Other glorification, though not done badly, should not be done. Glorification of the Lord even done badly by animalistic men should be done. Thought the words are true, they are also false (*mṛṣ*ā). Though the words are sweet, they are painful (*asatī*). Even if the words are uttered by learned persons, they are useless (*asat-kathā*). Why? Because they do not speak about Bhagavān. Thus true words are false, sweet words are harsh and learned words are useless. If the words are false, because they come from one's imagination, but they glorify the Lord, then the words are true. Though the words are inauspicious because they destroy the householder's world, they are actually auspicious words. And though the irreligious say that speeches describing how the Lord takes others' wives is impure, it is pure because those indicate good qualities in the Lord, not faults.

|| 12.12.50 ||

tad eva ramyaṁ ruciraṁ navaṁ navaṁ

tad eva śaśvan manaso mahotsavam

tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ

yad uttamaḥśloka-yaśo 'nugīyate

Those words describing the glories of the all-famous Lord are pleasing, relishable and ever fresh. They bring intense joy to the mind, and they dry up the ocean of misery.

Though Krṣṇa following Prasena went into Jambavāna's cave is not pleasant, it is also pleasant. Though Rāma's giving up Sītā is not pleasurable, it is also pleasurable. Though the stories of the Lord are old they are ever new. Though Rāma's purusing Mārīca and Rāvaṇa stealing Sītā destroys the happiness of the mind, it is also a festival for the mind. Though one falls into an ocean of lamentation from seeing Kṛṣṇa give up wives and sons, the event also dries up the ocean of lamentation.

|| 12.12.51 ||

na yad vacaś citra-padaṁ harer yaśo

jagat-pavitraṁ pragṛṇīta karhicit

tad dhvāṅkṣa-tīṛthaṁ na tu haṁsa-sevitaṁ

yatrācyutas tatra hi sādhavo 'malāḥ

Those colorful words that do not describe the glories of the Lord, who alone can sanctify the whole universe, are considered to be a place of pilgrimage for crows, and are never used by those situated in transcendental knowledge, for pure and saintly devotees relish only in topics glorifying the infallible Lord.

|| 12.12.52 ||

tad vāg-visargo janatāgha-samplavo

yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo 'ṅkitāni yat

śṛṇvanti gāyanti gṛṇanti sādhavaḥ

The use of words in which, though not perfectly composed, there are the names of the Lord and descriptions of his glories which devotes hear, sing, and again receive, destroys the sins of all people.

Verse 51, 52 and 53 glorify the supreme position of the devotees. They are placed at the beginning and end of the *Bhāgavatam*. Just as a great *mantra* has a *bīja* syllable

placed before and after it, so the *Bhāgavatam* is enclosed within these three verses at the beginning and end of the work.

|| 12.12.53 ||

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na hy arpitaṁ karma yad apy anuttamam

Even the stage of *jñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What then to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord?

Anuttamam means the best niṣ*kāma-kārma*.

|| 12.12.54 ||

yaśaḥ-śriyām eva pariśramaḥ paro

varṇāśramācāra-tapaḥ-śrutādiṣu

avismṛtiḥ śrīdhara-pāda-padmayor

guṇānuvāda-śravaṇādarādibhiḥ

The great endeavor one undergoes in executing *varṇāśrama* duties, in performing austerities and in hearing from the Vedas culminates only in fame and wealth. But by respecting and attentively hearing the recitation of the Lord's qualities, one can remember his lotus feet.

Moreover, the great (*paraḥ*) effort in performing *varṇāśrama,* austerities or study generally results in fame and wealth. Those processes produce wealth and fame, but not attainment of the Lord. However the effort of hearing about the qualities of the Lord makes one always remember the lotus feet of the Lord. That person never forgets the Lord's lotus feet.

|| 12.12.55 ||

avismṛtiḥ kṛṣṇa-padāravindayoḥ

kṣiṇoty abhadrāṇi ca śaṁ tanoti

sattvasya śuddhiṁ paramātma-bhaktiṁ

jñānaṁ ca vijñāna-virāga-yuktam

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and allows one to fix the intelligence in the Lord. It purifies the heart and bestows devotion for Lord, along with knowledge enriched with realization and renunciation.

What happens by remembrance of the Lord? *Śamam* means having one's intelligence fixed in the Lord for *Bhāgavatam* says *śamo man-niṣṭhatā buddher*. (SB 11.19.36)

|| 12.12.56 ||

yūyaṁ dvijāgryā bata bhūri-bhāgā

yac chaśvad ātmany akhilātma-bhūtam

nārāyaṇaṁ devam adevam īśam

ajasra-bhāvā bhajatāviveśya

O most eminent of *brāhmaṇas*! You are all indeed extremely fortunate, since you have already placed within your hearts Nārāyaṇa—the supreme controller and the ultimate soul of all existence—beyond whom there is no other god. Having undeviating love for him, please worship him.

Adevam means "He who does not have a *devatā* to worship" or "above whom there is no one worthy of worship." *Bhajata* is in the imperative mood.

|| 12.12.57 ||

ahaṁ ca saṁsmārita ātma-tattvaṁ

śrutaṁ purā me paramarṣi-vaktrāt

prāyopaveśe nṛpateḥ parīkṣitaḥ

sadasy ṛṣīṇāṁ mahatāṁ ca śṛṇvatām

I also now fully remember the nature of God, which I previously heard from the mouth of the great sage Śukadeva Gosvāmī while the great sages heard

him speak in the assembly to King Parīkṣit as the monarch sat fasting until death.

|| 12.12.58 ||

etad vaḥ kathitaṁ viprāḥ

kathanīyoru-karmaṇaḥ

māhātmyaṁ vāsudevasya

sarvāśubha-vināśanam

O *brāhmaṇas!* I have thus described to you the glories of the Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. These glories destroy all inauspiciousness.

|| 12.12.59 ||

ya etat śrāvayen nityaṁ

yāma-kṣaṇam ananya-dhīḥ

ślokam ekaṁ tad-ardhaṁ vā

pādaṁ pādārdham eva vā

śraddhāvān yo 'nuśṛṇuyāt

punāty ātmānam eva saḥ

One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

|| 12.12.60 ||

dvādaśyām ekādaśyāṁ vā

śṛṇvann āyuṣyavān bhavet

paṭhaty anaśnan prayataḥ

pūto bhavati pātakāt

One who hears this *Bhāgavatam* on the Ekādaśī or Dvādaśī day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

|| 12.12.61 ||

puṣkare mathurayāṁ ca

dvāravatyāṁ yatātmavān

upoṣya saṁhitām etāṁ

paṭhitvā mucyate bhayāt

One who controls his mind, fasts at the holy places Puṣkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

|| 12.12.62 ||

devatā munayaḥ siddhāḥ

pitaro manavo nṛpāḥ

yacchanti kāmān gṛṇataḥ

śṛṇvato yasya kīrtanāt

The *devatās*, sages, Siddhas, Pitṛs, Manus and kings of the earth bestow all desirable things to the person who glorifies this Purāṇa by chanting or hearing it.

|| 12.12.63 ||

ṛco yajūṁṣi sāmāni

dvijo 'dhītyānuvindate

madhu-kulyā ghṛta-kulyāḥ

payaḥ-kulyāś ca tat phalam

By studying this *Bhāgavatam,* a *brāhmaṇa* can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the Ṛg, Yajur and Sāma Vedas.

The result—honey, ghee and milk--enjoyed by the *brāhmaṇa* studying the Vedas is attained by one who recites this work.

|| 12.12.64 ||

purāṇa-saṁhitām etām

adhītya prayato dvijaḥ

proktaṁ bhagavatā yat tu

tat padaṁ paramaṁ vrajet

A *brāhmaṇa* who diligently reads this essential compilation of all the Purāṇas will go to the supreme destination, which the Supreme Lord Himself has herein described.

|| 12.12.65 ||

vipro 'dhītyāpnuyāt prajñāṁ

rājanyodadhi-mekhalām

vaiśyo nidhi-patitvaṁ ca

śūdraḥ śudhyeta pātakāt

A *brāhmaṇa* who studies the Śrīmad-Bhāgavatam achieves firm intelligence, a king who studies it gains sovereignty over the earth, a *vaiśya* acquires great treasure and a *śūdra* is freed from sinful reactions.

In order to inspire persons with material desires to study this work, these temporary results are mentioned. The *sandhi* in *rājanyodadhi-mekhalām*

is poetic license.

|| 12.12.66 ||

kali-mala-saṁhati-kālano 'khileśo

harir itaratra na gīyate hy abhīkṣṇam

iha tu punar bhagavān aśeṣa-mūrtiḥ

paripaṭhito 'nu-padaṁ kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form, who annihilates the accumulated sins of the Kali age, is not glorified much in other works. But Bhagavān, who has unlimited forms, is abundantly and constantly described throughout the various narrations of this Śrīmad-Bhāgavatam.

The Lord is the destroyer (*kālaṇaḥ*) of the accumulated sins of Kali. *Anupadam* means "in every subject or chapter." Other works *(itaratra*) glorify *karma* and *devatās* like Brahmā. *Akhileśaḥ* means the soul with the universal form, Nārāyaṇa, or the protector of the world, Viṣṇu. Those works do not glorify Viṣṇu. If they do, it is not much. The word *tu* indicates restriction. In *Bhāgavatam* alone (*iha tu),* Bhagavān, who has unlimited forms like Nārāyaṇa, is profusely glorified. This is not done in other works. No such consideration has been made. By all topics introduced, in every line, Bhagavān is glorified completely (*pari).*

|| 12.12.67 ||

tam aham ajam anantam ātma-tattvaṁ

jagad-udaya-sthiti-saṁyamātma-śaktim

dyu-patibhir aja-śakra-śaṅkarādyair

duravasita-stavam acyutaṁ nato 'smi

I bow down to that unborn and infinite conscious being, Kṛṣṇa, whose personal energies effect the creation, maintenance and destruction of the material universe, whose glories Brahmā, Indra, Śiva and the other lords of the heavenly planets cannot fathom the glories through their prayers.

He offers respects to the Lord who has created this scripture. I bow to the unborn. Are you offering respects to Brahmā (*ajaḥ*)? No. I offer respects to the unlimited *(anantam*). Oh, that is *pradhāna*? No. He is the very form of consciousness (*ātmā-tattvam*). Is that the *jīva*? No. He possesses powers for creating, maintaining and destroying the universe. Is that Śiva? No. The praises of the *devatās* such as Brahmā and Śiva do not understand him. He is Acyuta, Kṛṣṇa.

|| 12.12.68||

upacita-nava-śaktibhiḥ sva ātmany

uparacita-sthira-jaṅgamālayāya

bhagavata upalabdhi-mātra-dhamne

sura-ṛṣabhāya namaḥ sanātanāya

I offer my obeisances to the eternal Lord and the leader of all other deities, the form of pure knowledge, who by evolving his nine material energies has arranged within himself the abode of all moving and nonmoving creatures.

He offers respects to the Lord as the soul within himself. The nine *śaktis* are *prakṛti, puruṣa, mahat-tattva, ahaṅkāra*, and the five *tan-mātras.*

|| 12.12.69 ||

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo

'py ajita-rucira-līlākṛṣṭa-sāras tadīyam

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī, who destroys of all sin, and who, though fixed in his own bliss with no distractions, became attracted to the pastimes of Kṛṣṇa and mercifully spread the *Bhāgavatam* which describes Kṛṣṇa and reveals the *rasa* of his pastimes.

Having offered respects of Kṛṣṇa, he offers respects to his *guru.* Śukadeva's heart was completely filled (n*ibhṛtam*) with bliss of Brahman. Because of that, his mind was devoid of other subjects. But though he had achieved this state, he became strongly attracted by the pleasing pastimes of Kṛṣṇa. Thus his mind was drawn away from Brahman and he became capable of tasting *rasa.* He realized that the taste of Kṛṣṇa's pastimes was sweeter than Brahman. He became fixed in those pastimes. The *rasa* of Kṛṣṇa's pastimes was not an obstacle which broke his *samādhi.* By that he could have striven for the goal of *samādhi.* But he did not do that. Rather, by his mercy, desiring that others should taste Kṛṣṇa's pastimes, he spread the *Bhāgavatam* which reveals the nature of the *rasa* of the pastimes (*tattva-dīpam).*

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ

adhyagān mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ

Śukadeva, the son of Vyāsa, whose mind became disrupted from brahman trance by the qualities of Kṛṣṇa, and who became attracted to the Vaiṣṇavas, studied this great *Bhāgavatam.* SB 1.7.11

parinisṭhito 'pi nairguṇya uttama-śloka-līlayā

gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān

Though I was fixed in Brahman and beyond the *guṇas,* my mind became attracted to the pastimes of the Lord. I thus learned his pastimes SB 2.1.9

Thus ends the commentary on Twelfth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

|| 12.13.1 ||

Enumeration of the Purāṇas

sūta uvāca

yaṁ brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair

vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ

dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino

yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ

Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns of the Vedas with all their corollaries, *pada-kramas* and Upaniṣads, whom the chanters of the Sāma Veda glorify, whom the perfected *yogīs* see within their minds after fixing themselves in meditation, and whom neither the *devatās* or demons can fathom—unto that Supreme Lord I offer my respects.

The Thirteenth Chapter offers respects, prayer of auspiciousness concerning the Lord, enumerates the Purāṇas and glorifies gifting them. In the final chapter again respects are offered to the Lord. *Stunvanti* should be *stuvanti*. *Upaniṣadaiḥ* should be *upaniṣadbhiḥ.* By reciting this Purāṇa I have to some degree praised, meditated on and chanted about the Supreme Lord, but have not completely understood everything.

|| 12.13.2 ||

pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān

nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ

yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasāṁ

yātāyātam atandritaṁ jala-nidher nādyāpi viśrāmyati

When the Supreme Lord appeared as Kūrma, a tortoise, he became sleepy when his back was scratched by the edges of the stones on heavy, rotating Mount Mandara. May you all be protected by the winds caused by the Lord's breathing at that time! Even up to the present day, the ocean tides follow the Lord's inhalation and exhalation by coming in and going out, which appear to be the tides.

Actually the Lord in the form of Kūrma churned the Milk Ocean. *Devatās* were cause in name only. Similarly the churning of the ocean of the Vedas to produce the *Bhāgavatam* was done by the Lord alone. Vyāsadeva only repeated it. That is expressed in this verse. By the scratching caused by the edges of stone of the very heavy Mandara Mountain being rotating, Kūrma became sleepy. May the breathing of that sleepy Lord protect you. The Lord, taking the nectar obtained from the churning in the form of Mohinī, cheated the demons and gave it to the *devatās,* his devotees. Similarly the Lord has churned the Vedas and produced the *Bhāgavatam* containing the nectar of *bhakti.* Cheating the demons, may he give the nectar to you! This is in the form of a benediction to the devotees. Because of following a few moments of the traces of the breathing of Kūrma, the oceans continually ebb and flow. “But the oceans move because of the tides, not because of the Lord’s breathing.” The tides are only a pretext. Actually it is the Lord doing this.

|| 12.13.3 ||

purāṇa-saṅkhyā-sambhūtim

asya vācya-prayojane

dānaṁ dānasya māhātmyaṁ

pāṭhādeś ca nibodhata

Now please hear a summation of the length of each Purāṇa according to number of verses, and as well hear the subject and purpose of this *Bhāgavata Purāṇa*, the proper method of giving it as a gift, the glories of giving it, and finally the glories of hearing and chanting this literature.

Just as the various rulers who come before the emperor of the world to praise him should be counted, so the various Mahā-purāṇas should be counted in the presence of

the emperor among Mahā-purāṇas. *Sambhūtim* means manifestation. Please hear the manifested number of Purāṇas and also *Bhāgavatam's* subject and purpose.

|| 12.13.4-9 ||

brāhmaṁ daśa sahasrāṇi

pādmaṁ pañcona-ṣaṣṭi ca

śrī-vaiṣṇavaṁ trayo-viṁśac

catur-viṁśati śaivakam

daśāṣṭau śrī-bhāgavataṁ

nāradaṁ pañca-viṁśati

mārkaṇḍaṁ nava vāhnaṁ ca

daśa-pañca catuḥ-śatam

catur-daśa bhaviṣyaṁ syāt

tathā pañca-śatāni ca

daśāṣṭau brahma-vaivartaṁ

laiṅgam ekādaśaiva tu

catur-viṁśati vārāham

ekāśīti-sahasrakam

skāndaṁ śataṁ tathā caikaṁ

vāmanaṁ daśa kīrtitam

kaurmaṁ sapta-daśākhyātaṁ

mātsyaṁ tat tu catur-daśa

ekona-viṁśat sauparṇaṁ

brahmāṇḍaṁ dvādaśaiva tu

evaṁ purāṇa-sandohaś

catur-lakṣa udāhṛtaḥ

tatrāṣṭadaśa-sāhasraṁ

śrī-bhāgavataṁ iṣyate

The *Brahmā Purāṇa* consists of ten thousand verses, the *Padma Purāṇa* of fifty-five thousand, *Viṣṇu Purāṇa* of twenty-three thousand, the *Śiva Purāṇa* of twenty-four thousand and *Śrīmad-Bhāgavatam* of eighteen thousand. The *Nārada Purāṇa* has twenty-five thousand verses, the *Mārkaṇḍeya Purāṇa* nine thousand, the *Agni Purāṇa* fifteen thousand four hundred, the *Bhaviṣya Purāṇa* fourteen thousand five hundred, the *Brahma-vaivarta Purāṇa* eighteen thousand and the *Liṅga Purāṇa* eleven thousand. The *Varāha Purāṇa* contains twenty-four thousand verses, the *Skanda Purāṇa* eighty-one thousand one hundred, the *Vāmana Purāṇa* ten thousand, the *Kūrma Purāṇa* seventeen thousand, the *Matsya Purāṇa* fourteen thousand, the *Garuḍa Purāṇa* nineteen thousand and the *Brahmāṇḍa Purāṇa* twelve thousand. Thus the total number of verses in all the Purāṇas is four hundred thousand. Eighteen thousand of these belong to the *Bhāgavatam*.

Trayoviṁśat means twenty-three. *Śaivakam* means *Śiva Purāṇa*. *Vāhnam* means *Agni Purāṇa*. It has fifteen thousand four hundred verses. *Skanda Purāṇa* has eighty-one thousand verses. Just as Kṛṣṇa is included in the listing of *avatāras* since he appears in this world as an *avatāra,* and yet is distinguished by the words *kṛṣṇas tu bhagavān svavyam*, so *Bhāgavatam* is included in the list of Purāṇas since it is also a Purāṇa, but it again mentioned at the end as having eighteen thousand verses, to indicate its role as the emperor among the Purāṇas. Just as the *svayam* indicates the supreme position of Kṛṣṇa in the First Canto verse, the word *śrī* with *Bhāgavatam* indicates that it is the most complete among all Purāṇas.

|| 12.13.10 ||

idaṁ bhagavatā pūrvaṁ

brahmaṇe nābhi-paṅkaje

sthitāya bhava-bhītāya

kāruṇyāt samprakāśitam

The Supreme Lord first revealed the *Śrīmad-Bhāgavatam* to Lord Brahmā. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

|| 12.13.11-12 ||

ādi-madhyāvasāneṣu

vairāgyākhyāna-saṁyutam

hari-līlā-kathā-vrātā-

mṛtānandita-sat-suram

sarva-vedānta-sāraṁ yad

brahmātmaikatva-lakṣaṇam

vastv advitīyaṁ tan-niṣṭhaṁ

kaivalyaika-prayojanam

From beginning to end, the Śrīmad-Bhāgavatam is full of the Lord's pastimes which give bliss to devotees endowed with a sense of renunciation. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is one Brahman, a substance with no duality. The main goal of the work is merging.

This verse speaks of the subject matter and goal. The host *(vrāta*) of topics concerning the pastimes of the Lord is sweet. The devotees who are called *devatās* become blissful because of these topics. The subject of these topics is *bhakti*, and *bhakti* is sweet nectar. The goal is *prema*, because by *prema* one can taste the sweetness of *bhakti-rasa.* The phrase "it gives bliss to the devotees" means that the devotee's experience of *prema.* By the use of the words nectar and *devatās,* the *Bhāgavatam* giving nectar to the devotees is indicated. By this, the scripture's nature as Mohinī is indicated, since she is famous for giving nectar to the *devatās.* With a movement of her brow to the devotees who know her identity, unseen by others, she says "Appearing in this way, I must be favorable to you. Cheating the demons, I will give you nectar."

By moving her eyebrows at the demons who do not know her identity, she says clearly, "By my appearance you should gain victory. Giving you nectar is a secondary affair. The main thing is that I will constantly give you astonishing bliss while you remain householders. I will serve a little nectar first to the lowly devatās. " Similarly the *Bhāgavatam* in half a verse, speaking of the giving the devotees nectar of his pastimes, indicates the goal of the *Bhāgavatam.* But the Lord has also said *parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam*: the Vedic seers and mantras deal in esoteric terms, and I also am pleased by such confidential descriptions. (SB 11.21.35) Thus having said what is unnoticed by most people, he speaks another subject and goal for the person who does not know the Lord, but thinks he knows scriptures. It is the essence of all Vedāntas, which is oneness with Brahman, an object with no duality. The work has Brahman as its subject *(niṣṭham*) and merging in Brahman as its main goal.

Some people explain the verse as follows. Because this scripture speaks of both *bhakti* and *jñāna,* after speaking of the subject and goal of *bhakti* and *prema,* the work then speaks of *jñāna* and merging as the subject and goal. Brahman is the subject. This work has as its goal merging (*kaivalyam*) as its one goal.

Others explain as follows. At the beginning of this work it is understood from the second verse that *bhakti* is the subject with the words (*dharmaḥ projjhita-kaitavo 'tra)* and from the same verse with the words *sadyo hṛdy avarudhyate atra kṛtibhiḥ* it is understood the *prema* is the goal. Thus by the predominance of *bhakti* over *jñāna* and liberation, its goal, in the whole work, *bhakti* is indicated as the main subject and *prema* is the goal.

It is also necessary to give an esoteric meaning to the verse so it becomes suitable for devotees, in the manner of Mohinī's appearance to both parties. The meaning *tan-niṣṭham* is as follows. This work remains (*stham*), having given up (*nisṛtya*) Brahman and merging. The work has as its goal only the mood of exclusive devotion (*kaivalyam*), devoid of *jñāna, karma* and Svarga.

|| 12.13.13 ||

prauṣṭhapadyāṁ paurṇamāsyāṁ

hema-siṁha-samanvitam

dadāti yo bhāgavataṁ

sa yāti paramāṁ gatim

If on the full moon day of the month of Bhādra one places *Śrīmad-Bhāgavatam* on a golden throne and gives it as a gift, he will attain the supreme destination.

Prauṣṭhapadyām means related to Bhādra month. In that month Śukadeva completed the *Bhāgavatam.* One should see the *Uttara-khaṇḍa* of *Padma Purāṇa.* The king of all scriptures, the sun among the Purāṇas should be seated on a throne and treated royally. The king of all planets, the sun, enters into Siṁha or Leo zodiac sign during Bhādra month. Thus it is like a king seated on his throne (*simhāsana*). This is the metaphor.

|| 12.13.14 ||

rājante tāvad anyāni

purāṇāni satāṁ gaṇe

yāvad bhāgavataṁ naiva

śrūyate 'mṛta-sāgaram

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, *Śrīmad-Bhāgavatam*, is not heard.

This is the king of all scriptures. That is indicated by the verb *rājante.* The other Purāṇas reign as kings until *Bhāgavatam* appears, since Bhāgavatam is like an emperor among kings. Or the verb *rājante* indicates "shining." The other Purāṇas shine like stars in the night, until *Bhāgavatam* rises like the sun.

|| 12.13.15 ||

sarva-vedānta-sāraṁ hi

śrī-bhāgavatam iṣyate

tad-rasāmṛta-tṛptasya

nānyatra syād ratiḥ kvacit

***Śrīmad-Bhāgavatam* is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its sweet *rasa* will never be attracted to any other literature.**

|| 12.13.16 ||

nimna-gānāṁ yathā gaṅgā

devānām acyuto yathā

vaiṣṇavānāṁ yathā śambhuḥ

purāṇānām idam tathā

Just as the Gaṅgā is the greatest of all rivers, Acyuta is the supreme among deities and Lord Śiva is the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.

|| 12.13.17 ||

kṣetrāṇāṁ caiva sarveṣāṁ

yathā kāśī hy anuttamā

tathā purāṇa-vrātānāṁ

śrīmad-bhāgavataṁ dvijāḥ

O *brāhmaṇas,* in the same way that the city of Kāśī is unexcelled among holy places, *Śrīmad-Bhāgavatam* is supreme among all the Purāṇas.

|| 12.13.18 ||

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ

yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate

tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviskṛtaṁ

tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ

This glorious *Bhāgavatam* is the spotless Purāṇa, and therefore dear to the Vaiṣṇavas. It as well describes pure *jñāna* beneficial even for *paramahaṁsas.* This *Bhāgavatam* rejects the process of *karma* and is endowed with the processes of j*ñāna, vairāgya* and *bhakti.* Anyone who contemplates *Śrīmad-Bhāgavatam* and who properly hears and chants it with devotion becomes completely liberated.

This verse explains *Bhāgavatam's* supreme position. This Purāṇa alone is endowed with all glory (*śrīmat),* since it does not have contamination arising from the three guṇas (*amalam*). Because of this it is dear to the devotees. This shows the excellence of its *bhakti.* Even those who are greedy to attain *jñāna* arising from *bhakti*, those who have attained *jñāna* and those who are *ātmārāmas* should take shelter of this work. *Pāramahaṁsyam* means "beneficial for *paramahaṁsas*. In this *Bhāgavatam*, knowledge beneficial for *paramahaṁsas*, the best *(param*) knowledge, since arises from *bhakti,* is explained. Those who are practicing *jñāna* should hear this work. It is completely without *karma (naiṣkarmyam*).

|| 12.13.19 ||

kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā

tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā

yogīndrāya tad-ātmanātha bhagavad-rātāya kāruṇyatas

tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmahi

I meditate upon that pure, spotless Nārāyaṇa, who is free from suffering and death and who previously revealed this incomparable lamp of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this *Bhāgavatam* to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit.

He invokes auspiciousness, with meditation on the Lord who started the *sampradaya* of *Bhāgavatam* knowledge. *Kasmai* means Brahmā. It is inflexed like a pronoun as poetic license. The twelve volumes of *Bhāgavatam* previously, at the beginning of the *kalpa,* was given by Brahmā to Nārada. By Nārada it was given to Vyāsadeva. Vyāsadeva gave it to Śukadeva. Śukadeva gave it to King Parīkṣit *(bhagavat-rātāya*). I meditate on the form of Nārāyaṇa (*tat param satyam*). Just as the work began with *gāyatr*ī it concludes with *gāyatrī. Gāyatrī* is equated with knowledge of the Vedas. Thus this work is equated with knowledge of the Vedas.

|| 12.13.20 ||

namas tasmai bhagavate

vāsudevāya sākṣiṇe

ya idam kṛpayā kasmai

vyācacakṣe mumukṣave

I offer respects to the Supreme Lord, Vāsudeva, the witness of my task, who mercifully explained this to Brahmā when he desired liberation.

Having ended the scripture, he offers respects to his personal deity. I offer respects to the son of Vasudeva, the witness: he directly sees whether I am a devotee or devoid of *bhakti,* whether I am righteous or sinful, whether I know or do not know how to explain the intended meaning of *Bhāgavatam.* I take shelter of his mercy. I am such a rascal. Even Brahmā, without his mercy, does not know the meaning of *Bhāgavatam*. Vāsudeva mercifully explained it to him, who desired liberation. Previous to his request for the knowledge, Brahmā desired liberation. After the instructions however, he desired *prema* and became indifferent to liberation**.**

|| 12.13.21 ||

yogīndrāya namas tasmai

śukāya brahma-rūpiṇe

saṁsāra-sarpa-daṣṭaṁ yo

viṣṇu-rātam amūmucat

I offer my humble obeisances to Śukadeva Gosvāmī, the best of *yogīs*, and the very form of *para-brahman*, who saved Mahārāja Parīkṣit, bitten by the snake of material existence.

He offers respects to Śukadeva. He is addressed as king of the *yogīs* because he is the chief master of *bhakti-yoga, jñāna-yoga, karma-yoga* and *aśṭāṅga-yoga.* He is the very form of *parabrahman (brahma-rūpine).* He delivered Parīkṣit who was bitten by the snake of *saṁsāra*. Just as the Lord removed Arjuna's illusion by teaching the *Gītā*, and he removed Uddhava's illusion by instructions in the Eleventh Canto, Śukadeva removed Parīkṣit *saṁsāra* by the *Bhāgavatam.* This is a statement made for common people. Actually, since all three are eternal associates of the Lord, they have no trace of *saṁsāra.* It is seen that the system for the continuation of beneficial teachings takes support of a single, great devotee among many merciful devotees who expertly bears the task of making the *jīvas* receive benefit. In this case the word *viṣṇu-rāta* is used to describe Parīkṣit. *Viṣṇu-rāta* means Parīkṣit who was given (*rāta*) to Yudhiṣṭhira by the mercy of Viṣṇu, or who was received by the Lord himself. What foolish person could think he was affected by *saṁsāra*? Moreover, just as in this world a *mantra* to remove poison does not depend are material knowledge, so whether one knows or does not know material subjects, the sounds of the *Bhāgavatam* completely uproot the poison of *saṁsāra.* This is the intention of the speaker in choosing his words.

|| 12.13.22 ||

bhave bhave yathā bhaktiḥ

pādayos tava jāyate

tathā kuruṣva deveśa

nāthas tvaṁ no yataḥ prabho

O Lord of lords! O master! Please grant us pure devotional service at your lotus feet, life after life.

|| 12.13.23 ||

nāma-saṅkīrtanaṁ yasya

sarva-pāpa praṇāśanam

praṇāmo duḥkha-śamanas

taṁ namāmi hariṁ param

I offer my respectful obeisances unto the Supreme Lord, whose names when chanted, destroy all sins. Offering of obeisances to him destroys all suffering.

I offer respects to *guru* and Kṛṣṇa, and to the ocean of mercy, Lokanatha.[60] O Kṛṣṇa Caitanya! O Gauraṅga along with your associates! O unconditional ocean of mercy! Please fill me with *prema*. Glory to the couple expert in pastimes of *rasa* in Vṛṇdāvana! Please lead me to your *gopī* associates! Be merciful to this commentary! Though I am ignorant, you have made me write this commentary. O Kṛṣṇa! O *Bhāgavatam*! Be pleased with this commentary! O protector of the cows! Though I am not intelligent, please accept and protect this work! Drink its milk and, if you are pleased, give it to your devotees. This commentary has been completed on the sixth lunar day of the waxing moon, in Māgha month, 1626 Śaka era.

May the devotees of the Lord relish this commentary! Since the most learned among the learned have no taste for the *Bhāgavatam* whose sole function is to play in the waves of sweetness--a mood incomprehensible to the six philosophies, let it remain an unfortunate creation, defective in every word for them, though it is actually endowed with all good qualities and dances with divine wisdom.

There is no harm if the *Bhāgavatam* contains *ārambha-vāda (asat-kārya-vāda)* of the Vaiśeṣikas and Nyāyikas,[61] *pariṇāma-vāda (sat-kārya-vāda)* of the Sāṅkhya philosophers or *vivarta-vāda* of the Advaitins. The final conclusion of *bhakti,* the jewel of human endeavors, will be seen by devotion, by the mercy of *guru.* Therefore I offer repeated respects to my *guru.* O devotees! This foolish person with fickle mind is crying at your door. Like a dog without a master, may he receive a little mercy!

I offer respects to Govardhana, the best of the Lord's servants. I offer repeated respects to Rādhā-kuṇḍa and Kṛṣṇa-kuṇḍa.

Thus ends the commentary on Thirteenth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

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[60] Viṣvanāthas dīksā line is as follows: Lokanātha, Narottama, Gaṅgānārāyaṇa Cakravartī, Kṛṣṇacaraṇa Cakravartī, Rādhārāmana Cakravartī, Viśvanātha Cakravartī.
[61] This is also called *paramāṇu-vada.*